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Changing the Concepts
of Quranic Terminology
as an Application of the
Jurisprudence of the
Qur'anic Tongue
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CHANGING THE CONCEPTS OF QURANIC TERMINOLOGY AS AN APPLICATION OF THE JURISPRUDENCE OF THE QUR'ANIC TONGUE

In the name of God, the Most Merciful, the Most Compassionate

﴿A Book We have sent down to you, blessed, that they may reflect upon its verses and that those of understanding may remember. ﴾[Surah Sad: 29]

In life's complex journey, humanity finds itself confronted with a torrent of information and ideas that contribute to shaping its concepts and perceptions of the universe, of itself, and of its eternal destiny. However, these concepts, which form humanity's lens on the world, are not always clear or accurate. They may be plagued by ignorance, inclination of passion, misinterpretation, the limitations of blind imitation, and other factors that can distort facts and lead astray. Here, amidst this challenge, the paramount importance of correcting concepts emerges. They are the light that dispels darkness, as the Almighty said: ﴿Indeed, there has come to you from Allah a light and a clear Book. * By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path. ﴾[Surah Al-Ma'idah: 15-16].

Correcting concepts is not an intellectual luxury, but rather a faith-based and methodological necessity to achieve the desired guidance, a sound understanding of religion, and righteousness on the straight path that we have been commanded to follow. Misconceptions, like a blur obscuring the light of truth from insight, inevitably lead to erroneous applications of religion's lofty purposes and sow the seeds of division and conflict within the nation. By striving to correct these concepts, we remove that blur, open insight to the truths of revelation, and, God willing, guide to the straight path.

This book, titled "New Concepts and Interactive Contemplation: The Qur'an in the Age of Digitization and Digital Manuscripts," aims to reconstruct the edifice of a correct understanding of religion and life. This is achieved by introducing a series of authentic concepts derived from the Qur'an, which extend to various areas of life: religious, intellectual, social, and economic. It is a sincere invitation to re-read the Book of God and reflect on its verses with depth and contemplation, to critique interpretations that have been incorrect or influenced by limited historical contexts, and to rehabilitate the inner meanings and hidden treasures of the verses that form the essence of the eternal Qur'anic message. The book also encourages harnessing the tools of the age, such as modern technology and collective interaction, to understand the Qur'an more deeply and comprehensively, inspired by the truthful saying: ﴿Do they not then ponder over the Qur'an, or are there locks on their hearts? ﴾[Surah Muhammad: 24].

1 Book Methodology: Return to the Original and the Manifest Light

This book's methodology is based on two main axes: correcting the misconceptions that have accumulated through the ages, and a serious and genuine return to the

contemplation of the Holy Qur'an as an authentic starting point for reform and renewal in the lives of Muslims, both individuals and groups. We are inspired by the words of God Almighty: ﴿And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims. ﴾[Surah An-Nahl: 89]. This verse confirms that the Holy Qur'an is the first and last reference, and that some of its parts interpret others, which is the unique divine approach. Did not God Almighty explain the attribute of "The Straight Path" in Surat Al-Fatihah: ﴿The path of those upon whom You have bestowed favor, ﴾[Surah Al-Fatihah: 7], and then detailed who these blessed ones are in Surat An-Nisa: ﴿And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. ﴾[Surah An-Nisa: 69].

This integrated methodology includes the following axes:

1. **Understanding the Qur'an with its Internal Rules:** Starting from the principle that the Qur'an interprets itself, taking into account the general context (the overall purposes of the Qur'an) and the specific context (the reason for revelation and the specific subject of the verses).
2. **The Clear Arabic Tongue:** Absorbing the concepts of the Qur'an as understood by the first generation to whom the Qur'an was revealed in its language, as the Arabic tongue transcends the boundaries of language to include culture, thought, and environment, guided by authentic linguistic dictionaries.
3. **Contemplation with Mind and Heart Together:** Engaging the mind in understanding the verses, and sensing their spiritual and moral meanings in the heart, to achieve the desired balance in reception.
4. **Focusing on the Overall Purposes of the Qur'an:** Understanding the verses in the light of general purposes such as achieving justice, mercy, and benevolence, as in the Almighty's saying: ﴿Indeed, Allah orders justice and good conduct and giving to relatives... ﴾[Surah An-Nahl: 90].
5. **Stripping Away Historical Influences and Returning to the Original Text:**
    - Re-reading the Qur'an away from interpretations influenced by circumstantial historical and social contexts.
    - Purifying understanding from narrations that are doubtful or that explicitly contradict the definitive Qur'anic text.
    - Focusing on the Qur'anic text as it was revealed, using the original Qur'anic manuscripts (paper and digital), and being relatively free from subsequent human additions (such as dots, diacritics, and stops placed for facilitation) when attempting to delve into the initial meanings.
6. **The Use of the Scientific Method:** Accurate linguistic analysis and comprehensive objective analysis of verses.
7. **Dealing with the Qur'an as a Comprehensive Book of Guidance:** Realizing that the Qur'an is not merely a book of jurisprudential rulings, but rather an integrated way of life that guides humanity in all aspects of its existence.

8. **Cooperation and Knowledge Integration:** Benefiting from the efforts of sincere scholars and researchers and encouraging rigorous scientific research on the Holy Qur'an.

2 Interactive Contemplation and Digitization: Towards a Contemporary and Authentic Understanding

In an era overflowing with technology and accelerating digitization, this book offers a renewed vision of Qur'anic contemplation, making the original Qur'anic manuscripts (both physical and digital) a pivotal starting point. This is manifested in:

- **Digital Availability of Manuscripts:** To facilitate access for researchers and practitioners globally, while ensuring the accuracy of the original texts.
- **Harnessing Digital Technology:** Such as artificial intelligence and data analysis, to contribute to deeper analysis of the Qur'anic text, and to understand the history and development of manuscripts.
- **Collective Contemplation Platforms:** Encouraging the creation of interactive spaces that enable contemplators to engage in constructive dialogues on the understanding and interpretation of verses, based on the diversity of readings learned from manuscripts.
- **Constructive Critical Interaction:** Which allows for the review and discussion of multiple points of view, enriching the overall understanding of the Qur'an.

The Holy Qur'an is God's strong rope and His great grace upon all humankind, ﴿O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.﴾[Surah An-Nisa: 174]. It is the opportunity for salvation and cultivation in this world and the hereafter. The choice ultimately belongs to humanity: either to make it a light, a guide, a healing, and a way of life by following it and seeking its wisdom, thereby attaining happiness in both worlds; or to turn away from it and abandon it, making it an argument against oneself and deserving misery and loss. Let there be a sincere and serious return to the Qur'an; its contemplation, understanding, and action are our supreme project and our path towards salvation and pride.

Presented in the form of an integrated series of specialized and interrelated articles, this book represents a novel and comprehensive vision that addresses a central problem: how to understand and contemplate the Holy Qur'an authentically and effectively in our digital age, transcending the problems of traditional understanding and the historical influences that may obscure its lights. These articles combine to introduce a "reactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book starts from a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the basic origins and sources: the Qur'an itself (as the primary interpreting source) and the original Qur'anic manuscripts, emphasizing the understanding of the "clear tongue of the Qur'an" and its internal rules. The book is not content with criticism, but presents a series of new concepts and original insights that reconstruct the correct understanding of religion and life.

The ultimate goal of this integrated series is to enable the reader to build a living and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive "book of guidance" in all aspects of their life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the times. It is an appeal to every human being who seeks truth, seeks spiritual and moral elevation, and desires to build a healthy and cohesive society, responding to the call of truth: ﴿And hold firmly to the rope of Allah all together and do not become divided. ﴾[Surah Al-'Imran: 103].

We ask Allah to grant success and recompense, and to make this work purely for His honorable Face and beneficial to His servants.

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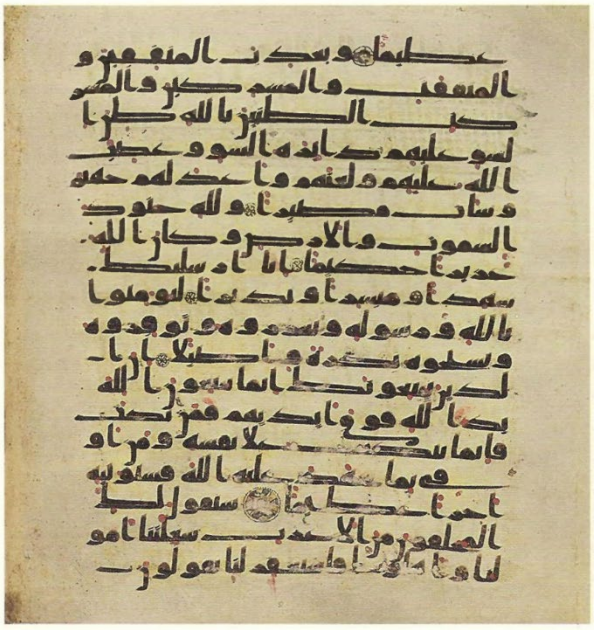
1 PASSAGES FROM THE ORIGINAL MANUSCRIPTS OF THE HOLY QURAN



عظيما [٥] ويعذب المنفقين و
المنفقت والمشركين والمشر
كت الظنين[1] بالله ظن ا
لسو عليهم دائرة السو وغضب
الله عليهم ولعنهم واعد لهم جهنم
وسات مصيرا [٦] ولله جنود
السموت والارض وكان الله
عزيزا حكيما [٧] انا ارسلنك
شهدا ومبشرا ونذيرا [٨] لتومنوا
بالله ورسوله وتعزروه وتوقروه
وتسبحوه بكرة واصيلا [٩] ان ا
لذين يبيعونك انما يبيعون[2] الله
يد الله فوق ايديهم فمن نكث
فانما ينكث علا[3] نفسه ومن او
فى بما عهد عليه الله فسيوتيه
اجرا عظيما [١٠] سيقول لك
المخلفون من الاعرب[4] شغلتنا امو
لنا واهلونا فاستغفر لنا يقولون

2 THE ORIGINAL MANUSCRIPTS OF THE QUR'AN: AN ESSENTIAL KEY TO CONTEMPLATING THE IMMORTAL TEXT

Introduction: An Invitation to Contemplate at the Root

"Do they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24). This great divine call is not just a question, but a renewed call for every Muslim man and woman to penetrate the surface of words and dive into the depths of meanings, going beyond mere reading to deep understanding and vivid interaction with the Book of God. Contemplation is a blessed journey that requires multiple keys to unlocking the treasures of the Qur'an, and one of the most important, and perhaps least addressed by the public, is **the manuscript key** – a return to the original Qur'anic manuscripts.

This topic aims to lay the foundation for understanding why the study of the original manuscripts of the Qur'an is an essential step and key in the journey of reflection, and how this study enhances our confidence in the Qur'anic text and deepens our understanding of it.

1. Physical evidence of the divine promise of preservation

The greatest thing that ancient Qur'anic manuscripts offer is that they are **tangible material evidence** of the sincerity of the divine promise to memorize the Holy Qur'an. The Almighty says: "We have revealed the dhikr and we are his keepers" (Al-Hajar: 9). These manuscripts, some of which date back to the early centuries of Islam and even to the era of the Companions, may Allah be pleased with them, stand as historical and scientific testimony that the Qur'anic text we read today is the same text that was written in those early ages.

- **Boosting confidence:** Comparing the oldest manuscripts with the copies in circulation today shows a striking correspondence in the main text, which breaks the doubt and instills certainty in the heart of the believer in the authenticity of his heavenly book. This certainty is the first starting point for any fruitful reflection.
- **Ensuring Safety:** The study of this physical evidence confirms the integrity of the Qur'an from any distortion or fundamental change through its long journey through time and space.

2. The Most Famous Manuscripts: A Journey Through Time

To approximate the picture, we mention some of the most famous Qur'anic manuscripts that represent milestones in the history of the Qur'anic text:

- **Sana'a Codex:** Discovered in the Great Mosque of Sana'a, parts of it date back to the first century AH, and is considered one of the oldest known Qur'anic manuscripts, and provides valuable insights into writing in early times.
- **Tashkent Codex (Samarkand Qur'an): A** voluminous copy traditionally attributed to the Qur'an of Caliph Uthman ibn Affan, may Allah be pleased with him, and is one of the oldest almost complete copies preserved.

- **Birmingham Codex:** Fragments of a Qur'anic manuscript preserved at the University of Birmingham, radiocarbon dating has proven to date from between 568 and 645 AD, placing it at or shortly after the time of the Prophet Muhammad.
- **Bibliothèque Nationale de France: The Bibliothèque nationale de France** includes fragments of ancient Qur'anic manuscripts (such as Arabe 328), dating from the late first or early second century AH, showing the development of Kufic script.

These examples and many others that are widespread in museums and libraries around the world confirm one truth: the physical preservation of the Qur'anic text.

3. How do manuscripts enhance our understanding of the Qur'an?

Some may ask: how can an old piece of leather or parchment help me understand the meaning of a Qur'anic verse today?

- **Understanding the Historical Context of Writing:** The study of manuscripts gives us a glimpse of how the Qur'an was written, codified, and transmitted in early times. This understanding of the historical context reinforces our appreciation of the tremendous efforts made by the Companions and followers in memorizing the text, and increases our emotional attachment to the Qur'an.
- **Tracing the development of Arabic calligraphy:** The manuscripts are the living record of the development of Arabic calligraphy, from the early Hejaz and Kufic script, undotted and unformed, to the more sophisticated scripts. Understanding this development helps in understanding some aspects of Ottoman reading and painting, and how the text was later adjusted to ensure correct reading.
- **Removing barriers of doubt:** As mentioned, certainty in the authenticity of the text is the basis of reflection. When the contemplative sees with his own eyes (even through high-resolution images) the correspondence of the text through the centuries, any suspicions that may hinder clarity of mind and distract from meaning are removed.

4. A scientific response to suspicions of distortion

At a time when misinformation and suspicion are readily spread, the original Qur'anic manuscripts represent **a strong line of scientific defense**. The existence of multiple manuscripts from early eras and from different geographical regions (Hijaz, Levant, Iraq, Yemen, Egypt, North Africa), all of which are almost entirely consistent in the main text, is the strongest practical and scientific response to any claim of distortion or alteration of the Qur'an. The minor differences that exist are often in the method of drawing (spelling) or very rare, and are interpreted by scholars within the framework of the science of readings and Ottoman painting, and do not touch the essence of the meaning.

5. A glimpse towards practical benefit

How can the average Muslim benefit from this key?

- **See digital images:** Thanks to technology, images of many ancient manuscripts are available to everyone online in high quality.
- **Reading in specialized studies:** You can find the studies and research carried out by Muslim scholars and fair-minded orientalists on these manuscripts.
- **Visit museums and libraries:** For those who have the opportunity, visiting the places that hold these treasures provides an impactful experience.

Conclusion: A solid foundation for reflection

The original Qur'anic manuscripts are not just historical monuments displayed in museums, but an essential key to the contemplation of the Holy Qur'an. It is the physical evidence of God's preservation of His Book, the window from which we look at the history and development of the text's writing, and the source that enhances our certainty and confidence in the Qur'an in our hands. Recognizing and appreciating the importance of this key lays a solid foundation for a deeper and richer journey of reflection on God's eternal book.

In the next paragraph, we will move on to how to use modern technology to create a "personal digital manuscript" that will be an intelligent companion in the journey of reflection, taking advantage of this solid historical foundation.

3 Personal Digital Manuscript: Your Intelligent Contemplation Companion

Introduction: From Historical Certainty to Personal Interaction

In the previous paragraph, we reviewed how the original Qur'anic manuscripts represent solid material and historical evidence of God's preservation of His Book, giving us a solid foundation of confidence and certainty in the Qur'anic text at hand. This certainty is the starting point, but the true journey of reflection requires a personal and lively interaction with the verses, a constant reflection on their meanings, and their connection to our lives and reality.

In our digital age, which offers enormous possibilities, how can we transform the experience of reading the Qur'an from mere browsing to deep dialogue and constructive interaction? This is where **the "personal digital manuscript" comes into play** – not just an electronic copy of the Qur'an, but an interactive and intelligent workspace, designed to be the contemplative companion on their journey towards a deeper understanding of the Book of God.

1. What is a personal digital manuscript?

Imagine your own digital notebook, entirely dedicated to contemplating the Qur'an. This notebook is not just blank pages, it is a system through which you can:

- **Record your thoughts and** reflections on each verse or Quranic passage.
- **Ask questions** that come to your mind while reading.
- **Link verses** to external sources such as commentaries on scholars, videos, articles, or even your personal experiences.
- **Organize your understanding** of the Qur'an by categorizing verses by themes or concepts.
- **Track the evolution of your understanding** of verses over time.

It is your safe personal space to think aloud with the Qur'an, to grow in your understanding gradually, with a methodology that combines tradition and modernity.

2. Significance and Features of a Personal Digital Manuscript

Why do we need such a tool? Because it offers substantial benefits to the reflective process:

- **Documenting the Understanding Journey:** Allows you to record your initial reflections, then return to them later to add new insights or correct a previous understanding. This creates a precious record of the development of your relationship with the Qur'an.
- **Integrated Knowledge Center:** Instead of scattering your notes and resources between different notebooks, books, and files, a digital manuscript brings everything together in one place. You can link a particular interpretation of a verse to a video explaining it or to an article discussing it.
- **Organizing thoughts and visions:** Helps you build a mind map of your understanding of the Qur'an. You can create sections for topics (such as patience, trust, stories of the prophets) and collect verses related to them with your reflections on them.
- **Encouraging "scientific fasting":** In a time of speed and ease of publication, a personal manuscript encourages you to slow down. It is a space for deep reflection and individual reflection ("fasting phase") before rushing to share ideas that may be immature or need further research and scrutiny.
- **Facilitate scientific consultation:** When you reach a certain understanding or deduction that you think is important, your measures are recorded and organized, making it easier for you to present them to scholars and specialists ("maturity") for their opinion and guidance before publication or firm belief.

3. Tangible benefits for the contemplative

The use of a personal digital manuscript reflects positively on the contemplator in several ways:

- **Deepening attachment to the Qur'an:** transforming reading from a passive process into an active interaction.
- **Building a cumulative and methodological understanding:** seeing how Qur'anic verses and concepts are integrated.
- **Develop research and critical thinking skills:** searching for sources, comparing interpretations, and asking questions.
- Protection from abuse and deviant interpretations: through deliberation and systematic consultation.
- **Willingness to engage constructively:** When an idea matures and regresses, you are ready to share it confidently and responsibly ("Hajj phase").

4. How to get started? (Practical tips)

Getting started is simple and does not require complexity:

- **Choose your tool:** You can use well-known note-taking apps (Evernote, OneNote, Notion, Google Keep), or even well-organized Word/Google Docs documents . The most important thing is to choose the tool you are comfortable with.
- **Start simply:** don't try to build a complex system from scratch. Start by recording your notes about verses that touch your heart or raise your questions.
- **Be regular:** Set aside a specific time, even a short one, to reflect and record your notes in your digital manuscript.
- **Use links and tags :** Take advantage of linking and labeling features to organize your content.

- **Make it personal:** This is your manuscript, so design it in a way that suits your learning style and thinking.

Conclusion: A bridge between the past and the future

While the original manuscripts emphasize the authenticity of the text throughout history, the personal digital manuscript comes as a modern tool that enables each individual to build a personal and deep relationship with this timeless text. It bridges the certainty of the past with the requirements of interaction in the present, and encourages systematic reflection that combines freedom of personal thought with the controls of forensic science. It is a step towards making reflection a daily habit and an integral part of Muslim life in the digital age.

In the next paragraph, we will dive deeper into how manuscripts (original and digital) can be used to arrive at an "original reading" of the Qur'an, transcending traditional interpretations without falling into abuse.

Contemplation of Manuscripts: Towards an Original Reading of the Noble Qur'an

Introduction: Skipping Surface Reading

Having established the certainty of the authenticity of the Qur'anic text through the original manuscripts (the first section), and reviewed a practical tool for personal interaction with the Qur'an in the digital age through the personal digital manuscript (the second section), we now reach the essence of the process: how can a return to the manuscripts – whether original in their forms or digital in their interaction – lead us towards an "original reading" of the Qur'an? A reading that goes beyond simply repeating words or settling for inherited interpretations, to reach a deeper and more relevant understanding of the first text and its higher intentions.

The divine call (do they not contemplate the Qur'an) is an invitation to reflect and meditate, not blind imitation. Manuscripts, both historical and digital, offer us unique tools to achieve this authentic reflection.

1. Original Manuscripts and Ottoman Painting: A Window on Semantics

Ancient Qur'anic manuscripts, often written in early Kufic or Hijazi script and in Ottoman script, are not mere artifacts, but windows to layers of meaning that may be absent from the usual contemporary reading:

- **Ottoman painting is not just a dictation:** it is a system of tawqif writing (most likely sayings), with a rule and secrets. The differences between Ottoman painting and modern spelling are not mistakes, but are often intentional and carry important connotations.
- Examples of drawing semantics:
  - **"Prayer" / "Prayer" (in Waw or Alif Al-Khanjari):** Drawing it in Waw in the first Qur'ans may indicate the depth of the meaning of prayer and its connection to the relationship with God, a meaning that may be absent when written in Alif only.
  - **"Ba'id" (al-Dhariyat: 47):** The writing of "hands" with two verses may refer to the meaning of the great and multiplying power of God Almighty in building the heavens, and it is more eloquent than just "with hands".

- **"Samoot" / "Heavens":** Drawing it without a thousand after the meme in some places may draw attention to the meaning of moral transcendence and elevation in addition to the material heavens.
- **"Remarks" / "Imitators" (Zumar: 63):** Drawing them without a thousand may extend the meaning to include not only "keys" but "reins" and "reasons for control" in the hands of God.

- **The relationship of painting to readings:** Ottoman painting is often flexible to withstand different frequent Qur'anic readings, enriching the meaning and showing the miraculous faces of the text. The study of manuscripts helps in better understanding this relationship.

2. Contemplation as a process of "purification" and "touching" meanings

The Almighty says: "Only the purified shall touch it" (Al-Waqi'ah: 79). While the direct meaning often refers to angels or the physical purity of the Qur'an, the verse can be understood in a deeper sense in the context of contemplation: only those who purify their heart and mind ("purified") from passions, fanaticism, prejudices, and blind imitation can reach the truths and deep meanings of the Qur'an.

- **Contemplation as a process of purification:** Engaging seriously in the contemplation of the Qur'an, using manuscripts to understand the text in its first form, comparing interpretations, and activating the mind, is in itself a process of purification of the mind and heart.
- **"Touch" the original meaning:** This intellectual and spiritual purity enables the contemplator to "touch" the original meanings, and to understand God's will more and clearly, transcending historical accumulations or circumstantial interpretations that may sometimes obscure vision.

3. From the original manuscript to the digital manuscript: Activating reflection

How do we translate these concepts into practical steps using our tools?

1. **Return to the original (digitally):** When contemplating a verse, look for images of ancient manuscripts that contain it (via available digital projects). Notice how the words are written, and whether there are differences in the drawing that warrant reflection.
2. **Use the science of drawing and readings:** Refer to the science of drawing books and readings (or simplified explanations of them) to understand the connotations of drawing in the verse you are contemplating, and how it relates to the different readings. Record these notes in your digital manuscript.
3. **Comparing interpretations with a critical eye:** Read what the commentators said about the verse, but don't stop there. Compare their statements with what you noticed in the drawing and readings, and think: Are there aspects that some of them overlooked? Can the verse be understood more broadly? Record these comparisons in your manuscript.
4. **Activating the mind and connecting to reality:** After collecting material from manuscripts and commentaries, occupy your mind. What is the main message of the verse? How does it apply to my reality today? What questions do you raise in my mind? Write down your personal thoughts and deductions.
5. **Structured registration in the digital manuscript:** Use your digital manuscript to document all of these steps in an orderly manner for each verse or passage, with links, notes, and comparisons.

4. The "paradise" of worldly contemplation

The fruit of this profound contemplation is not limited to the eschatological reward, but has a worldly "paradise" felt by the contemplative:

- **The paradise of science and knowledge:** the pleasure of discovering new meanings and understanding the secrets of the text.
- **Garden of certainty and tranquility:** a sense of close attachment to God's words and trust in His guidance.
- **Paradise of Insight and Light:** The ability to see things through the Qur'anic lens and apply His gifts in life.

This paradise flows beneath it the inexhaustible "rivers" of knowledge and understanding, but they increase in flow as the contemplator deepens his journey.

Conclusion: Towards a Dynamic and Responsible Understanding

Contemplating manuscripts, both historical and digital, is not just an intellectual luxury, but a necessity to revive our relationship with the Qur'an and make it a vital and responsible one. It is a call to break free from the shackles of superficial reading and unconscious imitation, and to rise to the level of authentic understanding that touches the heart, enlightens the mind and guides to a straight path. It is a journey that requires effort and patience, but its fruits are priceless in this world and the hereafter.

In the final paragraph, we will discuss how this deep understanding derived from manuscript contemplation enables us to defend the Qur'an in the face of challenges and suspicions in the digital age, and how digital manuscripts are a "shield and a sword" in this battle.

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4 Digital Manuscripts: A Shield and a Sword in the Battle to Preserve the Qur'anic Text

Introduction: The Divine Promise and Our Human Responsibility

"We have revealed the dhikr and we are his keepers" (Al-Hijr: 9). This divine promise to memorize the Qur'an is a source of tranquility firmly in the hearts of believers. But this promise never means relying or failing to uphold and defend the Book of God. God Almighty harnesses causes, and one of the greatest reasons of our time is **digital technology**, and in particular **the project of digitizing Quranic manuscripts**.

After we explored the importance of the original manuscripts (the first section), and we possessed the tool of personal reflection (the second section), and we sought an in-depth original reading (the third section), we now reach the vital role played by this knowledge and tools in the battle of awareness and defense of the Holy Qur'an in the face of waves of skepticism and misinformation that are easy to spread in the digital

space. How can digital manuscripts serve as a protective "shield" and a decisive "sword" in this battle?

1. The Digital Age: A Double-Edged Sword

It is undeniable that digital technology has opened up wide horizons for the dissemination of science and knowledge, including the sciences and interpretations of the Qur'an. But at the same time, it has become an easy platform to spread suspicions and lies about Islam and the Qur'an with tremendous speed and in deceptive ways.

- Destructive limit:
  - **Spreading suspicions:** Taking advantage of the speed of spread to promote false claims about the compilation of the Qur'an, the existence of alleged contradictions, or the challenge to its divine source.
  - **Falsification of facts:** Using digital editing tools to falsify manuscript images or contextualize texts to support skewed interpretations.
  - **Systematic disinformation:** Creating engaging content (videos, articles, posts) aimed at shaking the confidence of Muslims, especially young people, in the book of their Lord.
- Perennial limit (which is our focus):
  - **Making compelling evidence available:** Making the original Qur'anic manuscripts available to all in high-resolution images.
  - **Provide research and comparison tools:** Enable researchers and the general public to study manuscripts and verify for themselves that the text matches.
  - **Facilitating the scientific response:** Providing scientists and specialists with the necessary materials to respond to suspicions with material and historical evidence.
  - Building critical knowledge and interactive societies:* The creation of platforms and websites that provide access to manuscripts and research tools not only aims to spread knowledge, but also opens the door to scientific dialogue and constructive discussion about the Qur'an and its sciences. Here, "interactive reflection" comes into play in its critical aspect; these digital tools encourage the user not to be satisfied with personal understanding or blind submission of legacies. It invites critical questioning, comparison of different exegeses (including those based on various readings or drawings in manuscripts), and arbitration of the Qur'anic text itself as a supreme reference. It's a call not to be afraid to ask new questions or go against the norm ("Who preceded you with this?"), reinforcing the idea that reflection is a living and renewable process and not just a consumption of ancient interpretations. Digital technology here not only provides access to information, but also encourages critical interaction with it.

2. Digital Manuscripts: A shield that protects text

The project of digitizing Quranic manuscripts represents **a protective shield** for the Qur'anic text through:

- **Providing conclusive physical evidence:** The online availability of high-resolution images of manuscripts from the first and second centuries AH (such as Sana'a, Birmingham, Tashkent, etc.) is the strongest physical evidence that the text we circulate today is the same as it existed in those early times. This blocks any claim of subsequent distortion.

- **Enable transparent comparison: Digital** manuscript platforms allow anyone (not just experts) to compare different manuscript texts from multiple places and times. This clearly reveals the enormous correspondence in the body, and places subtle differences (often in painting) in their proper scientific context as part of the evolution of writing or comprehension of readings, rather than as evidence of distortion.
- **Permanent preservation of assets:** Digitization ensures the survival of a high-quality copy of these historical treasures, protecting them from natural or human damage factors (fires, wars, neglect) to which the original manuscripts may be exposed.

3**. Digital Manuscripts: A Sword Cuts Off Suspicion**

In addition to being a shield, digital manuscripts act as a scientific sword that cuts off suspicions and falsehoods through:

- **Arming the defenders of the Qur'an:** Provides scholars, researchers, and conscious thinkers with direct evidence to respond to skeptics. Instead of theoretical responses, manuscript photographs can be presented as physical evidence.
    - *Example:* To respond to those who claim that the compilation of the Qur'an was delayed, photographs of the manuscripts of the first century AH can be displayed. To respond to those who claim that there are substantially different copies, comparisons between manuscripts can be shown showing their identical.
- **Facilitating in-depth scientific research:** It provides advanced research tools that allow analyzing Ottoman painting, tracking the development of the text, and studying readings and their relationship to painting, faster and more accurately, which produces solid scientific research that responds to suspicions from their roots.
- **Spreading awareness and correct knowledge:** Making these sources available to the public raises the level of awareness among Muslims about the history of their book and how to preserve it, which immunizes them against superficial suspicions.
- **Enabling authentic reflection and liberation of understanding (as in the third section and what Yasser Al-Dirqawi) pointed out):** Returning to the text through digital manuscripts not only allows for its closest image to the original, but also reveals the biodiversity of the nation's interaction with it (through drawing differences, initial readings, and sometimes non-uniform stop signs). This diversity helps to break the rigid aura of the "one sacred text", and frees the contemplative from the illusion of one understanding and blind imitation. It shows the text as a rich heritage with which Muslims interacted in forms multiple, which encourages a more free and critical reflection and a deeper understanding of meanings directly, and protects it from being influenced by anomalous or tendentious interpretations that may exploit people's lack of knowledge of origins and the diversity of this heritage. **Thus, digital manuscripts deepen their role from mere tools of textual investigation to vital tools of "interactive reflection" that liberate and enrich understanding.**

4. A Call to Action: Collective Responsibility

The project of digitizing Qur'anic manuscripts and the studies based on it is not just an academic project, but a **collective responsibility to** defend the most sacred texts of the nation and preserve its identity. We therefore appeal to:

- **Scholars and researchers:** to intensify efforts in studying these manuscripts and publishing the results of their research in an accessible language available to all.
- **Scientific and advocacy institutions:** to support digitization projects and develop easy-to-use interactive platforms for displaying and explaining manuscripts.
- **Intellectuals and the general Muslims:** to view these sources, use them in their management, spread awareness of their importance, and support projects based on them financially and morally.
- **Islamic governments and organizations:** to provide strategic and financial support for these vital projects and facilitate access to original manuscripts for digitization.

Conclusion: From Contemplation to Victory

Our journey through this series, from understanding the importance of original manuscripts, to using personal digital manuscripts, to seeking in-depth original reading, is complete with an awareness of our responsibility to use this knowledge and tools to defend the Qur'an. Digital manuscripts are not just a historical archive, they are an effective weapon of knowledge in the information age. By using them as a protective shield and a cutting sword, and by fortifying ourselves with deep reflection and authentic understanding, we have fulfilled part of our duty towards the Book of God, and contributed to upholding His Word and supporting His religion in the face of Contemporary challenges. Let us make the digital age a golden age for contemplating and defending the Qur'an.

5 OTTOMAN PAINTING AND FREQUENT RECITATIONS: THE UNITY OF THE TEXT AND THE RICHNESS OF RECEPTION IN THE JOURNEY OF QURANIC REFLECTION

Introduction: Towards a Direct Contact with the Divine Text

Every contemplator of the Holy Qur'an seeks to touch its pure light and communicate with its gift directly, without barriers or media. Some may see in the later rules of painting, the multiplicity of what is known as readings, or even the commentaries of the commentaries on the text, a veil that prevents this authentic connection with the original structure of the text, especially when looking at the unique Ottoman painting in early manuscripts. However, are these characteristics, and are the frequent recitations, really obstacles that obscure the meaning, or are they in fact beacons that reveal the unity of the text and the richness of its reception, And open up deeper horizons in the journey of reflection? Here we propose a methodology for dealing with Ottoman painting and frequent recitations, not as limits of understanding, but as a framework for the inspired text, and as essential tools in a comprehensive process of reflection, aimed at the jurisprudence of the "Qur'anic tongue" in its depth and richness.

First: Ottoman Painting - The Structure of the Text Witness to Revelation

The drawing in which the first Qur'ans were written during the reign of Uthman ibn Affan, may Allah be pleased with him, and which was termed the Ottoman drawing, represents the closest physical image we have of the collected Qur'anic text. This drawing has unique features that sometimes differ from the standard spelling rules that

were later established (such as omitting some alifs, sometimes drawing the taa that is tied open, or methods of drawing hamzat).

How do we deal with this drawing in our contemplation?

1. **Respect for the revealed written original:** We proceed from respecting this drawing and considering it the basic and fixed structure on which the nation has unanimously agreed under the guidance of the honorable companions, and it is part of the preserved revelation.

2. **Frequent recitation is the ruler of pronunciation:** Ottoman painting must be understood in the light of the frequent recitation with which the Qur'an was transmitted orally from generation to generation. It is this recitation that determines how this drawing is pronounced, as the drawing is not a text independent of phonetic reception.

3. **Contemplative questioning about the characteristics of drawing (with systematic caution):** After knowing the frequent recitation and the basic linguistic meaning, the conscious contemplator can ask: Why was this specific drawing chosen here? Is omitting the alif in a word, or drawing it in a certain way, a gentle reference, a rhetorical connotation, or an emphasis on an aspect of meaning that fits this particular context? This question should be within the framework of understanding the repeated recitation, and should aim to enrich and deepen the fixed meaning, not to establish new meanings that contradict the original.

4. **Drawing as a framework for various recitations:** Some of the words drawn in the Ottoman drawing may bear more than one aspect in the recitation that corresponds to the drawing and is transmitted by the frequency. This does not mean turmoil, but rather a sign of the richness of the inspired reception, as manifested in the frequent recitations.

Second: Frequent recitations - inspired receptions and unity of basic meaning

The multiplicity of repeated authentic recitations is not evidence of the turmoil of the text or a difference in the "book" (the preserved divine text), but rather a manifestation of the miracle and richness of the "Qur'an" (such as recitation, recitation and reflection), which is proven by revelation and conclusive evidence. Dealing with it in contemplation is as follows:

1. **Certainty of their validity and proof as revelation:** Frequent recitations are all correct and inspired aspects of the recitation of the same Qur'anic text, fixed by categorical frequency. They are not multiple human "readings" of different texts, but rather minor phonetic and linguistic variations within the framework of a single text.

2. **Considering them as aspects of recitation that enrich understanding rather than different essential meanings:** each correct repeated recitation presents one of the aspects of pronunciation and reception that God intended, and may shed light on an aspect of the meaning or event from a different angle, without establishing a different or contradictory substantive meaning of the verse or the general context of the Qur'an.

3. **Integration within the unity of the text, not contradiction: The** correct repeated recitations complement and enrich the understanding of the same Qur'anic text, and do not contradict the essence of its message or its courts. The difference in them is "a

difference of diversity and enrichment" and not a "difference of contradiction and contradiction" that touches the unity of the "book".

4. **A contemplative tool to highlight the question:** The study of the gentle differences between recitations in one word or verse is in itself a fertile material for reflection, helping to understand more deeply the flexibility of the Qur'anic pronunciation, and how the same drawing can be recited in multiple facets, all true and inspired. They serve as "multiple lenses" to look at the same Qur'anic truth, guiding the contemplative and broadening his horizon.

Third: Reflection – Systematic Diving into the Sea of the Book through the Qur'an

Contemplation is the end and the means. It is the mental, hearty, and spiritual effort to understand God's intention from the "book" through the process of "the Qur'an" (reading, understanding, and reflection). It is a continuous and cumulative process, both individual and collective. The reflection required is systematic reflection that:

1. **It proceeds from the authoritative text:** it is based on the "book" as it reached us in Ottoman painting and manifested itself in frequent recitations.

2. **Uses comprehension tools:** uses the Arabic tongue and its rules, the Qur'anic context (direct, objective and general), the reasons for revelation (for domestication), and the various sciences of the Qur'an.

3. **Compares and connects ("the Qur'an"):** multiplies verses with each other, compares apparent meanings with deeper meanings (which deepen the apparent and do not contradict it), and discovers the interconnected network of the Qur'anic system.

4. **Consciously benefits from cognitive accumulation:** Looks at the efforts of former and new interpreters and contemplators with a conscious eye, so he benefits from their correctness and avoids what may contradict the methodology of the jurisprudence of the Qur'anic tongue.

5. **Subject to the overall system ("the book"):** any understanding or deduction (resulting from the "Qur'an" as a reflection) is presented to the "book" as a whole, what the courts and general purposes agreed before, and what was contrary to them is a response. The "book" itself is the balance and the judgment.

Conclusion: Towards an authentic and integrated reflection of the unity of the text and the richness of its reception

Dealing with the Holy Qur'an requires a methodology that combines originality and depth, between respect for the unity of the text and its reliable transmission and the activation of individual and collective insight into reflection. Ottoman painting, with its characteristics, and the frequent recitations in their commendable diversity, are not restrictions or confusion on the unity of the "book", but rather an integral part of the "Qur'an", providing the contemplator with the framework of the text and the evidence for its receipt, and dimensions of meaning that cannot be reached without them.

Let us take from painting as a witness structure, from frequent recitations a richness in reception, and from systematic reflection as a way, to "touch" the "book" and understand it in an understanding worthy of its greatness, with the help of God, devoid

of passions, subject to the authority of the text in its appearance and interior, to be among the "first minds" who listen to the saying and follow the best of it.

6 "PARALLEL RELIGION": HOW DID THE ABANDONMENT OF THE QUR'AN LEAD TO AN ALTERNATIVE REALITY?

Introduction:

The text before us offers a bold and exciting idea for reflection: have Muslims, by moving away from the essence of the Qur'an, created a "parallel religion" for themselves? The text here does not mean apostasy from Islam in its literal sense, but rather refers to a deeper and more complex situation, a state of gradual separation from the original springs of Qur'anic guidance, which has led to the formation of practical reality and behaviors that may differ fundamentally from what the Book of God calls for. This section explores how the "abandonment of the Qur'an" in its broad sense gave rise to This alternative reality, and what are its most prominent features and consequences.

First: The concept of abandoning the Qur'an in its broad sense:

The text warns that the problem lies not only in the abandonment of the recitation of the Qur'an - albeit part of it - but extends to a deeper and more comprehensive abandonment that includes multiple aspects:

1. **Abandoning contemplation:** It consists in ignoring deep reflection on the meanings of the verses of the Qur'an, not seeking to understand its overall purposes and lofty goals, and sufficiency with superficial reading without understanding the message.
2. **Abandoning work:** It is the failure to apply the provisions of the Qur'an and its moral and behavioral directives in the reality of daily life, whether individually or collectively, so that the Qur'an becomes just a text read for blessing without having an actual impact on behavior.
3. **Abandoning judgment:** It means not making the Holy Qur'an the first source and supreme reference for legislation, law, morals and values that govern society and individuals, and searching for alternatives in man-made laws or customs that are not based on the Qur'anic basis.
4. **Abandonment of conversion:** that is, the Qur'an does not take a comprehensive way of life and a guide for the Muslim in all matters of his life, spiritual, intellectual, social, political and economic, and considers it a mere book of ritual worship.

Second: The Emergence of the "Parallel Religion" and its Features:

As a natural consequence of this multifaceted abandonment of the Qur'an, what the text called a "parallel religion" gradually emerged. This "religion" is not a new doctrine, but a practical reality, a combination of practices and beliefs that often contradict the authentic spirit of Islam as portrayed in the Qur'an. Among the most prominent features of this reality:

1. **Injecting customs and traditions:** Social and cultural customs and legacies have taken root in the collective consciousness and been given a religious tint until they have

become an integral part of the "practical religion" of Muslims, many of which may explicitly contradict the clear teachings of the Qur'an.

2. **Quotation from other sources: The** guidance of the Qur'an and its approach to understanding life, the universe and society have been replaced by philosophies, ideas, and man-made laws derived from other human sources or cultures, which have nothing to do with Islam, and have sometimes been presented as part of or compatible with religion.
3. **Misinterpretation of texts: The** necks of Qur'anic texts have been twisted and interpreted in interpretations that are far from their proper meaning and context, in order to justify a certain reality, or to conform to personal whims or factional interests, or to be in line with established cultural and social legacies.
4. **Focusing on formalities and veneers:** Paying excessive attention to external manifestations and rituals, while neglecting the essence of religion, its major purposes, and its basic values such as justice, mercy and charity. Emphasis was placed on marginal branches and controversies at the expense of assets and constants.
5. The political and social dimensions of the development of jurisprudential understanding: In addition to the previous factors, an important historical dimension referred to by Yasser Al-Adirqawi and others, which is the influence of political authority on the development of jurisprudence and the sciences of the Qur'an.

- Fear of power: In some eras, jurists and theologians have avoided delving deeply into issues that directly affect power, such as the details of shura, mechanisms for holding the ruler accountable, and resisting outright political injustice.
- Expansion of the "safe": In contrast, jurisprudence has expanded significantly in areas that are relatively "safe" and do not pose a direct challenge to the ruler, such as details of ritual worship, purity, individual transactions, and personal status.
- Influence on Quranic Sciences: This trend indirectly influenced the formation of traditional "Qur'anic sciences", focusing on the linguistic, rhetorical, and reasons for revelation of individual practical verses, while the overall purposes and higher values with broader social and political dimensions may have been relatively neglected.
- The necessity of liberation: Understanding these historical and political contexts is essential to a renewed understanding. Freedom from this domination (whether direct political or inherited intellectual) is a prerequisite for a return to a more comprehensive and deeper understanding of the Qur'an, as it reconsiders the major purposes of justice, consultation, freedom and human dignity as an integral part of its mission. It is this renewed understanding that the book seeks to present some of its features through "new concepts".

Third: The consequences of this alternative reality:

This gradual separation from the Qur'an and the emergence of the "parallel religion" were not without price, but led to serious consequences for the Ummah, as the text indicates:

1. **Loss of clear identity:** Muslims are living in a state of rupture between what the Qur'an calls them to and what they actually practice in their lives, weakening their identity and making them dispersed.
2. **Intellectual stagnation and cessation of creativity: The** absence of the Qur'anic methodology in thinking and reflection, and the absence of real ijtihad based on a

correct understanding of the Qur'an, led to a state of intellectual rigidity and civilizational sterility.

3. **Moral weakness and rampant corruption:** Moving away from the Qur'anic moral values system was a direct cause of the spread of injustice, corruption, internal and external conflicts, and weak social ties.
4. **Subordination to the other:** After the Islamic Ummah was a leader and pioneer thanks to its adherence to the Qur'an, its abandonment led to the loss of sources of self-power, and the transformation of Muslims into followers and imitators of others in various scientific, intellectual and civilizational fields.

Conclusion:

Diagnosing the phenomenon of "parallel religion" is not an end in itself, nor a call for despair or self-flagellation, but rather a wake-up call and a sincere cry calling for a radical revision of Muslims' relationship with the Book of their Lord. It is an urgent call to return to the Holy Qur'an, not only recitation and recitation, but also understanding, management, action, conversion and judgment, as it is the only way to restore the identity of the lost nation, its moral and intellectual strength, and its desired civilized role.

7 The Noble Qur'an: The Only and Sufficient Source of Islam

Introduction:

In the midst of controversy over the sources of legislation and the multiplicity of references in Islamic thought, the Qur'an emerges as a central and established truth. The text we review emphasizes a fundamental principle: the Qur'an is not only the primary source of Islam, but the **only** and sufficient source of guidance and legislation. Does God's perfect and perfect Word, revealed in order to clarify everything, need other human sources to complete guidance or clarify the way? This section reviews the evidence from the Qur'an itself that confirms its sufficiency and the necessity of sufficiency with it.

First: The Qur'an is a complete and comprehensive book that is not neglected:

Those who say that the Qur'an is sufficient are based on explicit Qur'anic verses that deny the lack of the Book of God and confirm the completeness of religion in it:

1. **"We have not overdone anything in the Book" (Al-An'am: 38):** This verse, according to the agreement of the commentators (as the text indicates), is a clear indication of the comprehensiveness of the Qur'an and its encompassing everything that man needs, and the denial of any negligence or deficiency in it related to the basic matters of guidance and legislation.
2. **"Today I have completed your religion for you, and I have completed my grace upon you, and I have accepted Islam as a religion for you" (Al-Ma'id: 3):** This verse was revealed in the farewell argument, declaring the completion of religion and the fullness of divine grace. Since the Qur'an is the basis and centerpiece of this religion, the completeness of religion necessarily requires the perfection and adequacy of its primary source.

3. **"And the word of your Lord was fulfilled in truth and justice, and there is no change for his words, and he is the All-Hearing and All-Knowing" (Al-An'am: 115): The** verse describes the "Word of God" (the Qur'an) completely and perfectly in truthfulness (news) and justice (rulings), and emphasizes that there is no changer for his words, indicating that it is the final and complete version that does not need to be changed or added.

Second: The Qur'an is light, guidance and a clear statement:

Not only is the perfection of the Qur'an, but it is also the enlightening source and the clear guide in itself, without the necessary need for an external medium (other than the prophetic statement that is inspired by the Qur'an itself):

1. **"And we revealed the Book to you as an explanation of everything, guidance, mercy and good news for Muslims" (Al-Nahl: 89):** God explicitly describes his book as "clarification of everything", that is, a sufficient statement and clarification, in addition to being guidance, mercy and good news, emphasizing his own ability to guide and clarify.
2. "A light and a clear book have come to you from Allah by which Allah guides those who follow the paths of peace and brings them out of darkness to the light with His permission and guides them to a straight path" (Al-Ma'idah 15-16): The Qur'an is described as "light" and "clear book" (i.e. clear by Himself), which is the one by which Allah guides directly those who follow His favor, thus confirming His direct role in guidance.

Third: Sufficiency with the Qur'an is a divine approach and a divine call:

The Qur'an itself, in many places, calls for sufficiency and adherence to its directives as the only source of guidance and legislation, and denounces the need for other sources:

1. "Recite what has been revealed to you from the Book of your Lord, there is no change for His words, and without Him you will not find a challenger" (Al-Kahf: 27): The divine command of the Prophet (and of the Muslims as a consequence) is to follow what was revealed to him from the "Book of His Lord", while emphasizing that there is no change to His words and that there is no refuge or refuge without Allah and His Book.
2. **"Is not Allah sufficient for His servant" (Az-Zumar: 36):** If Allah Himself is sufficient for His servant, then a fortiori, His book that He revealed for His guidance should be sufficient and healing in matters of religion and legislation.
3. "Is it not enough for them, I sent you the Book to be recited to them, if that is for the mercy and remembrance of the people who believe" (Al-Ankabut: 51): This verse is considered one of the strongest evidence, so the interrogative here is a denial of my report in the sense of: "Is it not enough for our book that we sent down to be recited to them? yes, it's quite enough." The verse affirms that the mere revelation and recitation of the Qur'an is in itself sufficiency, mercy and remembrance for the believers, denouncing their request for other verses or sources.

Fourth: The Qur'an is the truth, the preserved remembrance and the straight path:

The status of the Qur'an as the sole and sufficient source reinforces the descriptions given to it by God:

1. **The absolute truth:** "That book is undoubtedly a guide for the pious" (al-Baqarah: 2). It is the undoubted certainty of truth.

2. **Preserved dhikr:** "We have revealed the dhikr and we are his keepers" (al-Hijr: 9). It is the dhikr that God has ensured to preserve in sufficient text and meaning for guidance. It is the dhikr that was revealed to the statement: "And we have revealed to you the dhikr to show people what has been revealed to them" (an-Nahl: 44).
3. **The Straight Path:** "If this is my straight path, follow it and do not follow the paths, and you will be separated from its path" (Al-An'am: 153). The Qur'an is the straight path to be followed and no other scattered paths.
4. **The best hadith:** Allah described it as "the best hadith" and challenged the polytheists to come up with a hadith like it (at-Tur: 33-34), making it the only hadith that must be believed in and followed.
5. **Wisdom:** "The Bible and wisdom teach them" (Friday: 2). Wisdom here, as the text indicates, is the Qur'an itself and not something separate from it.

Conclusion:

The assertion that the Holy Qur'an is the only and sufficient source of Islam is not a denial of the status of the authentic Sunnah of the Prophet, as the Prophet is the clarifier of the Qur'an by order of God, and his correct verbal and actual Sunnah is a practical application and statement of what is in the Qur'an. However, from the perspective of the text presented, the Sunnah remains subordinate to and derived from the Qur'an and not an independent source to add to or copy it. Returning to the centrality and sufficiency of the Qur'an is a call to restore things to their proper status, and to consider the words of God as the supreme reference and the basis that does not It is built only on it, and it is enough for God and His Book as a guide and a supporter.

8 THE NOBLE QUR'AN: THE SUPREME HADITH AND THE NOBLE FAISAL

The ongoing debate on the sources of Islamic legislation and the status of the Sunnah of the Prophet in comparison to the Qur'an raises fundamental questions that touch on the heart of the Muslim's understanding of his religion and supreme authority. At the heart of this debate is a well-established truth, which the Qur'an itself has repeatedly stated: the Holy Qur'an is the preserved Word of God, the dominant, the revealed light, and no other book surpasses it in absolute sanctity and authority.

The Qur'an: Revelation to be recited and the preserved words of God

Allah describes His dear book as "revelation". When we consider verses such as the Almighty's saying in Surat An-Najm: "What is spoken of passion * It is nothing but a revelation that reveals" [An-Najm: 3-4], we find that the strongest context, as many commentators have shown and as evidenced by many other verses in the Qur'an (such as "It is but a remembrance of the worlds", "It is but a remembrance and a clear Qur'an"), indicates that what is meant by this revelation recited and direct is the Holy Qur'an itself. It is the divine hadith that It descended on the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him) to be the ultimate argument of Allaah over the worlds.

Allah the Almighty has pledged to memorize this Book: "We have revealed the dhikr and we are his keepers" [Al-Hajar: 9]. This divine memorization gives the Qur'an a unique

status that no other source shares. It is the definitive and proven text, to which falsehood does not come from his hands or from behind him.

The concept of the Messenger - the message and his obedience

The role of the Prophet Muhammad, as defined in the Qur'an, is that of the "Prophet", that is, the bearer and communicator of the message. The Almighty said: "O Messenger, reach what has been revealed to you from your Lord... ﴾ [Table: 67]. The message is the center, and it is the word of God (the Qur'an). The words of the Prophet (peace and blessings of Allaah be upon him) and his biography (Sunnah) came as an application and statement of this message in real life.

As for the command to "obey the Prophet" (﴿... And obey the Prophet... In essence, it is obedience to the message it carries, that is, obedience to what God commanded in His Book and communicated to the Prophet. It is obedience to Allah by following what He revealed to His Messenger. Obedience to the Prophet cannot be separated from obedience to God and from following the Qur'anic revelation that he brought. The Prophet himself was the first to follow and comply with the command of the Qur'an.

"By what hadith after Allah and His signs do they believe?"

The Qur'an asks this eloquent question in more than one place (e.g., al-Jathiya: 6, al-A'raf: 185). It is a question that prompts reflection on the supreme source of faith and guidance. If the words of God (the Qur'an) and its clear signs are present, to which other "hadith" does man turn in search of certainty and absolute truth? This question, in the context of emphasizing the centrality of the Qur'an, implies that the hadith of God (the Qur'an) is the highest and foremost by faith and follow, and it is sufficient as the final reference.

The problem of equating the Sunnah with the Qur'an and the issue of abrogation

Saying that the Sunnah is a revelation like the Qur'an to the same degree raises problems, including what was previously discussed about the "period of revelation", so how did the life of the Prophet (peace and blessings of Allaah be upon him) proceed and his words and deeds issued if the revelation was stopped and all his words were revelation? Moreover, the nature of the transmission of the Sunnah, despite the tremendous efforts of the hadiths, remains human transmission through narrators and support, which makes it presumptively proven in most cases, unlike the Qur'an, which is definitively proven.

As for the issue of "abrogation", the Qur'an acknowledges the possibility of abrogation *within it* (﴿ What we copy from a verse or forget it is good from it or like it... ﴾ [Al-Baqarah: 106]). But to say that the Sunnis copy the Qur'an poses an even greater problem about the relationship of the two sources and about the perfection and dominance of the Qur'an, which he asserted himself. How can a hypothetical source (for the most part) copy a definitive, preserved and dominant source? This is contrary to logic and to the Qur'an's assertion of its supreme status.

Conclusion: Return to the original

Glorifying the Prophet (peace and blessings of Allaah be upon him) and loving him and following him is obligatory, as he is the good example and the honest reporter. But this

glorification should not reach the point of equating his words and deeds transmitted throughout history (Sunnah) with the words of God preserved (the Qur'an) in absolute authority and supreme sanctity.

The Qur'an is the "hadith" that is second to none, it is the preserved revelation, it is the balance, the furqan and the dominant. Returning to it, contemplating it directly, and understanding it in the light of its internal context and totality, is the way to restore clarity to our understanding of religion, the foundation that unites the nation, and the solid rope that God has commanded us to hold together. With what hadith after Allah and His revealed Book do we seek guidance and certainty?

9 THE NOBLE QUR'AN: THE GUIDANCE OF THE ORIGIN BETWEEN THE DISPERSAL OF BOOKS AND THE SUFFICIENCY OF THE "SUPREME HADITH"

Over the centuries of Islamic history, thousands of books and works have accumulated in various branches of religious knowledge, including hadith, interpretation, jurisprudence, theology and others. While the stated purpose of these works was to serve, explain and clarify the Qur'anic text, the reality is that this enormous amount has often led to the opposite result: distracting the focus from the Qur'an itself and placing barriers between the Muslim and the book of his Lord.

These books are lost and the reference is blurry

Instead of being aids to a deeper understanding of the Qur'an, these books have sometimes become obscuring that prevents direct access to its light and guidance. The many contradictions between these narratives and interpretations, and the influence of historical and political contexts on shaping some of them, have created confusion and confusion about the pure understanding of God's religion as revealed in his book.

What is more dangerous is the reverence that has arisen among some of these inherited books and their elevation, in practice, above the level of the Holy Qur'an, so that they have become dominant in its understanding and interpretation, and sometimes even copying its rulings or restricting its releases.

Here the urgent question posed by the Qur'an itself becomes: "By what hadith after Allah and His signs do they believe" (Jathiya: 6) is more urgent. How can certainty and guidance be sought from mostly hypothetical human "hadiths", when the "hadith of God" (the Qur'an) - the best, truest and most complete hadith - is present in our hands, preserved by God's protection, and falsehood does not come from his hands or from behind him?

"Parallel Religion": An Inevitable Consequence of Abandoning the Qur'an

This departure from the Qur'an, not only by abandoning its recitation, but also by abandoning its contemplation, practice, judgment and taking a comprehensive way of life, led to the emergence of what can be called a "parallel religion". It is not a new

religion in the sense of faith, but a practical reality and collective behavior that has gradually moved away from the pure springs of Qur'anic guidance.

The features of this "parallel religion" are manifested in:

- **The dominance of heritage:** the insertion of customs, traditions and customs that have no basis in the Qur'an, and giving them a religious character until they became a precursor to the explicit Qur'anic text.

- **Arbitrary interpretation:** twisting the necks of Qur'anic texts to conform to legacies, whims or interests, instead of making the Qur'an the ruler of these legacies.

- **Focusing on formalities:** excessive attention to external manifestations and rituals at the expense of the essence of religion and its major purposes such as justice, mercy, consultation and human dignity.

- **Influenced by historical contexts:** The development of jurisprudence and some religious sciences has been influenced by political and social conditions, which has sometimes led to avoidance of delving into fundamental issues (such as shura and holding the ruler accountable) and excessive expansion into other less sensitive areas of power, which has affected the holistic understanding of the Qur'an.

The Qur'an: The Only and Sufficient Source

In the face of this reality, the Qur'anic emphasis on the sufficiency of the Holy Qur'an as the only source of guidance and legislation comes:

- **Perfection and comprehensiveness:** "We have not overdone anything in the Book" (Al-An'am: 38), "Today I have completed your religion for you and completed my grace on you and I have accepted Islam as a religion for you" (Al-Ma'idah: 3), "And the word of your Lord has been fulfilled in truth and justice" (Al-An'am: 115).

- **Statement and Light:** "And the Book was revealed to you as an explanation of everything, guidance, mercy and good news for Muslims" (Al-Nahl: 89), "Light and a clear Book have come to you from God" (Al-Ma'idah: 15).

- **The call to be satisfied with it:** "If it is not enough for them, I have revealed to you the Book to be recited to them, if that is in remembrance of people who believe" (Al-Ankabut: 51), "Tell you what was revealed to you from the Book of your Lord, there is no changer for its words, and without it you will not find a challenger" (Al-Kahf: 27).

Understanding the role of the Prophet and obeying him in the light of the Qur'an

Emphasizing the centrality and sufficiency of the Qur'an does not mean denying the role of the Prophet (peace and blessings of Allaah be upon him). It is the Qur'an itself that defined its role: "to show people what was revealed to them" (Al-Nahl: 44). The Prophet is the clarifier of the Qur'an by God's command, and his correct Sunnah is the practical application of this statement. However, this statement is subordinate to and derived from the Qur'an, and is not an independent source equal to it, a transcriber of its rulings, or a restriction of its releases. Obedience to the Prophet is, after all, obedience to the message he ordered to convey and the statement entrusted to him, the Qur'an. The revelation that "speaks no words of passion if it is nothing but revelation" (An-Najm:

3-4) in its most powerful and general context is the Holy Qur'an itself, the miraculous and preserved words of God.

As for the concept of "abrogation", the Qur'an acknowledges the abrogation of its verses with other verses from it (what we copy from a verse or forget it is good from it or like it) (Al-Baqarah: 106), but to say that the presumptive Sunnah is proven in most of them abrogates the Qur'an definitively proven represents a logical and methodological problem that contradicts the Qur'an's emphasis on its completeness, preservation and dominance.

In a World Without Books: A Fundamental Question and Deep Reflection

To illustrate the depth of this idea, some ask a profound question: "If we remove all human books and legacies, will the Qur'an remain complete or incomplete?"

This question addresses conscious minds that seek spiritual purity, explaining that understanding the Qur'an requires a pure heart and an open soul. He gives the example of the "full cup" who cannot receive more, stressing the need to "empty the cup" of prejudices and prejudices to truly understand the Qur'an. This is not an invitation to challenge scientists, but an invitation to reflect, akin to "trying to light a lamp" in the listener's mind.

Summary of recommendations: return to the pure spring

Thousands of books and legacies, despite the knowledge and effort they may contain, must be put in their rightful place as human tools for understanding the divine text, not as a substitute or dominant. The way to restore clarity of vision, unity of ranks, and civilizational strength lies in a direct return to the Holy Qur'an, in contemplation, understanding, action and judgment.

To achieve this, it is advisable:

- **Reflecting on the perfection and sufficiency of the Qur'an:** Reflecting on the adequacy of the Qur'an as a source of guidance and knowledge, even in a hypothetical scenario in which all written human heritage disappears.
- **Striving for spiritual purity and open-mindedness:** preparing the soul and heart to receive the light of the Qur'an, and getting rid of prejudices and prejudices that may hinder pure understanding.
- **Personal reflection on the Qur'an:** Focusing on contemplating the meanings of the Qur'an with a conscious mind, rather than relying entirely on the interpretations of others.
- **Mutual respect and appreciation of science:** Appreciating the efforts of scholars and exegetes as tools of understanding, while maintaining respect for all human beings, even with different points of view, while keeping the Qur'an the supreme reference.

The message of this proposition is clear: the Qur'an is a complete and comprehensive book, which carries with it guidance for all humanity. Are we ready to "empty our cup" and listen with open hearts to His eternal message? It is the supreme "hadith", the preserved remembrance, the clear light, the strong rope, and enough of it as a guide and a guide. With what hadith after Allah and His signs do we reassure and believe?

10 THE METHODOLOGY OF CONTEMPLATING THE QUR'AN: A RETURN TO THE "CLEAR ARABIC TONGUE" AND THE RULES OF INTERNAL UNDERSTANDING

Introduction:

Understanding the Holy Qur'an and contemplating its verses is not just a passing reading or interpretation subject to personal whims and fleeting influences. Rather, it is a systematic process that requires precise tools and solid principles that the Qur'an itself has established within its structure. The text we review calls for the adoption of a unique divine methodology for understanding God's words, based primarily on understanding the "clear Arabic tongue" revealed in the Qur'an, and applying the rules of understanding and interpretation inherent in the Qur'anic text itself. How can we contemplate the Qur'an as God intended us to contemplate it?

First: The importance of reflection and its mental and heart necessity:

The Qur'an repeatedly emphasizes that its revelation was not merely for superficial recitation, but for deep reflection and conscious reflection that touches both the mind and the heart:

- **A divine call to contemplation:** The Almighty says: **"Do they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24).** This verse is not just a question, but an explicit invitation to use the tools of understanding and thinking, and an eloquent slander of those who refuse to contemplate the Qur'an as if they had locks on their hearts that prevent them from jurisprudence.
- **Contemplation with the mind and heart:** Contemplation includes a mental process of analysis, understanding and deduction, and a heart process of reverence, influence, and spiritual and moral response to the meanings and gifts of the Qur'an. The Qur'an is not a dry intellectual book, but also food for the soul and medicine for the heart.

Second: Rules for understanding the Qur'an from within it (internal interpretation):

One of the greatest features of the Qur'an is that it holds with it the keys to its understanding. Among the most important of these internal rules referred to in the text are:

1. **The Qur'an interprets each other:** this is a golden rule of interpretation. Many Qur'anic verses come to elaborate on what is beautiful in other places, to clarify the meaning of a word or phrase in a different context, or to limit or specify a generality. Example mentioned in the text: Understanding what is meant by **"the path of those whom I have blessed"** in Surat Al-Fatihah is clear from another verse in Surat An-Nisa: **"Whoever obeys Allah and the Messenger are with those whom Allah has blessed among the prophets, the righteous, the martyrs and the righteous..." (Women: 69)**.
2. **Understanding verses in their context (general and specific):** The verse cannot be properly understood in isolation from its context. The particular context (the reason for revelation, if any, and proven, the location of the verse within the surah and the subject it addresses), and the general context (the overall purposes of the Qur'an and the values

governing it) must be taken into account. For example, understanding the verses of jihad must take place in their general context of self-defence, repelling aggression and achieving justice, and not in isolation to justify aggression.

3. Beyond the letter: understanding the layers of the divine text (the words of God, the words of God, and the pronunciation of the Prophet) - (the vision of Yasser Al-Dirqawi):

Introduction: The problem of understanding the nature of the Qur'an: Before diving into how to understand the "Arabic tongue shown", it is necessary to understand the nature of the text we are dealing with. Is it the direct literal word of God? Is it a revelation in the sense only? Traditional understanding may have difficulties in reconciling the sanctity of the source with the linguistic and historical nature of the text. The "text layers" model helps to overcome these problems and provide a deeper understanding, and is key to supporting "new concepts" and "interactive reflection" that goes beyond the letter to reach the intentions.

- The first level: the words of God (purposes, meanings and essential wills):
- Explanation: This is the original divine essence of the message; the omnipresent purposes, the wills, the goals, the universal truths, the higher values. It is the eternal meaning that is fixed before it takes a linguistic form or descends in a particular context. It is the surrounding divine science.
- Examples: the purposes of creation, the goals of religion, the universal laws of God, the names of God in their deep meanings, absolute moral values such as justice, mercy and truth.
- Importance: This is the source that does not change and does not change, and it is the end that contemplation must strive to reach.
- The second level: God's words / revelation (the mechanism and means carrying meaning):
- Explanation: This is the mechanism or "template" of transmitting the "Word of God" to the heart of the prophet; the process of transmission and revelation itself.
- Examples: description of the state of the prophet upon receiving revelation (such as bees, jingle bell), Gabriel's role as mediator (faithful spirit), broken letters (may be part of this raw revelation).
- Importance: It is this level that "does not change", and it is preserved in the strict sense. It is the unique prophetic experience.
- The third level: the pronunciation of the Prophet (human expression in the Arabic tongue shown):
- Explanation: After receiving the "words of God" and understanding the "words of God", the Prophet expressed the message in Arabic. This expression is the "Qur'anic text" that we read. It is the result of the interaction of prophetic consciousness with divine revelation, and its formulation into human linguistic templates that are understandable and appropriate to the context. The process of "facilitation" (facilitated by your tongue) indicates this level.
- Examples: Quranic verses with their Arabic words, structures and rhetorical images, proverbs, stories, controversy.
- Important: This is the level we deal with directly. Understanding its nature as a human expression (by divine inspiration) of divine revelation allows for a deeper understanding of context and opens the door to transliteral contemplation.

- Relationship and implications:

Connectivity: "Pronunciation" expresses the carrier "saying" of "speech".

Overcoming the problem: reconciling the sanctity of the source with the linguistic and historical nature of the expression.

Deepening reflection: The goal is to go beyond "pronunciation" to reach "saying" and from there to "speaking" (purposes).

Understanding the miraculous: it manifests itself at all levels: the depth of "speech", the nature of "saying", the eloquence of "pronunciation".

Basis for new concepts: understanding classes frees from literal interpretation and allows the derivation of new concepts linked to purposes

Fourth: The Arabic Tongue Shown: Beyond the Arabic Language:

The text makes a subtle and important distinction between the "Arabic language" as a tool of communication, and the "clear Arabic tongue" revealed by the Qur'an, which represents a deeper system that includes the way of thinking, the semantics of authentic words, and the culture and environment of the early Arabs addressed by the Qur'an in the beginning:

1. **Authentic understanding of concepts:** It is necessary to seek to understand the Qur'anic terms and concepts (such as: injustice, mercy, charity, piety, prayer, zakat...) in the precise sense understood by the first generation, which may be broader and deeper than the meanings used or developed later. The word "injustice", for example, means misplacing something, which is broader than simply infringing on the rights of others.

2. **The crisis of the religious term: from the idiomatic definition to the Qur'anic concept (criticism of Yasser Al-Dirqawi):**

- **Fundamental criticism:** Professor Yasser Al-Adriqawi's criticism points to a deep problem in dealing with Qur'anic terminology in traditional religious thought, jurisprudence and teaching. Excessive reliance on abstract and "idiomatic" "linguistic" definitions (which may be influenced by specific historical and jurisprudential contexts) often leads to the reduction of the broad Qur'anic concept and its separation from its vital and semantic context within the text.

- **Example of prayer:** As Yasser al-Dirqawi, prayer is defined as a language by supplication and idiomatically by specific movements, and this definition, although partially correct, does not cover the depth of the concept of "prayer" in the Qur'an as a universal connection and constant communication with God and creation, and as a state of consciousness and orientation.

- **Application to other terms:** This critique can be applied to other basic terms such as "faith" (which may be reduced to heartfelt belief without action), "Islam" (which may be reduced to performing rituals without esoteric and practical surrender to God), or "piety" (which may be associated with external manifestations without heartfelt and behavioral piety).

- **Advocacy of the Qur'anic concept: The** solution lies in going beyond fragmented linguistic and terminological definitions, and returning to the Qur'anic context to understand the overall "concept" that the text provides for the term. This requires tracing the use of the word and its derivatives in the various places of the Qur'an, analyzing its contexts, and linking it to the overall purposes of the Qur'an. It is

this approach that restores the richness and depth of the Qur'anic terminology, and is an essential part of understanding the "Arabic tongue shown".

3. **The importance of ancient dictionaries:** To understand these authentic semantics, it is advisable to refer to the mothers of ancient linguistic dictionaries (such as Ibn Manzur's Lisan al-Arab) who tried to trace the root and original meanings of Arabic words as they were used in the era of the revelation of the Qur'an.

4. **The rule of "if the building differs, the meaning is different": The** text emphasizes that the Arabic tongue shown is characterized by precision, as every change in the structure of a word (letters, arrangement, sometimes movements) often leads to a subtle difference in meaning. This highlights the miracle in choosing Qur'anic words, and calls for reflection on the differences between close words (such as: came, came, and attended, or guilt, sin and bad).

5. **The importance of Qur'anic drawing (spelling): The** text indicates that the way words are written in the Qur'an (Ottoman drawing) is not arbitrary, but rather a house part of God, and that the difference in drawing for words that look similar (such as writing "Rahma" with the tied taa sometimes and the open taa "Rahmat" at other times, or "tree" and "tree") carries additional connotations and meanings that deserve reflection to reveal.

Fourth: Focusing on the general purposes of the Qur'an:

A deep understanding of the Qur'an goes beyond standing at the appearance of isolated partial words or rulings, to rise to an understanding of the overall purposes and supreme goals that the Qur'an seeks to achieve in the life of the individual and society:

- The purposes of justice, mercy, charity and acclamation: These and others represent supreme values and basic purposes that the Qur'an affirms in all its legislation and directives. The Almighty says: "Allah commands justice, charity and the giving of kinship and forbids fornication, evil and prostitution, and He exhorts you, so that you may remember" (An-Nahl: 90).
- **Holistic Understanding:** Partial verses and rulings must be understood within the framework of these overall purposes. This holistic understanding prevents falling into fragmentary, apparent, or rigid interpretations that contradict the general spirit of the Qur'an.

Fifth: Freedom from preconceived influences and ideas:

In order to reach a pure and correct understanding of the Qur'an, it is necessary to deal with it with an open mind and heart, free as much as possible from deposits and preconceptions:

- **Getting rid of blind historical and traditional influences: The** text calls for rereading the Qur'an away from being completely influenced by some interpretations or schools of jurisprudence that may have been influenced by certain historical, political or social contexts, while emphasizing the importance of benefiting from this heritage but with a critical and scrutinized eye in the light of the Qur'an itself.
- **Rejection of myths and preconceptions:** You should avoid projecting preconceptions, myths, myths or human theories on the Qur'anic text and try to twist its

neck to conform to it. Rather, the Qur'an should be the dominant and ruler of every thought.

- **Rejection of narratives that are doubtful or contradictory to the Qur'an:** Do not rely in understanding the Qur'an on weak or fabricated narrations or hadiths, or those that explicitly contradict peremptory Qur'anic texts or established general purposes.

Conclusion:

Adopting a sound methodology in contemplating the Qur'an, based on understanding it through its internal rules, diving into the depths of the "clear Arabic tongue", and focusing on its overall purposes, while being free from external influences and prejudices, is the best way to rediscover the treasures of this great book. It is the way to achieve deep understanding that does not stop at the limits of mental knowledge, but goes beyond them to become a motivation for good deeds, and a starting point for a real renaissance for the individual and the nation.

11 Liberation of the Qur'an from Monopoly: Towards Interactive Management for All

God revealed the Holy Qur'an as guidance for people and evidence from guidance and the Furqan, to be a beacon that illuminates their paths and a righteous approach to their lives. The Qur'anic discourse was not directed to one group without another, and the doors of understanding and contemplation were not closed to a group of specialists. The repeated calls in the Qur'an for reflection, reflection and reason are addressed to everyone, and the Qur'an goes further, blaming even those who do not work their minds and hearts in its verses, saying: "Will they not contemplate the Qur'an, or will they have the hearts of its locks?"

However, throughout the ages, and perhaps by analogy with what happened to previous nations whose books were preserved and some of them were monopolized, practices and perceptions arose in our Islamic reality that led, in one way or another, to a kind of "monopoly" on understanding and contemplating the Qur'an. The Qur'anic text is no longer equally accessible to all, but has been surrounded by fences of imaginary specialization and reverence for the words of the former, which led to its gradual disappearance from being a living and effective source in the lives of all Muslims.

Manifestations of monopoly and inertia:

1. **The illusion of specialization:** Those who put forward a new understanding or question a prevailing interpretation are often confronted with phrases such as: "Are you a specialist in Islamic sciences?" or "Who preceded you with this saying?" These questions, while seemingly innocent, are essentially aimed at silencing the different voices and perpetuating the idea that understanding the Qur'an is the preserve of a limited group that inherited knowledge from its ancestors.

2. **Sanctification of the inheritance:** The due respect for the efforts and interpretations of previous scholars has turned into a kind of reverence that prevents criticism, revision, or even transgression. The understanding of the successor became governed by the understanding of the predecessors, and the live interaction with the text was interrupted

in favor of consuming and repeating what was previously said, even if it no longer suits the contexts and challenges of the times.

3. **Spreading a culture of fear: The** fear of misunderstanding God's words, and the fear of violating an alleged "consensus" or the opinion of the "public" of scholars, has led to a state of hesitation and reluctance to reflect directly on the part of many. Approaching the Qur'an became a reflection and reflection as if approaching a "death", so people preferred safety by staying in the area of superficial reading for blessing or singing the word.

4. **Absence of the Qur'an from reality:** As a result of these factors, the Qur'an has transformed in the lives of many from a comprehensive way of life and constitution to a book that is read for occasions, used for ruqyah and amulets, or to memorize texts in competitions. His role as a key guide in contemporary political, social, economic and intellectual issues of life has been absent.

Why do we need editing?

The monopoly of understanding the Qur'an and its absence from people's lives has serious consequences, perhaps the most prominent of which are:

- **Intellectual rigidity and civilizational sterility:** When contemplation and renewal stop, the nation stops innovating and developing.
- **Detachment from reality:** Religion becomes detached from real-life challenges and loses its ability to offer solutions.
- **Intellectual dependence:** When we abandon our primary source, we become vulnerable to other ideas and cultures that may not align with our values.
- **Loss of identity: The** living relationship with the Qur'an is the basis of Islamic identity, and its interruption leads to rupture and loss.

Towards interactive reflection for all: Editing tools:

Breaking this monopoly and restoring the Qur'an to its rightful place in the life of the Ummah requires a conscious and systematic effort, and relies on basic editorial tools:

1. **Affirmation of the right to meditation:** Reaffirm that contemplation of the Qur'an is a fundamental right and duty of every Muslim who is able to understand the Arabic language, and not a privilege for a particular group.
2. **Critical Interactive Reflection:** Moving beyond the negative and consuming reading of interpretations, and engaging in a lively reflection process that includes:
    - **Questioning and criticism:** not being afraid to ask questions even if they seem bold, and criticizing the inherited objectively.
    - **Comparison and analysis:** comparison of different interpretations and analysis of arguments and evidence.
    - **Linking to reality:** The constant quest to link the Qur'anic text to the challenges of contemporary life and to draw inspiration from solutions.

- **Arbitration of the Qur'an itself:** Making the Qur'anic text the supreme arbiter and reference when disagreeing.

3. **Restoring authentic Qur'anic concepts:** Returning to the "Arabic tongue shown" in its broad sense, and going beyond narrow terminological definitions, to understand Qur'anic terms (such as faith, Islam, piety, prayer, zakat...) in their comprehensive and rich Qur'anic context.

4. **Utilizing modern tools:** Using technology and digital manuscripts as auxiliary tools for a deeper understanding of the text, revealing its diversity and richness, and facilitating access to it and discussing it collectively and interactively, breaking the barrier of centralization and dominance of understanding.

Conclusion: Individual and collective responsibility

Freeing the Qur'an from monopoly is not an easy task, but an urgent necessity to revive the role of the Qur'an in our lives. It is the individual responsibility of every Muslim to seek to contemplate the book of his Lord himself and not to submit blindly. It is also a collective responsibility of scholars, thinkers and institutions to spread the culture of critical reflection, facilitate its tools, open the door for dialogue and diligence, and encourage a sincere return to the pure springs of revelation. Let us make the contemplation of the Qur'an a vivid interactive journey, through which we rediscover its treasures and draw inspiration from its gifts. To build a better future for ourselves and our communities.

12 THE FRUITS OF FOLLOWING AND THE CONSEQUENCES OF SYMPTOMS: THE QUR'AN BETWEEN GUIDANCE AND MISERY

Introduction:

The Holy Qur'an is not just a collection of texts for reading or academic research, but a living divine message that carries with it laws and laws that directly affect the lives of those who deal with it. It is like a light that dispels darkness, but it is also an argument that may condemn its author. The text we review illustrates this duality clearly, showing how the Qur'an is a source of guidance, mercy, healing and sustenance for believers who follow it sincerely, while in turn it is a cause of blindness, misery and loss for the disbelievers and those who are exposed to it.

First: The Qur'an for the Believers: The Fountain of Guidance, Mercy, Healing and Livelihood:

When a believer accepts the Qur'an with an open heart, desires guidance, contemplates its verses, and seeks to act on it, he reaps the great fruits that God has promised him:

1. **Guidance to truth and righteousness:** The Qur'an is **"guidance for the pious" (al-Baqarah: 2),** guiding their hearts to the right faith, distinguishing for them the path of good from the path of evil, and guiding them to "the paths of peace" (al-Ma'id: 16).

2. The light that comes out of darkness: it is "a clear light and a book" (Al-Ma'id: 15), by which God brings them out of the darkness of disbelief, ignorance and doubt to the light of faith, knowledge and certainty: "...and bring them out of darkness into the light with His permission..." (Table: 16).
3. Healing for diseases of the hearts and bodies: The Qur'an is "healing for what is in the breasts" (Yunus: 57), cures diseases of the hearts such as doubt, envy, excess, and suspicion. It is also healing in general: "And we reveal from the Qur'an what is healing and mercy for the believers..." (Al-Isra'a: 82), and it can be a reason for physical healing through supplication and legal ruqyah derived from it.
4. **Moral and material sustenance:** The guidance, faith and tranquility granted by the Qur'an are the greatest moral sustenance. His followers also bring blessing in life and material sustenance, as understood from the context of the Table Verse (15-16) which links guidance to following God's favor.
5. **Deliverance from misguidance and misery:** The divine promise is clear to those who follow the guidance of the Qur'an: **"Whoever follows my guidance will not go astray or be miserable" (Taha: 123).** He is saved from misguidance in this world and misery in the hereafter.

Second: The Qur'an is against the disbelievers and those who are exposed: a cause of blindness, misguidance and torment:

On the other hand, when a person turns away from the Qur'an, disbelieves in it, or takes it behind it back, this attitude does not pass without serious consequences, but the Qur'an itself becomes an argument against it and a reason for increasing its distance and loss:

1. Deprivation of guidance and sealing on hearts: their arrogance and arrogance leads to God sealing their hearts and ears and making their eyes blurred: "God's seal is on their hearts, on their hearing, and on their sight is blurred..." (Al-Baqarah: 7), and makes between them and the understanding of the Qur'an a veil: "And if you read the Qur'an, we have made a veil between you and those who do not believe in the hereafter * and we have made it on their hearts that they can understand it and in their ears and villages..." (Isra'a: 45-46).
2. Blindness and reverence in the ears: The Qur'an becomes for them only a loss, and there is reverence in their ears (heaviness and deafness) and blindness in their eyes, so they do not benefit from its guidance: "...And those who do not believe in their ears are revered and blind..." (Separated: 44).
3. **Living in distress in this world:** Refraining from remembering Allah (and the Qur'an is the greatest remembrance) leads to a life full of anxiety, distress and psychological and material misery: **"Whoever turns away from my remembrance has a life of distress..." (Taha: 124)**.
4. Torment in the Hereafter (Al-Hashr is blind and carrying the burden): The same exhibition about the dhikr is crammed on the Day of Resurrection blind: "...On the Day of Resurrection, we will blind him" (Taha: 124), and he will bear the burden of his rejection: "Whoever turns away from him will carry a button on the Day of Resurrection" (Taha: 100).
5. **Repulsive analogies:** God describes those who are exposed to the Qur'an with descriptions that alienate their condition, they are as **"mobilized donkeys * fled from Qaswara" (Al-Muddaththir: 50-51)** fleeing from the truth as zebras flee from the lion.

Their deeds are worthless as a deceptive mirage: **"And those who disbelieve their deeds as a mirage with a spot..." (Light: 39)**.

Third: The Qur'an is an argument for you or against you on the Day of Resurrection:

Ultimately, on the Day of Judgment, the Qur'an will be a witness and an argument, either for or against man:

- **An argument for the follower who works with it:** The Qur'an intercedes for its companions who managed it and did what it contains. Blessed is the one for whom the Qur'an is an argument.
- **Evidence for the exhibition that migrated to him:** The Qur'an testifies to those who abandoned it, whether they abandoned its recitation, contemplation, or practice. The Prophet's complaint echoes that day: **"And the Prophet said, O Lord, my people have taken this Qur'an abandoned" (Al-Furqan: 30).** Woe to those who make the Qur'an an argument against him.

Fourth: A painful reality and an urgent call for return:

I regret the painful reality of many Muslims today, who, despite all these promises and warnings, refuse to contemplate the Qur'an, do not discipline its etiquette, and do not create its morals. In some environments, the true adherents to the ethics and morals of the Qur'an have even become a stranger or even despised, and this is a sign of extreme inattention and distance from the truth of religion. Therefore, the text concludes with the urgent and sincere call of the Islamic Ummah for a true return to the Book of its Lord:

- **Recitation of the right to recitation:** It is not just a repetition of words, but a conscious and thoughtful reading.
- **Contemplation to understand God's will:** Striving to understand the meanings and purposes of the Qur'an.
- **Working with rulings and ethics with ethics:** transforming the understanding of the Qur'an into practical behavior and a way of life.

Conclusion:

The Holy Qur'an is God's strong rope and His greatest blessing on humanity. It is the opportunity for salvation and prosperity in this world and the hereafter. The choice ultimately belongs to man: either to make him a light, a guide, a healer and a way of life by following him and seeking him, and obtaining happiness in the two worlds, or he should be exposed to him and take him abandoned, making him an argument against himself and deserving misery and loss. Let a sincere and serious return to the Qur'an, in contemplation, understanding and action, be our supreme project and our way towards salvation and pride.

13 Redefining Perceptions and Rethinking Back: A Roadmap for Reform and Renewal

Introduction:

After reviewing a diagnosis of the state of "parallel religion" resulting from the abandonment of the Qur'an, confirming the sufficiency of the Qur'an as a single source,

explaining the methodology of its correct management, analyzing the relationship of narrations to the Qur'an, and clarifying the consequences of rejection and the fruits of following, we now arrive at the practical stage: How can we overcome this reality and move towards a better future? By providing a well-defined therapeutic vision, based on two main axes: **Correcting misconceptions** Which has accumulated over time, and the serious and real return to the contemplation of the Holy Qur'an as a basic starting point for reform and renewal in the lives of Muslims, individuals and groups.

First: The comprehensiveness of the need to correct concepts:

The departure from the pure Qur'anic approach has led to distortions and deviations that were not limited to one aspect of life, but extended to various fields. Therefore, the correction process must be comprehensive and integrated, and aimed at building a correct vision of the world and life based on the Qur'an in:

1. **Religious concepts (origin and basis):** They are the most important and first to correct because they relate to the basis and essence of religion. Concepts related to God Almighty, His names and attributes, prophets and messengers and their role, the Last Day and its truth, the comprehensive concept of worship, ethics and transactions must be corrected to ensure that a correct relationship with the Creator and with creation based on a sound Qur'anic understanding must be corrected.
2. **Intellectual concepts (immunity of reason):** to confront deviant intellectual currents, answer contemporary suspicions, and protect minds from delusion. This requires correcting the Qur'anic view of the universe, life, man, society, science and knowledge.
3. **Social concepts (community building):** To rebuild a healthy, cohesive and cooperative society, based on justice, mercy, charity and solidarity, as called for in the Qur'an. This requires correcting concepts related to family and social relations, the rights of individuals and groups, the role of women, and the concept of citizenship.
4. **Economic concepts (achieving justice and prosperity):** to achieve justice in the distribution of wealth, economic prosperity of society, and to fight poverty and exploitation, in accordance with Quranic principles. This requires correcting concepts related to money, trade, production, consumption, usury, zakat, and almsgiving.

Second: Means of correcting concepts and returning to reflection:

The text proposes a set of practical means to achieve this desired correction, and places "understanding and contemplating the Qur'an" at the heart and main focus of this process:

1. **Deep and direct reflection on the Qur'an:** The Qur'an should be the starting and ending point in the correction process. Returning to contemplating His verses directly, with an open mind and a conscious heart, is the main source of guidance, light and the debunking of misconceptions. (Using the correct Sunnah as a statement and application, not as a parallel or higher source).
2. **Refer to reliable scholars and specialists:** When there is a problem, it is necessary to ask the well-established scholars, specialists and those who are known for their correct understanding and sound approach, and to take their opinions and advice based on evidence from the Qur'an and the correct Sunnah that are compatible with it.
3. **Encouraging dialogue and constructive discussion:** Opening the door to calm and scientific dialogue on various issues and concepts, and exchanging opinions and ideas

based on argument and proof, is an important means of reaching the truth, correcting errors and cross-pollinating ideas.

4. **Reading and conscious and critical knowledge:** reading books, articles and researches and watching reliable scientific materials that deal with various topics and concepts in depth and rooting, with a critical view capable of distinguishing between wheat and fat.
5. **Benefit from solid scientific lectures and lessons:** Attend or listen to lectures and scientific lessons provided by trusted scholars and preachers, which contribute to a deeper and more accurate understanding of religion and correct misconceptions.
6. **Spreading the culture of reflection and its importance:** Continuous awareness of the importance of contemplating the Qur'an and its necessity for the life of a Muslim, and facilitating ways to understand it by providing easy lessons and interpretations in a contemporary language suitable for different levels.
7. **Emphasizing the approach of interpreting the Qur'an with the Qur'an:** Highlighting the importance and power of this approach as the best way to understand God's words, as the Qur'an itself clarifies its meanings and reveals its purposes.
8. **Linking rulings and practices to the Qur'an:** Always be careful to link any legal ruling or religious practice to its origin in the Holy Qur'an, and to highlight that the Qur'an is the basis and standard, and that any understanding or practice that contradicts it must be reviewed and corrected.
9. **Promoting good role models that celebrate reflection:** Encouraging and highlighting scholars, preachers and thinkers who make the reflection and work of the Qur'an the focus of their discourse and behavior, to be a good example for people.

Third: Facing the challenges of reluctance to reflect in the current era:

The text points out some contemporary reasons that make the task of returning to reflection more difficult, which must be taken care of and confronted:

- **The tyranny of material life and preoccupation with the world:** distracting people with the decorations of the world and pursuing its pleasures and the man-made legislation that regulates it, which distracts them from genuine adherence to the Qur'an and devoting time to its contemplation (**"Your God is multiplication"**).
- **Ignorance of the importance and value of contemplation:** The lack of awareness of the true place of the Qur'an as the primary source of guidance, knowledge and strength.
- **Blind imitation and fanaticism of doctrines and opinions:** sufficiency with what the previous ones said without trying to refer directly to the Qur'an to reflect and understand it with the mentality of the age and its challenges (**"They took their pontiffs and monks as lords..."**).
- **Superficiality of faith and lack of motivation:** the lack of deep faith and firm certainty that pushes its owner to deepen his understanding of God's words and seek His guidance.

Conclusion:

Correcting concepts and returning sincerely to the contemplation of the Holy Qur'an is not just a luxury option, but an urgent necessity and a fateful task for the Islamic Ummah to get out of the state of weakness, backwardness and dependence. It is not only an individual task, but a comprehensive renaissance project that requires the concerted efforts of sincere scholars, thinkers, preachers, educators and institutions. Restoring the Qur'an to its rightful place in the hearts, minds and lives of Muslims, as a guide, guide

and way of life, is the only way to restore health, achieve the desired reform and build a bright future that derives its light and guidance From the eternal words of God. We ask Allah to help us all to do so, and to return Muslims to His Book in a beautiful response.

14 SERIES: TOWARDS A DEEPER UNDERSTANDING OF THE SUNNAH OF THE PROPHET: METHODOLOGY FOR CRITICAL DEALING WITH HADITHS IN THE LIGHT OF THE NOBLE QUR'AN

Series Introduction

In the name of God the most Merciful, the most Compassionate

The Sunnah of the Prophet, with the words, deeds and reports of the Prophet Muhammad, represents the second pillar of Islamic legislation after the Holy Qur'an, and the rich source of prophetic guidance and practical application of the teachings of Islam. There is no doubt that understanding and working with the Sunnah is an indispensable necessity for every Muslim who seeks to follow the guidance of his Prophet and follow his footsteps.

However, dealing with this vast modern heritage, which has been passed down to us over the centuries, is not without challenges and problems that require a pause for reflection and systematic review. While we find treasures of wisdom and light in the authentic and consistent Sunnah, we sometimes encounter narratives that raise profound questions when presented to established Qur'anic principles, to sound reason and pure instinct, or to established scientific and historical facts. Also, a literal or superficial understanding of some hadiths may lead to perceptions that contradict the tolerant spirit of Islam. And its supreme purposes in achieving justice, mercy and wisdom. Some contemporary calls go further, demanding a comprehensive reconsideration of how we understand the role of the Prophet in the Qur'an's statement, and the semantics of some of the core Qur'anic and prophetic terms, based on what they call a deeper understanding of the 'Arabic tongue' and the overall purposes of religion. This series will seek to present some of these propositions as material for reflection and criticism, with the aim of exploring all dimensions of the methodological challenge we face in dealing with our heritage."

This scientific series comes as an attempt to reflect on these challenges, and to put forward a clear and balanced methodology for critically and consciously dealing with the modern heritage. It is not a call to reject or belittle the Sunnah, but rather a call to restore things to their proper status, so that the Holy Qur'an remains the dominant asset and the supreme reference to which it is judged, and the correct Sunnah is the statement and application that revolves around it and is consistent with its origins and purposes.

In this series, we will begin by reviewing some models that highlight the problem of literal understanding and the challenges posed by the unsystematic handling of

narratives. Then we establish the absolute authority of the Holy Qur'an, examine the nature of the relationship between the Qur'an and the Sunnah, and discuss the issue of prophetic infallibility and its dimensions and impact on our understanding of heritage. Finally, we will present proposed methodological parameters for the "sifting" and evaluation of hadiths, which are not satisfied with traditional Sindhi rule, but also add critical criteria derived from the Qur'an in text, spirit and tongue, and from reason, instinct and the overall purposes of Sharia, with Apply this methodology to analytical models.

Through this series, we aim to:

1. **Affirm the centrality of the Holy Qur'an** as a basic criterion for understanding religion and evaluating everything attributed to it.

2. **Provide methodological tools** that help to deeply understand the Sunnah of the Prophet and distinguish the correct and acceptable from others.

3. **Encourage a mindset of reflection and constructive criticism** in dealing with religious heritage.

4. **Contribute to providing an understanding of Islam** more in line with its higher values of justice, compassion and wisdom.

It is an invitation to research and reflection, to move from a level of passive reception to a level of conscious and responsible understanding. We ask Allah to grant success and repayment, and to make this work purely for His honorable face, and useful for every seeker of truth and contemplation of the verses of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him).

14.1 When Narratives Raise Questions: Models and Challenges

Introduction to the section:

The Sunnah of the Prophet occupies a great position as a second source of Islamic legislation, as it is the practical and detailed statement of many of the sentences of the Holy Qur'an. However, dealing with this rich heritage is not without challenges, especially when the literal or superficial understanding of some narratives, or the unsystematic treatment of them, raises deep questions or apparently contradicts established Qur'anic principles or established truths. This section reviews some of these problems, starting with an applied model and then expanding on the broader challenges that They may arise from the uncontrolled handling of modern heritage.

1. Case Study: The Hadith "I Brought You Sacrifice"

- **Presentation of the problem:**

The hadith "O Mu'asher Quraish, but the one with the soul of Muhammad in his hand, I have brought you by slaughter" is one of the hadiths that has sparked wide controversy. A literal and direct understanding of the word "slaughter" suggests the threat of violence and mass murder. This understanding directly clashes with:

- **The constant personality of the Prophet (peace and blessings of Allaah be upon him):** known for mercy, patience and calling for wisdom (and we have sent you only as a mercy to the worlds).

- **Explicit Quranic principles:** which renounce coercion in religion (there is no compulsion in religion) and command the call to the best (call to the way of your Lord with wisdom...).

- **The reality of the Meccan call:** The Prophet (peace and blessings of Allaah be upon him) was not in a position of power to threaten the Quraysh with such a collective threat.

How can this literal understanding be reconciled with these constants?

- **Offering an alternative reading and methodology of "Quranic Philology": The** text proposes an alternative approach to understanding hadith based on "Qur'anic Philology", which distinguishes between "language" (superficial use of words) and "tongue" (the deep and structural mechanism of communication). This approach invites the exploration of the root and structural meanings of words in their different contexts. According to this approach, the root of the word "slaughter" (YPH) is dismantled:

- **Y:** Overcoming, docility, output.

- **(B)** Nutrition, means, instrument.

- **H:** Life, movement, right.

The root may carry a meaning that goes beyond physical murder to refer to "taking out (y) life (h) by (b) categorical or painful means." This broader meaning can include exerting maximum effort, suffering, self-sacrifice, time and comfort, that is, "slaughtering" the ego, desires and comfort, in order to bring out a new "life" (idea, call, change).

He cites the words of the Prophet (peace and blessings of Allaah be upon him) about himself and Ishmael, "I am the son of the sacrificers" as a symbol of ultimate sacrifice and full willingness to give, not actual killing.

This kind of deep linguistic analysis, which seeks to transcend direct meanings and investigate the root and structural connotations of words in context, is what some contemporary voices advocate as a methodological necessity not only to understand some problematic hadiths, but to reread large parts of the Prophet's heritage. They argue that much of the inherited understanding has overlooked these subtle linguistic dimensions, leading to interpretations that may not be consistent with the spirit or intent of the original text. Of course, such an approach requires precision Scientific and strict controls so as not to slip into subjective interpretations that lack a solid foundation.

- **Re-reading the hadith in light of the deeper meaning:**

In light of this understanding, the hadith is no longer a threat to Quraysh, but rather becomes a description of the condition of the Prophet (peace and blessings of Allaah be upon him) and the magnitude of his sacrifice and suffering in order to deliver the message to them. It is as if to say: "O Mu'asher Quraish... I brought you this letter as a

result of great sacrifices and great suffering that amounted to 'slaughtering', I have 'slaughtered' my comfort, my time, my effort and my soul in order to deliver this right to you."

- **Coming "by slaughter":** He did not come *to slaughter them*, but came with the effects and costs of this sacrifice and the suffering he made ("he came by slaughtering").

- **Context: The** hadith is often narrated in contexts that describe the severity and patience of the Quraysh, reinforcing that it speaks of his own suffering and endurance, not of his threat to them.

- **Wording:** "I brought you slaughter" focuses on the price he paid, and if he wanted to threaten, the wording would have been clearer and more direct, such as "to slaughter you."

2. Possible negative effects of unsystematic handling of narratives

The problem of literally understanding the hadith of "slaughter" is not an isolated case, but may be indicative of broader challenges arising from the uncontrolled or unsystematic handling of the narrative heritage, which may distract from the basic purposes of religion and hinder correct understanding. The text points to several possible negative implications, especially when dealing with weak or fabricated narratives, or when giving (even correct ones) narrations a place or understanding inconsistent with the centrality of the Qur'an:

- **Diverting attention from the contemplation of the Qur'an (indirect abandonment):** When narrations acquire excessive sanctity and become the focus of attention and study, the focus may gradually shift from contemplating the Qur'an itself, leading to its practical and moral abandonment, even if its recitation continues (and the Prophet said, O Lord, that my people have taken this Qur'an abandoned).

- **Confusion and distortion of the understanding of the Qur'an:** Weak or fabricated narratives, or even erroneous interpretations of authentic narrations, may provide meanings that contradict the Qur'anic text, add details that have no basis, or are generally allocated or restricted at all without valid evidence, distorting the correct understanding of God's will.

- **Making narrations a higher source than or independent of the Qur'an:** In some cases, some narrations (even Sundays) are treated as an independent legislative source that adds new provisions that are not contained in the Qur'an, or takes precedence over the Qur'anic text when there is apparent contradiction, which contradicts the fact that the Qur'an is a "clarification of everything" and being the supreme dominant source.

- **Weakening the critical mentality and free reflection:** Sanctifying all that is narrated and immunizing it from criticism and scrutiny may weaken the critical mentality advocated by the Qur'an, and encourage unscrutinized acceptance, which contradicts the Qur'an's constant calls for reflection, reflection and the use of reason (do they not contemplate the Qur'an... Are you not reasonable)?

- **Presenting a negative or distorted image of Islam:** Some narratives (especially fabricated or misunderstood) may portray Islam as rigid, unfair, illogical, or superstitious, alienating people and presenting a distorted image of religion to the world.

- **Distrust religious sources:** Discovering weak or fabricated narratives believed to be true and sacred may, as a reaction, lead to a loss of confidence in the religious heritage as a whole, including authentic sources, and perhaps even in the Qur'an itself for some.

- **Focus on sub-details and marginal issues:** Excessive preoccupation with fine details, historical controversies, or sub-issues that some narratives engage in may distract from the overall purposes of the Qur'an and the core values it advocates (such as justice, mercy, charity, and reflection).

Summary of the department:
These models and challenges show the importance of the need for a conscious and critical methodology in dealing with the modern heritage, a methodology that stems from the centrality of the Holy Qur'an, uses linguistic and contextual comprehension tools, and takes into account the supreme purposes of Sharia, to avoid falling into the problems of literal understanding or being negatively affected by narratives that may not be consistent with the spirit of Islam and its basic principles. This is what the following sections of the scientific material will try to explore and present its features.

14.2 The Qur'an First: Establishing the Reference and Method

Introduction to the section:
After reviewing the problems of literal understanding and the potential challenges in dealing with the narrative heritage in the previous section, this section tends to establish the basic principle that is the cornerstone of any correct methodology for understanding religion and managing its sources: the centrality of the Holy Qur'an and its being the supreme and dominant reference. Returning to the Qur'an as an asset, a focus and a criterion is the guarantee to overcome confusion and reach a clearer understanding of God's religion.

1. The Qur'an: The Supreme, Ruler and Dominant Source

- **The unique status of the Qur'an: The** texts categorically affirm that the Holy Qur'an is the word of God, the eternal miracle and the primary and first source of guidance and legislation in Islam. It is not surmounted by another source, nor is it preceded by a saying or a narration in absolute authoritative (). It is the "origin" (*Asl*) from which the branches branch, the "*Mihwar*" around which all religious knowledge revolves, and the "standard" (*Mi'yar*) by which things are weighed and all other novels and texts are presented to him

- **Meaning of "dominant":** God Almighty described His Book as "dominant" over previous books (and we revealed to you the Book in truth, confirming what is in His hands from the Book and dominating it - Al-Ma'idah: 48). This dominance, as understood from the context of being the last and final of the heavenly books, extends to all the sayings or narrations that follow that are attributed to religion. The "dominant" is the witness, the keeper, the ruler, the certifier of the truth, and the manifester of falsehood. This attribute makes the Holy Qur'an the greatest balance and the most accurate criterion that must always be invoked, and all texts and narrations are presented to it to verify their validity and compatibility with the principles of religion and its constants.

2. The relationship between the Qur'an and the Sunnah: a statement and application that does not contradict or copy

- **The essential role of the authentic Sunnah:** The Sunnah of the Prophet, represented by the words, deeds and reports of the Prophet (peace and blessings of Allaah be upon him), occupies a high position. Its primary role, as the Qur'an itself states, is to clarify and clarify what may need to be elaborated or explained in the Bible: "And we have revealed to you the dhikr to show people what has been revealed to them" (An-Nahl: 44). It is the Prophet's explanation of the Qur'an, and the practical application of its rulings in real life.

- **Views on the relationship and authenticity:** Two main points of view on the nature of this relationship and the scope of the authenticity of the Sunnah emerge in the sources:

  - **The traditional perspective (as represented by Yasser al-Adirqawi's opinion in the text):** He holds that the Sunnah is subordinate to the Qur'an and derived from it, and that obedience to the Prophet is in its depth obedience to the Qur'an itself. The authentic Sunnah cannot contradict or abrogate the Qur'an, but rather revolves around it, details its totality, and applies its generality. The narration must be accepted if it meets the criteria of authenticity set by the hadiths and does not contradict the Qur'an.

  - **Critical perspective (as represented by an opinion)** (ياسر العديرقاوي) **:** He argues that reliance on sanad alone is insufficient, and that some narrations (even corrected by sanad) may contradict the Qur'an (such as narrations of stoning or killing an apostate). This perspective raises questions about the independence of the Sunnah as a legislative source, arguing that some hadiths may be time-specific or place-specific, and that the Sunnah itself should be presented to the Qur'an, its purposes, and other criteria for acceptance. This perspective may argue that the hadith is a supporting evidence that does not establish an authentic judgment

  - Rather, a more radical approach in his criticism goes to question the nature of the 'Prophet's statement' itself, and his companions believe that the Prophet (peace and blessings of Allaah be upon him) did not make a comprehensive and detailed interpretation of the Holy Qur'an in the common sense of interpretation. They infer that the Qur'an itself invites all people to reflect (should they not contemplate the Qur'an), and if the Prophet (peace and blessings of Allaah be upon him) had provided a definitive interpretation of each verse, this call would have – in their view – had a limited meaning or addressed to the generation of companions only. The question arises here: If prophetic interpretation is complete and definitive, why should we invite subsequent generations to contemplate? What is the reason for the emergence of different doctrines and sects of understanding if there is a decisive prophetic interpretation? This proposal, while bold, raises important points about:

    - The limits of the prophetic statement: Is it a statement of practice and practical application, or a linguistic and interpretive explanation of each part?
    - The responsibility of the nation in understanding: How is the mission of the Prophet (peace and blessings of Allaah be upon him) balanced with the nation's continuous duty to reflect and derive meanings?

- The concept of 'prophetic interpretation': is it a set of explanatory sayings, or a method of understanding and application?

Answering these questions requires a careful return to the concept of 'statement' in the verse 'to show people what has been revealed to them', and a careful examination of the Sunnah itself to see how the Prophet (peace and blessings of Allaah be upon him) practiced this statement. Was it a statement that closes the door to understanding, or opens its horizons and lays its foundations? The series will suggest that the prophetic statement is an essential key to contemplation and a practical example of it, not a substitute for it or a closure of its door, and that the authentic Sunnah presents the rules and purposes that guide the process of reflection without canceling it.

- **Emphasis on non-fundamental conflict:** Despite the disagreement in the description of the degree of independence, everyone agrees (or at least confirms the prevailing perspective in the tradition that appears strongly in the text) that the *authentic and consistent Sunnah of the Prophet* cannot fundamentally and categorically contradict the principles of the Holy Qur'an, its overall purposes and its established constants. The Sunnah is a statement of the Qur'an, and the statement does not contradict what is shown. Any apparent contradiction requires searching for aspects of combination and conciliation, or verifying the authenticity of the narration in support and death, or understanding it in Its proper context, with the Qur'an remaining the ultimate ruler and dominant.

3. The stylistic difference between the Qur'an and Hadith and its implications

- **The nature of the two styles:** There is a fundamental difference in style between the Qur'anic text and the Prophet's hadith:
  - **The Holy Qur'an:** It is characterized by an innovative and unique style, which does not resemble any familiar style in the speech of Arabs. It manifests a supreme divine self characterized by power, power, wisdom, mercy, power and power, and maintains these traits even in places of mercy. It uses various methods such as incitement, intimidation, stories, and proverbs, with a miraculous linguistic structure.
  - **Prophetic Hadith:** It follows the usual style of Arabs in communication. It resembles the language of conversation, education and human oratory. It deals with issues partially, uses dialogue and discussion, and is characterized by selective language, precision and brevity (Jami' al-Kalam). It reflects a human personality that communicates with others in a familiar way.

- **Significance of the difference:** This large and clear difference in style indicates that the Qur'an and the hadith come from different sources. The unique Qur'anic style reflects a unique divine subjectivity, while the usual prophetic style reflects a human nature, albeit supported by revelation and prophecy. This supports the fact that the Qur'an is a direct revelation with its word and meaning from God, while the hadith (mostly) expresses the understanding of the Prophet (peace and blessings of Allaah be upon him) and his directives and words derived from revelation but in its human formulation.

Summary of the section: It

is established through this presentation that the Holy Qur'an is the supreme origin and reference that is second to none, and that the authentic Sunnah of the Prophet is the

statement and practical application of it, revolves in its orbit and does not conflict with its origins. The fundamental stylistic difference between them also confirms the differentiation of their sources. The establishment of this reference is the first and essential step towards building a sound and balanced methodology for dealing with all elements of religious knowledge, including the modern heritage.

14.3 Prophetic Infallibility: Limits and Influence on Understanding the Sunnah

Introduction to the section: The
question of the infallibility of the Prophet Muhammad (peace and blessings of Allaah be upon him) is one of the central concepts in Islamic thought, because it is closely related to the authority of his words and deeds, and thus to the status of the Sunnah as a source of legislation and understanding. Determining the scope of this infallibility and understanding its various dimensions directly affects the approach to dealing, evaluating, and accepting hadiths. This section reviews the concept of infallibility as presented by the sources, the dispute over its scope, and its impact on the approach of hadiths and jurists in dealing with the Sunnah.

1. **The concept of prophetic infallibility and the debate about its scope**

- **General principle:** Infallibility means preservation and prevention, and what is meant in the context of prophecy is God's preservation of His prophets from falling into certain types of error or disobedience in a way that ensures the integrity of communicating the message and achieving a good example.

- **Agreed (or semi-agreed) scope:** There are aspects of infallibility that are fundamental and resolved, including:

  - **Infallibility in communicating revelation:** It is a complete and absolute infallibility in receiving the Qur'anic revelation and communicating it to people as it was revealed, without addition, decrease or error. This is the essence of prophecy and mission.

  - **Infallibility from disbelief and polytheism:** before and after prophecy.

  - **Infallibility from major sins:** that is, great sins.

  - **Infallibility of vile little things:** which indicates the vileness of virility.

  - **Infallibility from intentionally violating religion or Sharia:** with regard to divine commands and prohibitions.

- **Areas of Discussion and Disagreement: The** dispute centers on whether infallibility includes aspects other than the communication of revelation and major sins:

  - **Error in worldly matters and ijtihad:** One view is that the Prophet (peace and blessings of Allaah be upon him), as a human being, can make mistakes in his estimates of purely worldly matters that are not related to legislation, or in his jurisprudence based on human experience or surrounding circumstances (such as military, political or social estimates), or in preferring one thing good over another that is better than him.

- **Examples given:**
  - **The honey incident (referred to in the verse of prohibition):** interpreted as a personal or worldly miscalculation, not a religious offense
  - **Permission for the hypocrites to fail to leave the Battle of Tabuk:** interpreted as a mistake in military or human judgment, not an error in religion or a violation of Sharia
- **Emphasizing the inviolability of religious infallibility:** This view stresses that such errors in worldly human estimations, if they occur, have nothing to do with the question of his infallibility in communicating religion or violating Sharia, and does not detract from his status as a prophet and messenger.
- **The other (critical) vision:** On the other hand, another opinion represented by Yasser's opinion puts forward a vision that may challenge this traditional concept, noting that the Prophet (peace and blessings of Allaah be upon him) could have worked hard and his ijtihad contradicted God's will, so Qur'anic verses come to correct this ijtihad or situation. This may be inferred by some verses that are interpreted as reproach or correction of a path, which may suggest that infallibility is not absolute even in some aspects of religious understanding or application, and that the Qur'an comes to correct even the understanding of the Prophet in Sometimes.

2. The impact of understanding infallibility on the approach to dealing with the Sunnah

The dispute over the scope of infallibility has a direct impact on how jurisprudential and hadith tradition deals with the Sunnah:

- **Criteria for accepting hadith:** The traditional approach holds that relying on the sanad (the chain of narrators) alone as a criterion for correcting the narration is not enough and may be subject to error, because narrators are fallible human beings. Therefore, the word "saheeh" for the hadiths means fulfilling the conditions of validity that they set (the connection of the bond, the justice of the narrators, their control...)It is not necessarily that the Prophet (peace and blessings of Allaah be upon him) said it definitively as narrated verbatim. Therefore, there must be other criteria for accepting and working with the hadith, the most important of which are:
  - **Not to violate the peremptory Qur'anic text.**
  - **Not to violate the mental definitiveness and the purposes of Islamic law.**
  - **Not to violate the fixed concept of prophetic infallibility.**
- **Classification of hadiths and their functions:** The hadiths and jurists classified the hadiths (Sahih, Hassan, Weak, Subject...)This classification was not absurd, but indicates the accuracy of their methodology, as the frequent is invoked in beliefs, and the correct in rulings, and the weak may be tolerated in the virtues of deeds with conditions. This classification reflects varying degrees of veracity and authenticity.
- **Distinguishing between the types of actions of the Prophet (peace and blessings of Allaah be upon him):** The jurisprudential tradition distinguishes between what is issued by the Prophet (peace and blessings of Allaah be upon him) as:

- **Legislator:** This is binding on the nation.
- **Imam, leader or judge:** These actions are related to circumstances and diligence in the application of judgments and the management of state affairs, and may not be binding as permanent general legislation.
- **Human beings:** such as his mountain actions and personal habits. Whatever is issued by him in matters of this world or human estimates (as in the case of honey or permission for the hypocrites according to the aforementioned interpretation) may not be binding as general legislation, and may be subject to error (according to this view), while it is definitely infallible in reporting and basic religious legislation .

- **Impact from a critical perspective:** The other perspective that broadens the possibility of prophetic error will naturally lead to a more cautious and rigid approach to accepting hadiths as an independent source of legislation, and to giving greater priority to the Qur'anic text as a corrector and dominant even over prophetic understanding or ijtihad in some cases.

Summary of the section:
It is clear that understanding the issue of prophetic infallibility in its dimensions and scope is an essential key to understanding the approach to dealing with the Sunnah in the Islamic heritage. Whether we adopt the traditional concept that limits the possibility of error to worldly estimates with absolute infallibility in reporting, or a critical perspective that opens the door to wider possibilities, this understanding directly affects the criteria for accepting hadith and determining its authenticity and relationship to the Qur'an.

14.4 The Balance of Criticism: Criteria for Evaluating Novels from a Quranic and Linguistic Perspective

Introduction to the Department:
After establishing the centrality of the Qur'an and defining the dimensions of the issue of infallibility, it becomes necessary to develop a clear methodology and precise criteria for dealing with the huge modern heritage. It is not enough to rely on traditional Sindhi rule alone, but rather a conscious critical "screening" that subjects narrations to a delicate balance derived from the Qur'an itself, and from a deep understanding of the Arabic tongue that was revealed and spoken by the Prophet (peace be upon him). This section aims to put forward proposed principles and standards for this methodology, emphasizing that the Prophet The Prophet (peace and blessings of Allaah be upon him), as the first contemplative of the Qur'an and its informant, was the most able to understand his "tongue" and speak according to it.

1. General principles of the proposed curriculum:

The proposed methodology is based on clear foundations that ensure a balance between respect for transmission and the requirements of scientific and Quranic criticism.

- **Return to the centrality of the Qur'an:** Making the Holy Qur'an the first and last origin, axis and criterion to which all narrations are presented, and by which religion is understood as a basis.

- **Principled adherence to the correct constant (with caution and contemplation):** Relying only and inferring mainly on hadiths that have been proven to be authentic and solid according to the strict rules of the hadiths, but with caution against their absolute sanctification, and realizing that the Sindhi "authenticity" does not necessarily mean cutting off the issuance of each letter as narrated, and the need to subject even the correct ones to reflection and understanding in the light of the Qur'an and the rest of the standards.

- **Presenting narrations to the Qur'an (the most important criterion):** not to accept any narration, even if it is true, if its text explicitly and categorically contradicts a solid Qur'anic text, or with one of its established overall purposes, or with one of its established facts.

- **Distinguish between general legislation and special circumstance:** Understand that some of the words or actions of the Prophet (peace be upon him) may be related to certain historical, social, or political circumstances, or to a particular individual situation, and do not necessarily represent general and binding legislation for all Muslims at all times and places.

2. Detailed criteria for screening and evaluation (from a Quranic and linguistic perspective):

Besides the general principles, the text proposes, and we can deduce, more detailed criteria for evaluating narratives, emphasizing the role of the Arabic tongue and reflection:

- **Not to violate the categorical Qur'an (text and purpose):** this is the supreme standard. Any narration that violates a court verse, a total Qur'anic rule, or a general purpose of the Sharia, such as justice, mercy, freedom and human dignity, must be stopped and radically reconsidered.

- **Harmony with the "Qur'anic tongue" and its logic:** The Prophet (peace and blessings of Allaah be upon him) was the clearest and most understanding of the Arabs of the Qur'anic tongue. Therefore, the true narratives attributed to him must be consistent with the eloquence, internal logic and values of this tongue. Narratives that appear linguistically poor, internally contradictory, or use words or concepts that do not fit the linguistic and graphic environment of the era of prophecy or the Qur'anic tongue itself, raise doubt and need careful scrutiny. Authentic hadiths, such as the Qur'an, need deep reflection to understand their precise goals that may go beyond understanding. Surface of letters.

It should be noted that the emphasis on 'Qur'anic tongue' and 'deep linguistic understanding' may lead some contemporary scholars to radically revise the meanings of some of the key terms in the Qur'an and Sunnah, attempting to derive 'universal', 'symbolic' or 'functional' connotations that go beyond direct historical understanding. For example, the term 'prophet' may be reinterpreted in some Qur'anic contexts to go beyond the exclusive reference to the person of the Prophet Muhammad to include broader connotations related to higher values or guiding institutions in society. Similarly, interpretations of concepts such as 'jilbab' may be provided. Or the 'hijab' connects it to functional or symbolic dimensions rather than specific forms of dress.

Regardless of whether such interpretations are accepted or rejected in detail—which will

be discussed in later practical examples—they pose an important methodological challenge: **what are the limits of this deep linguistic understanding? And when does the search for authentic semantics go beyond constructing new meanings that the text or its context may not tolerate?** A delicate balance between openness to the depth of the Arabic tongue and adherence to the rules of interpretation and contextual evidence is crucial to ensure that reflection does not turn into subjective and unfounded interpretation.

- **Compatibility with sound reason and pure human instinct:** The Qur'an constantly calls for the use of reason and reflection, and affirms that religion is consistent with common sense. Any narrative that clearly clashes with common sense, mental axioms, or pure instinct that distinguishes right from falsehood and good from evil must be treated with extreme caution and questioned for its validity or prevailing understanding.

- **Harmony with the "Qur'anic authenticator":** "Authentication" here means that what the Qur'an mentions (and therefore what the authentic Sunnah must agree with) corresponds to the established truths of reality, the universe, the soul, and history. Any narrative that contradicts certain scientific facts or established historical facts must be re-evaluated.

- **Alignment with the purposes of Sharia and the highest Qur'anic values:** Narrations must be consistent with the overall purposes of Sharia (preserving religion, soul, mind, offspring and money) and the higher values established by the Qur'an (such as justice, mercy, charity, patience, honesty, consultation, and facilitation). Any narrative that seems contrary to these purposes and values (such as suggesting unjustified cruelty, injustice, or contrary to the vast divine mercy) needs rigorous critical sifting.

- **Deep linguistic and terminological understanding:** Reaffirming the need to go beyond the apparent and sometimes literal meanings, and searching for deeper connotations of words and terms in their linguistic, Quranic and legal context, as applied in the example of the hadith "slaughter".

- **Harmony with the Qur'anic conception of divinity and deism:** The narrations must conform to the majesty and attributes of God as described in the Qur'an, and avoid imitation, anthropomorphism, or attribution of what is not worthy of His perfection, justice, mercy and wisdom. It should also be consistent with the concept of pure monotheism, and not confuse the status of divinity (the idolized god) with the status of deism (the mastermind of the universe).

- **Achieving the essence and purpose and not just the form:** evaluating narratives based on the extent to which they achieve the essence and purpose indicated by worship and transactions in the Qur'an (such as piety, connection with God, and achieving justice and reform), and not only on the basis of apparent formal commitment. Narratives that focus exclusively on form and omit or clash with substance need to be reconsidered or accepted.

- **Beware of the influence of cultural and historical norms:** Pay attention to the fact that some interpretations or even formulations of some narratives may have been influenced by social, cultural, and historical norms prevailing in the novel or codification eras, or by certain agendas and interests. An attempt must be made to distinguish the essence of revelation and prophecy from these environmental influences.

Summary of the department:

The proposed methodology for sifting and evaluating hadiths is a comprehensive critical and contemplative process, not only with the sanad, but also diving into the text to present it on the larger scale: the Holy Qur'an in text, purpose and tongue, and on the standards of sound reason, pure instinct and fixed facts. It is a call to deal with the Sunnah in the same contemplative spirit as we deal with the Qur'an, with the confidence that the authentic Sunnah issued by the Prophet (peace and blessings of Allaah be upon him), who was aware of and contemplated the Qur'anic tongue, can only be consistent with this great origin. This approach is the way to purify the heritage from what may have been attached to it, and to highlight the pure essence of the Prophet's guidance.

14.5 FROM THEORY TO PRACTICE: ANALYSIS OF MODERN AND QURANIC MODELS

Introduction to the Department:

After reviewing the methodological principles and standards for the critical treatment of heritage, this section aims to apply these tools to models of contemporary readings that offer a different or radical understanding of some Qur'anic and prophetic texts. We will focus on analyzing these readings not to adopt or reject them categorically, but to explore their internal logic, assess their consistency with the critic criteria we have established for them (the centrality of the Qur'an, the Arabic tongue, context, purposes, reason, instinct), and to highlight how these criteria can help distinguish Peat from chubby in the midst of intellectual renewal. The goal is to train the reader to practice conscious criticism and form his own opinion based on scientific foundations.

The usefulness of any theoretical methodology is only complete by applying it to realistic models. This section aims to review the application of the proposed methodology, based on the centrality of the Qur'an and deep linguistic and contextual understanding, to a specific example from the Holy Qur'an that illustrates how this approach can open up different horizons for understanding, and then to point out the possibility of applying the same approach to problematic hadiths.

Case Study (1): The concept of "prophet" in some Qur'anic contexts - a symbolic/functional reading

- **View Reading:**

"Some contemporary intellectual trends (inspired by ideas such as those presented by Yasser in the reference text) suggest that the term 'Prophet' in some Qur'anic verses, such as the words of Allah: "O Prophet, fear Allah and do not obey the disbelievers and hypocrites" (Al-Ahzab: 1) or "O Prophet, if you divorce women" (Talaq: 1), may not be limited to the person of the Prophet Muhammad (peace be upon him), but may carry a broader symbolic or functional connotation. The 'prophet' is interpreted here as representing 'universal values', 'the good inherent in man', or 'guiding and prophetic societal institutions' (e.g., health, security, educational institutions that bring good to society).

This indicates that the discourse of 'fear God' or the prohibition of 'obedience to the unbelievers' may not, in their view, be appropriate to the infallible status of prophethood of the person of the Prophet Muhammad (peace be upon him), or that the plural speech in 'If you divorce women' refers to a broader entity than the individual. He also believes that this understanding makes the Qur'anic text more vibrant and valid for all times and places, transcending the limited historical circumstance."

- **Analysis and criticism of reading in light of the standards of the series:**

  - **Presentation on the Qur'an (text and purpose):** Is this interpretation consistent with the general Qur'anic image of the prophets and their role? Are there other verses that support or oppose this symbolic understanding? How does this correspond to the verses of assigning the speech to the person of the Prophet (peace and blessings of Allaah be upon him) with clear evidence?

  - **Arabic tongue and context:** Does the Arabic tongue in the era of revelation tolerate such abstract symbolic connotations of the word "Prophet" without very strong clues in context? What is the meaning that comes to mind for the first addressees? How does the immediate context of the verses (before and after) affect this understanding?

  - **Maqasid al-Shari'a:** Does this interpretation achieve a higher legitimate purpose? Or may it weaken the authority of the person of the Prophet (peace and blessings of Allaah be upon him) as a source of legislation and example?

  - **Reason and instinct:** Does this interpretation solve a real problem, or create new problems (e.g., who determines what are 'prophetic institutions'?.

  - **Balance required:** "While it is important to search for the deep meanings of the text, it is necessary to guard against interpretations that dismantle the link between the word and its basic meaning in its original context without conclusive evidence. While general values can be drawn from the Prophet's speech, transforming the 'Prophet' into a mere symbol may void the practical Sunnah (the words and deeds of the person of the Prophet (peace be upon him) of its content and authority."

18.5.2 Case Study (2): Rereading the Jalabib Verse – Functional Interpretation

- **Presentation of reading:**

"In the context of the verse "O Prophet, tell your husbands and daughters and the women of the believers to judge them from their robes, that you are inferior to know and do no harm" (Al-Ahzab: 59), a contemporary understanding (inspired by the theses of Yasser) offers an interpretation that departs from the traditional meaning of the jilbab as a type of dress. In his view, 'jilbab' here may refer to the official or functional marks or qualities that distinguish and protect a person during his or her role in society (such as uniforms for certain professions, identification cards or badges). Thus, 'they condemn them by their robes' is to show this quality or mark so that they 'know' their job identity or mission 'so that they do no harm' while doing it. This understanding is supported by a link with the concept of societal security and the need to distinguish those in charge of public functions."

- **Analysis and criticism of reading in light of the standards of the series:**

  - **The Arabic tongue and the historical context:** What is the customary meaning of the word "djellaba" in the language of the Arabs at the time of the revelation of the Qur'an? Does the historical context (reasons for the descent related to the harm of women) support this functional interpretation or the understanding related to the cover?

- **Harmony with the Sunnah:** Are there hadiths or prophetic practices that clarify what is meant by jilbab or the method of condemnation in a way that agrees or contradicts this interpretation?

- **Presentation on the Qur'an:** Are there other Qur'anic clues that support this understanding? How does this fit with other verses that talk about dress and adornment?

- **Consequences:** What are the implications of adopting this understanding on the rulings on women's dress in Islam? Does it solve a problem or raise broader problems?

- **Linguistic methodology:** "While research into the roots and multiple connotations of words is legitimate in reflection, jumping to a meaning that is far from the apparent and usual linguistic usage at the time of revelation, without strong evidence, may open the door to uncontrolled interpretations. The critical approach calls for examining the strength of the linguistic and contextual reasoning of such readings."

18.5.3 Case Study 3: The Role of the Prophet (peace and blessings of Allaah be upon him) in the "statement" of the Qur'an – is it a comprehensive interpretation?

- **Presentation of the problem/reading:**

"Some (as in Yasser's proposal) raise a radical question about the interpretive role of the Prophet (peace and blessings of Allaah be upon him) to the Qur'an, as they argue that the Prophet (peace and blessings of Allaah be upon him) did not provide a comprehensive interpretation of each verse, and that his main task was to report and general practical application, leaving the ummah with the task of detailed reflection. They cite the verses of contemplation addressed to the public, the different companions and followers in understanding some verses, and that saying a comprehensive prophetic interpretation of everything may limit the vitality of the Qur'an and its ability to address each age. The question arises: if the prophetic statement is a complete interpretation, what does it mean to invite the Qur'an to reflect afterwards?"

- **Analysis and criticism of the problem/reading in light of the criteria of the series:**

- **The concept of "statement" in the Qur'an and Sunnah:** a careful analysis of the meaning of "to show people what has been revealed to them." Is the statement limited to reporting or does it include clarification, elaboration and application? How did the Prophet (peace and blessings of Allaah be upon him) practice it (his words, deeds, reports as examples of the statement)?

- **Reconciling the Prophetic Statement with Rational Contemplation:** Are They Contradictory or Complementary? Does the Prophetic Manifesto lay down the principles and keys from which reflection begins, or closes its doors?

- **The importance of the Sunnah as a source of understanding:** How can the Qur'an be understood in isolation from the authentic Sunnah, which is its first practical application?

- **Balance required:** "It is important to distinguish between saying that the Prophet (peace and blessings of Allaah be upon him) provided the 'keys' of understanding, the universal principles and the applied rules of the Qur'an, and saying

that he did not offer any 'interpretation' in the broad sense. The authentic Sunnah is full of prophetic explanations of Qur'anic verses, whether it is an interpretation of a singular, a statement of the reason for revelation, a detail of a whole, or a general application. Denying this role altogether may lead to a truncated understanding of the Qur'an. On the other hand, this does not mean that the Prophet (peace and blessings of Allaah be upon him) interpreted every letter and every possible meaning of each verse, but rather that he left ample space for diligence and rational reflection of the ummah within the framework of the principles he had set."

Conclusion of Section 18.5:
"These examples of contemporary readings show the importance of the need for a critical and conscious approach in dealing with heritage and with attempts to re-understand it. The 'jurisprudence of the Arabic tongue', the return to the purposes, and the rational criticism are necessary tools, but their use requires caution and balance so as not to fall into misinterpretation or dismantling constants without evidence. The goal is a deeper and more informed understanding, not just difference for the sake of difference."

14.6 CONTEMPORARY READINGS OF THE SUNNAH: BETWEEN METHODOLOGICAL BOLDNESS AND THE PITFALLS OF INTERPRETATION

Introduction to the department:
"Contemporary Islamic thought is witnessing an active movement that seeks to re-read religious heritage, including the Sunnah of the Prophet, in light of the challenges of the age and the developments of knowledge. Some of these readings are characterized by systematic boldness in trying to transcend traditional understanding, sometimes based on linguistic, intentional or rational tools. While these attempts may have the potential to renew understanding and overcome some problems, they are sometimes not without the risk of slipping into interpretations that lack scientific controls or deviate from the original text. This section aims to review and analyze examples of these contemporary readings of the Sunnah, not with the aim of making a final judgment on them, but to understand their motivations, evaluate their tools, and discuss their potential implications, while constantly emphasizing the importance of balanced critical methodology."

14.6.1 Motives behind contemporary readings of the Sunnah:

- **The desire to conform to the "modernity" and the values of the times:**
  - How some readings seek to make the understanding of religion more in line with the concepts of human rights, equality, individual freedom, and prevailing scientific rationality.
  - "Solving perceived problems" also includes perceptions of paradise bliss that may seem inconsistent with divine justice or human dignity, especially for women.
  - The challenge of presenting Islam in an acceptable and understandable way to the contemporary mind.
- **Solving the perceived problems in heritage:**

- Dealing with hadiths that seem to contradict the Qur'an, reason, ethics, or scientific facts.
- Trying to overcome interpretations that have led to negative practices or stereotypes about Islam.

- **Reactions to inertia and extremism:**
  - Aversion to literal or rigid interpretations that do not take into account changing circumstances.
  - Attempt to counter extremist discourses based on a selective or distorted understanding of Sunnis.

- **Rehabilitation of reason and individual reflection:**
  - Emphasizing the responsibility of the contemporary Muslim to understand his religion directly, and not be satisfied with imitation.
  - Calls for the "liberation of the Muslim mind" from the tutelage of one understanding.

14.6.2 Methodological tools used (and their evaluation):

- **"The Arabic tongue" as a central tool (approach" as a model)** (احمد یاسر)**:**
  - **Concept presentation:** How is the "Arabic tongue" understood in these readings? (Return to roots, structural meanings, rejection of late idiomatic meanings, etc.). It should be noted that some readings (such as those provided by the speaker in this text) rely almost exclusively on direct linguistic analysis of the Qur'an, while attempting to deconstruct the idiomatic meanings that have accumulated through the tradition.
    - Example: The speaker's analysis of the word "man" and "jan" in the verse "no man before them nor jinn had men" and that it includes males and females, and therefore it cannot be meant women whom God marries to men.
    - Example: His analysis of the word "Hassan" as a description of goodness and bliss and not of the beauty of women, citing "the flap of Khader and the genius of Hassan."
    - Example: His analysis of the word "cohort cohort" and that it refers to "outstanding material blessings of equal luxury" or "jewels and ornaments" rather than to physical descriptions of women.
  - **The potential of the tool:** its ability to reveal new dimensions of meaning, go beyond literal interpretations, and link words to more general intentions. Their ability to "destroy" some established concepts if the linguistic basis of the traditional interpretation proves to be weak or directed.
  - **Tool caveats:**
    - The danger of omitting the overall Qur'anic context (does the general context of the verses speak of purely spiritual bliss or include sensory aspects?).

- Ignoring the role of the authentic Sunnah in explaining and detailing what is beautiful in the Qur'an (which the speaker who focuses on the Qur'an "alone" may object to on this point).
- The danger of subjectivity and selectivity in the choice of root meanings.
- Ignoring the development of language and semantics in the era of descent (the foreseen meaning of the first addressee).
- Ignoring the prophetic context and practical applications of the Companions.
- **A critical question:** Is the "Arabic tongue" to which it is called an objective tool or is it influenced by prejudices of the interpreter? Is the linguistic analysis provided the only possible one, or are there other linguistic aspects that support the traditional understanding or a third understanding? Have all the linguistic meanings of the roots been investigated or have they been selected to serve the preconsequence?

- **Focus on the overall purposes of Sharia:**
  - Making the purposes of justice, mercy, freedom and facilitation govern the understanding of partial texts.
  - **Tool capabilities:** Directing understanding towards the spirit of Sharia, avoiding apparent contradictions.
  - **Tool caveats: The** risk of neglecting the partial text under the pretext of general intent, or self-determination of the purposes.
- **Presentation on reason, instinct and scientific facts:**
  - Rejection of what contradicts common sense, pure instinct or established scientific facts.
  - **Tool capabilities:** Purification of heritage that may be intrusive or incorrect.
  - **Caveats of the tool: the** relativity of the human mind, the change of scientific theories, the danger of subjecting absolute revelation to relative reason.

14.6.3 Examples of contemporary readings of the year (with an extensive critical analysis of the ideas of "") (احمد یاسر) :

A- **Reinterpretation of hadiths related to women (e.g., hijab, hadith "More people of Hell than women"):**

- **Yasser's reading of the concept of hijab/jilbab**
  - Emphasizing his position that this is not a piece of cloth, but an "energy barrier" or "functional characteristic".
  - His position that the hijab in the common sense is not necessarily a religion, while acknowledging the freedom of whomever it chooses.
- **He presented his reading of the hadith "More people of Hell than women":**

- How does "women" interpret here? (Maybe not the biological meaning, but a particular intellectual/spiritual trait or condition that may apply to men and women? or that it is "women" who "forget" or fall behind consciousness? – this is a guess based on his general approach to linguistic interpretation).

- His affirmation of his belief in hadith (98-99%) but with a radically different understanding.

- **Critical analysis of these readings:**

- **Intellectual premises:** Do they stem from a desire to liberate women from restrictions that they see as imposed in the name of religion? Or from a purely linguistic analysis?

- **The power of linguistic and contextual evidence:** How strong are the linguistic arguments it provides? Do you ignore other evidence (other hadiths, understanding the companions, historical context)?

- **Implications:** What are the consequences of this understanding on the legislative and ethical system related to women?

- **Balancing:** How can respect for the text be reconciled with understanding it in a way that achieves the dignity of women and does not detract from it, without resorting to interpretations that may seem arbitrary?

B- **Reinterpreting the concept and role of the "prophet"**

- **Display the "reading" deeper** (احمد ياسر) **:**

- His assertion that "the Prophet did not interpret the Qur'an."

- The "prophet" in the Qur'an may be a "universal symbol," "total values," or "institutions that maintain societal security."

- His interpretation of verses such as "O Prophet, fear God" or "O you who believe, do not raise your voices above the voice of the Prophet."

- **Critical Analysis:**

- **Impact on the authenticity of the Sunnah:** If the Prophet in the Qur'an is not always the person of Muhammad (peace be upon him), what about the authenticity of the words and deeds of Muhammad (the Sunnah)?

- **Internal consistency of the Qur'anic text:** Does this interpretation maintain the consistency of the Qur'anic text or make it open to any symbolic interpretation?

- **Historical vs. Symbolic Understanding:** When is symbolic interpretation acceptable and when is it transcending the text?

- **The Role of the Prophet's Statement:** An in-depth rediscussion of the role of the Prophet (peace and blessings of Allaah be upon him) in light of these readings.

C- **Reinterpretation** of the concept of "poplar" and paradise bliss:

- Detailed speaker reading view:
  - Starting point: Critique the traditional concept of al-Hoor al-Ain as women marrying men in paradise, and considering it a "sexual masculine concept" unworthy of God.
  - Qur'anic evidence used for negation:
  - Analysis "No man before them nor Jean" analysis (humans and elves include males and females).
  - Analysis of "Khairat Hassan" (a description of bliss, not women).
  - Analysis of "poplars booths in tents" (the meaning of "booths" can be discussed here, is it sensory palace or another meaning?).
  - Analysis of "cohort cohorts" (yes equivalent precious materialism).
- Mental and moral reasoning:
  - Why didn't the Qur'an describe the standards of worldly beauty for women? (Because God created diversity and does not discriminate on the basis of creation.)
  - Is it conceivable that Allah describes the women of Paradise in this way to conquer the hearts of the women of this world? (It is contrary to mercy and divine justice.)
  - The strong condemnation of the description "the brain of their market is seen from behind the bone and flesh" in the hadith, and considering it a "terrifying description" is inappropriate.
- Critical analysis of this reading:
  - Intellectual premises and motives: very clear (rejection of the male perception, defense of women's dignity, presentation of a more spiritual image of the committee, criticism of the exploitation of the concept in terrorism). These are noble motives but should not affect the objectivity of textual analysis.
  - The power of linguistic and contextual evidence:
  - Potential strengths: Ince and Jean's analysis seems logical in its generality. Hassan's analysis as an adjective for general bliss has merit in the context of Hassan's genius. Analysis of "ka'ab" in the sense of precious prominent objects is a linguistic possibility.
  - Points that need further examination: Do the words "poplar", "eye", "cabins", "minors of the party", "abkara" and "Arabs cohort" only tolerate a non-feminine interpretation? Does the general context of the verses that mention these descriptions (especially in Surat Al-Waqi'a, Al-Dukhan, and At-Tur) fully support this interpretation or refer to other aspects?

- The overall Qur'anic context of Paradise: The Qur'an describes Paradise as sensual bliss (rivers, fruits, brushes, clothing) and spiritual bliss (Allah's satisfaction, peace). Could the sensory description of rewards include aspects related to human relationships in a renewed and pure way?

- Dealing with the hadiths of the Prophet:

- The speaker picks out one hadith (Bukhari's hadith about "seeing the brain of their market") and strongly criticizes it.

- Methodological questions: Is this hadith the only one in the Bab? Are there other hadiths that present a different or clearer picture? What is the series approach to dealing with hadiths (which was established in the previous sections)? Can the criteria of "screening" advocated by the series be applied to this hadith and other hadiths of al-Hoor al-Ayn? (Presentation on the Qur'an, reason, instinct, purposes).

- Is the categorical rejection of the hadith due to the "horror of description" a sufficient critical criterion, or should the validity of the sanad and the text be considered more deeply according to the rules of the modernists and then the standards of the chain?

- Consequences:

- Positive: Presenting a more just and spiritual vision of the committee, and removing a concept that may be exploited negatively.

- Possible negative (if the interpretation is arbitrary): emptying the texts of their apparent meanings without conclusive evidence, creating confusion among the public, rejecting part of the year without a clear methodology.

- Budget and constructive criticism:

"Attempting to purify the concept of paradise's bliss from materialistic perceptions that are vulgar or that detract from women's dignity is commendable. The linguistic analysis provided by the speaker opens up prospects for looking at some verses from a different angle. However, it requires a more comprehensive linguistic and contextual investigation, not losing sight of other verses and hadiths that may present a more integrated picture. Dealing with authentic hadiths requires a careful critical methodology that combines respect for transmission with the requirements of reason and the Qur'an, rather than rejection based solely on initial impression. The solution may not be in the absolute negation of the existence of relational rewards in heaven, but in understanding them in a manner befitting divine justice and human dignity, and away from limited worldly projections or sensuality."

14.6.4 Possible positive and negative effects of contemporary readings:

- **Possible positive effects:**

- Activating the Muslim mind and motivating it to reflect and criticize.

- Provide a more humane, compassionate and just understanding of religion.

- Bypass some explanations that caused problems or aversion.

- The possibility of discovering new dimensions of textual meanings

- The criticism of the exploitation of the concept of poplars in terrorism is a very important point that falls under "bypassing some interpretations that have caused problems."

- **Possible negative effects (pitfalls of interpretation):**

- Subjectivity that is excessive in interpretation and away from the controls of understanding.

- Weakening the authority of texts (Qur'an and Sunnah) or emptying them of their meaning.

- Breaking with the jurisprudential and exegetical heritage without sufficient justification.

- Creating a state of intellectual chaos and questioning the constants.

- Falling into "interpretation on demand" to conform to prevailing whims or ideologies.

- Not to fall into the "absolute acceptance" of any new reading uncritically, which falls under "creating intellectual chaos" if there are no controls.

14.6.5 Towards a balanced approach to renewal:

- Emphasize that boldness in proposing must be accompanied by methodological rigor.

- Emphasizing that the critique of heritage does not necessarily mean rejecting it completely, but purifying and understanding it more deeply

- The importance of distinguishing between disciplined "reflection" and arbitrary "interpretation".

- The need to start from the centrality of the Qur'an while understanding the correct Sunnah in its orbit.

- Calling for a sober scientific dialogue about these readings rather than absolute rejection or acceptance.

- Affirming that the goal of criticism and renewal is a deeper understanding of the will of God and His Messenger, not merely the destruction of the old.

- Distinguish between "criticism of heritage understanding" and "criticism of the original text (Qur'an/Hadith Sahih)". The speaker here criticizes "heritage understanding" and "scholars' interpretations" more than the Qur'anic text itself, but rather believes that the Qur'an destroys this understanding.

- The position of contemporary readings on the "understanding of the Salaf" and the "consensus of scholars": Some contemplators show a sharp critical stance towards "scholars" and "commentators" and accuse them of "interpreting the words of God according to their whims" and "slandering God by lying". This situation can be discussed:

- Is all heritage understanding wrong? Is ignoring centuries of interpretation and study a sound scientific approach?
- How do we balance respect for the efforts of former people with the need for renewal and criticism?

- The phenomenon of "Quranists" or sufficiency with the Qur'an as a single (or semi-monolithic) source: The speaker seems to lean strongly towards relying mainly on the Qur'an, with a very limited selection of hadiths or their strong criticism. The series can discuss this orientation:

- Can the Qur'an and the details of Sharia be understood in isolation from the authentic Sunnah of the Prophet?
- What are the limits of the authenticity of the Sunnah in these readings?

Emotional and discursive use in some contemporary readings: Does this method serve the scientific proposition or weaken it?

- The importance of separating the strength of the scientific argument from the rhetorical method in evaluating any reading.

14.7 Towards a conscious and responsible management of the Prophet's heritage

At the end of this journey through the pages of reflection on how to deal with the hadith of the Prophet, we conclude that the ultimate goal is not to destroy the status of the Sunnah or deny the authenticity of the authentic constant, but to call for building a more conscious and responsible relationship with this great heritage.

We started from the problems of literal understanding and the challenges that some narrations may pose, through rooting the supreme and dominant reference of the Holy Qur'an, reviewing the issue of prophetic infallibility and its dimensions, and proposing critical and contemplative methodological parameters for sifting and evaluating hadiths. This methodology is based on making the Qur'an – text, spirit, tongue and purpose – the basic balance, with the help of the tools of deep linguistic understanding, sound reason, pure instinct, and taking into account the overall context and purposes of the Sharia.

The authentic Sunnah of the Prophet (peace and blessings of Allaah be upon him), who was the first and most profound contemplative of the Qur'an and the speaker of his eloquent tongue, can only be a pure spring in harmony with the great Qur'anic origin. What we call for is a relentless effort to purify this source of impurities of misunderstanding, extraneous narratives, or being influenced by changing human norms.

It is a call to free the Muslim mind from the shackles of blind imitation and passive acceptance, and to encourage it to practice "contemplation" as a Qur'anic obligation that encompasses the whole Revelation, the Book and the Sunnah. It is an invitation to continue sober scientific research, constructive criticism and open dialogue, with intellectual courage and scientific honesty, to reach a purer, purer and more convincing understanding of the eternal religion of God in this age.

We ask Allah to open our insights to contemplate His Book and the Sunnah of His Prophet (peace and blessings of Allaah be upon him) in the manner that pleases Him,

and to guide us on the right path. This article is a modest attempt on this long road, open to criticism and development, aimed at stimulating reflection and stimulating thought.

15 Series: Shadows of Heaven and Hell: The Facts of Existence between this World and the Hereafter

15.1 The gardens and rivers of the Qur'an: between the "like" of sensory bliss and the reality of existential proximity

(Introduction: Perceptions of Paradise between Representation and Truth)

The verses of the Holy Qur'an describe Paradise and its bliss with exquisite sensory descriptions that captivate hearts and capture the hearts: rivers of water, milk, honey and wine, proximal fruits, elongated shades, high palaces, luxurious clothes, and purified couples. These descriptions are God's true promise to His pious faithful servants, and a great incentive to seek His favor. However, are these descriptions the ultimate and direct material truth of the bliss of the hereafter, or are they, as the Qur'an opens its description, in places such as "like the paradise promised by the pious... (Muhammad: 15), a "parable" that strikes us to approximate truths that may transcend our worldly perceptions? Do the connotations of these descriptions stop at the limits of sensory and material pleasures only, or do they carry with them symbols and references to deeper and abstract truths concerning the state of the soul and its closeness to its innocent?

Contemplators differ in their approach to these texts. A team that focuses on the concrete physical reality of eschatological paradise, seeing in these descriptions an accurate description of what believers will experience. Another delves into the existential and cognitive dimensions, considering that these sensory descriptions are a representation of deeper truths, and that true bliss is a spiritual, cognitive and existential state of closeness, peace and contentment, whose shadows may begin to be reflected in this worldly life.

We find those who focus on the sensory and material description of its rivers, fruits and dwellings, emphasizing the reality and perfection of the eschatological reward, and presenting an interesting and stimulating picture based on the appearance of the Qur'anic word. On the other hand, there is a renewed vision that does not necessarily negate the sensory reality of eschatological committee, but holds that these sensory descriptions are parables used to approximate abstract meanings, and that they also carry symbolic dimensions that refer to that sublime spiritual and cognitive state. Let's explore these two readings in greater depth in the following articles, to see how they can complement Sensory descriptions represented with abstract existential facts.

"Transition: Having reviewed these initial perceptions and the significance of the word 'like', we will first delve into the description of sensory bliss as presented in the Qur'an, bearing in mind that it may be a representation of higher truths."

15.2 The Promised Bliss of Paradise: "Such as" sensual pleasure and exceeding the limits of the world

In its description of the committee, the Qur'an focuses on presenting a picture rich in sensual details that touch on human aspirations and innate desires. This description, although sometimes opened with the word "parable" (as a prelude to deeper understanding), remains a divine promise of tangible material truths that believers will experience with their bodies and souls in the afterlife, and perhaps their initial manifestations begin in the isthmus stage. These descriptions, even if they are proverbs to approximate the meaning, point to an eschatological perfection that transcends our worldly perceptions.

1. **Rivers that quench thirst and delight the beholder: "like" purity and renewed pleasure**

- The verses describe rivers of unchanged (non-bilge) water, unchanged milk, wine that is pleasant for drinkers (without drunkenness or harm), and filtered honey (Muhammad: 15). This **is a "parable"** that emphasizes the abundance of drinks, their deliciousness and purity as direct sensual bliss.

- The description of water as "pure" and "non-bilge" indicates the purity of the environment of paradise, but this description may go beyond mere material purity to indicate an unblemished spiritual and cognitive serenity.

2. **Proximal fruits and uninterrupted fruit: "like" abundance and accessibility**

- The fruits are close and easy to eat (picked by Dania), and humbled to the believer as he pleases (and humiliated picking humiliation). They are also similar in appearance and different in taste (al-Baqarah: 25). This **is a "parable"** that combines intimacy and renewal in sensual pleasure.

- However, can the bliss of the creation of immortality be limited to mere earthly fruit that we know? As some contemplators have pointed out, these "fruits" may be a representation of deeper and more comprehensive useful findings and conclusions than mere instant pleasures that may not appeal to all souls to the same degree, especially those who have risen and aspired to beyond.

3. **Good dwellings and a great king: "Such as" luxury, security and uplift**

- The believers have good dwellings and palaces (and good dwellings in the gardens of Eden) and rooms built on top of them rooms (rooms above which are built rooms). This **"like"** denotes luxury, security and elevation in homes.

- The concept of a king extends to vast territories and a large king (Human: 20), but the reality of this king may go beyond mere physical possession to include cognitive and spiritual property.

4. **Dress, adornments and purified pairs: "such as" perfection, beauty and purity**

- Sensual adornments are present with gold and pearl bracelets, and luxurious clothes of silk, sondus and istabraq. Bliss is completed by the presence of husbands

cleansed of every worldly deficiency or defect (in which they have purified pairs), characterized by the qualities of perfection and beauty.

- This is **a "parable"** of perfection and beauty, but is it limited to the apparent? The discussion on "poplars" and "firstborns" that we have discussed earlier opens the door to a deeper understanding that may go beyond mere formal beauty or immediate physical pleasures that may be limited in temptation to some sublime souls or to those who have experienced all the pleasures of the world.

5. **Limited worldly temptations and the need for deeper bliss:**

- Some contemplators ask a good question: Are worldly sensual pleasures (such as fruit, wine, and physical pleasures) enough to entice those who have experienced the pinnacle of luxury in the world, or those in advanced ages whose priorities may not be their priorities?

- Figures like Elon Musk or wealthy leaders may be more interested in rejuvenation or immortality than they are for fruit or wine they know. This implies that true bliss in heaven must be **deeper and more comprehensive**, and go beyond simply repeating worldly pleasures in an improved way.

- Therefore, even as we reflect on this wonderful sensory description, we must bear in mind that it is a "parable" that strikes us, that truth may be farther and higher, and that true bliss encompasses spiritual, epistemological, and existential aspects that satisfy the aspirations of the human soul in its deepest form.

6. **A life without worldly discomforts: "like" absolute perfection:**

- All harm, fatigue, moonshine or iniquity is banished from Paradise. Creation is renewed without a pyramid, and time has a different feeling. This is **a "parable"** of a perfect life free from all imperfection.

Commentary:
This reading, which is based on the appearance of the texts and presented in detail by some interpretations, confirms that paradise is a real and complete reward, which meets the sensory needs of man to the fullest and most splendid way. But the emphasis on the word "like" always invites us to reflect that these sensual descriptions may also be **almost to our worldly understandings of higher and deeper eschatological truths**, and that true bliss encompasses more than the direct sensory gratification we know. It is a call to understand bliss as a state of absolute perfection that transcends the limits of Our worldly experience.

(Transition: If these are the "parables" of sensory bliss, what existential and epistemological truths might symbolize or complement them?

15.3 Paradise of proximity: between the "like" of bliss and the manifestations of the soul and knowledge

While the Qur'an provides a tangible sensory description of the bliss of paradise, as a "parable" that strikes to bring the image closer to our understandings, a deeper reflection reveals that these descriptions may carry with them symbols and references to higher spiritual and epistemological truths. This vision does not necessarily negate the

sensory reality of eschatological paradise, but rather adds another dimension to it, and sees paradise in its essence **as a state of divine closeness, peace, contentment, and knowledge**., a state that the believer can begin to experience and taste its "shadows" in this worldly life. As some contemplators have pointed out, the real facts of the Commission may be **abstract**, and sensory descriptions are **a representation** of these abstract meanings.

1. **Rivers of Paradise: The Flow of Science and Divine Knowledge**

- The Qur'an describes rivers of non-bilge water, unchanged milk, delicious wine for drinkers, and filtered honey.

- **Symbolic/existential interpretation:** These rivers, in addition to their potential physical reality, may also symbolize **the continuous and pure flow of divine knowledge, divine wisdom, spiritual knowledge, and intellectual pleasures** that quench the thirst of the soul and nourish the heart. The diversity of rivers may indicate the diversity of the sources of this divine knowledge, its purity, and its healing and pleasuring effect on the soul.

- **Vision (about abstraction of meaning)**（ياسر العديرقاوي）**:** Some contemplators ask a question about the relationship between the "river" of running water and "the orphan is invincible (original: do not collapse)", pointing out that the meanings may be **Abstract** It goes beyond the direct physical concept. This supports the idea that rivers of paradise may carry deeper connotations related to moral flow..

2. **The Fruits of Paradise: The Results of Certainty and the Harvest of Good Deeds**

- The Qur'an describes the fruits of Paradise as proximal and easy to cut, similar in appearance and different in taste.

- **Symbolic/existential interpretation:** These fruits may represent the **fruits of firm faith, the results of good deeds, and the harvest of certain knowledge** that the believer easily and easily reaps as a result of his seeking, contemplation, and closeness to God. Their apparent similarity and different taste may symbolize the unity of the source of truth (God) and the multiplicity of its manifestations, knowledge and spiritual fruits.

- **Vision (about abstraction of meaning)**（ياسر العديرقاوي）**:** He explains that the word "fruit" in its etymology means **Useful result and conclusion** for something (like saying "fruitless dialogue"). The fruits in paradise, in this sense, may be beneficial results and conclusions for the soul beyond mere material fruit, deeper and more comprehensive truths that satisfy the aspirations of the soul..

3. **Residences and rooms of paradise: places of consciousness and ranks of proximity**

- The Qur'an describes the dwellings of Thebes and rooms built on top of them.

- **Symbolic/existential interpretation:** These dwellings and rooms may symbolize the state **of dwelling and heartfelt tranquility** in the midst of divine closeness, and the **spiritual places and levels of consciousness** in which the believer rises in his knowledge and servitude to God. Each "room" represents a new level of understanding and closeness.

- **Vision (about the beds of the table)** (ياسر العديرقاوي) **:** When talking about "On Beds", the speaker wonders about its truth, pointing out that the mental image that we have (from furniture exhibitions) is just **Representation**, and that the truth of the matter is known only by coexistence. This supports the idea that descriptions of paradise may be parables of deeper truths, and that "secrets" may symbolize states of comfort and spiritual elevation beyond physical furniture..

4. **The Clothing and Adornment of Paradise: Manifestations of Piety and the Light of Insight**

- The Qur'an describes clothes of Sundus, Istabraq and silk, and bracelets of gold and pearls.

- **Symbolic/existential interpretation:** This dress and adornment may symbolize **the garment of piety** that adorns the believer, the adornment of virtuous morals, and the light of insight with which he is inwardly and outwardly beautified, reflecting on his appearance and behavior.

5. **Purified couples and "poplars": the companionship of people and spiritual and intellectual harmony**

- The Qur'an promises purified pairs and a poplar.

- **Symbolic/ontological interpretation:** In addition to the possibility of eschatological marital relationships, these couples may symbolize **inner tranquility, humanity in God, good companionship**, and pure souls compatible in thought and spirit with which the believer interacts on his ascending journey. As discussed earlier, "poplar" may be understood as an attribute of companions (of both sexes) characterized by deep dialogue, intrinsic sincerity and spiritual purity, or as a mechanism and means of experiencing the laws of the hereafter.

6. **"Earthly paradise": the beginning of the manifestation here and now**

- This symbolic understanding is clearly manifested in the concept of "earthly paradise". The verses that talk about the reward of believers in this world (such as the good life, the light, the Furqan, the tranquility, the explanation of the chest) are understood as **manifestations of this existential state of closeness and spiritual and cognitive bliss** that begins here for those who follow guidance and adhere to the balance of truth. It is a "paradise of knowledge and light" that overflows with insight, certainty and tranquility.

Commentary:
This existential reading, which sees in the descriptions of sensual paradise "parables" and symbols of deeper truths, does not necessarily eliminate the reality of material bliss in the hereafter, but rather **adds another dimension to it and complements it**. It makes paradise not just a place of deferred sensual pleasures, but a state of spiritual, cognitive and existential elevation that begins its journey in this world, and reaches its perfection and complete manifestation in the world of eternity, where the body is satisfied, the soul is elevated and the heart is reassured by the light of closeness to God.

(Transition: Just as the Commission has a sensory and an existential face, so does fire. The following article explores the torment of hell between sense and meaning.)

15.4 HELLFIRE: BETWEEN THE FELT AND THE VEIL OF DISTANCE

The Qur'an presents a powerful and deterrent image of the torment of hell, using powerful sensory descriptions: a burning fire, intimate water, skins that ripen and change, food from zaqqum or ghuslin, chains and shackles. These descriptions are a stern divine warning of the consequences of infidelity, injustice, and corruption. As with paradise, contemplators differ in understanding the nature of this torment: is it limited to physical sensory pain, or does it include and express deeper existential and spiritual suffering?

- **Direct sensory torment:** A perspective that focuses on the sensory phenomenon, based on clear verses that describe colors of physical torment:

  - **Fire and its intensity:** "God's burning fire that rises on the hearts" "Hamza: 6-7", which indicates the intensity of its heat and its penetration even into the depths of the entity.

  - **Intimate water and foul food:** "And they drank intimate water and cut off their intestines" "Muhammad: 15", in addition to zaqqum and ghuslin as harmful food.

  - **Regeneration of the skin to continue the pain:** "As their skins matured, we replaced them with other skins to taste the torment" "Women: 56", an affirmation of the permanence of the sense of sensory torment.

  - **Shackles and shackles:** The description of chains, shackles and repressors increases the picture of direct physical torment.

- **Existential and Spiritual Suffering: The** renewed vision, while not necessarily negating eschatological sensory torment, holds that these descriptions may also be symbols and embodiments of deeper suffering:

  - **Veil and distance:** Fire may symbolize the veil from seeing the truth and distance from God's mercy, which is the most severe kind of spiritual torment.

  - **Psychological and spiritual pain:** the intimate water that cuts off the intestines, and the melting that includes the stomachs and skins (with which what is in their stomachs and skins) "Hajj: 20", may symbolize internal rupture, the collapse of false convictions, and the feeling of shame, regret and heartbreak that breaks the soul.

  - **Renewed intellectual veiling: The** renewal of skins may symbolize, in a deeper interpretation, the renewal of the state of intellectual and psychological veil that prevented man from seeing the truth, and the continuation of the suffering resulting from this state even in the face of the truth.

  - **"Worldly hell": misery begins here:** Just as the Commission has shadows in this world, those who are exposed to the truth and those who are corrupt have an "earthly hell". It is a state of misery, suffering, psychological and intellectual distress, anxiety and fear, deprivation of the light of guidance, and blindness to facts. This state is a direct result of man's choices and behavior, which is the inner "fire" that eats away at his existence.

Whether suffering is understood primarily as a physical sensory, as a symbol of deeper existential suffering, or as a complementarity between them, the Qur'anic message is clear: turning away from truth and guidance leads to real and profound suffering, beginning in this world and culminating in the hereafter.

Transition: After reviewing the duality of heaven and hell, what about that phase between death and resurrection? The following article deals with the world of the isthmus."

15.5 The Isthmus: The Veil of Revelation or Ongoing Reality?

Between the moment of death and the day of resurrection and resurrection, there is a period of time and an existential state that is called in the Islamic term "isthmus". The Qur'an refers to this watershed period, but its nature and details remain an area of reflection and interpretation. Is it just a passive wait and a temporary annihilation? Or is it a world with its own laws, events and experiences? The readings vary, offering us different perceptions.

- **First reading: The isthmus as a revealing veil:** This vision, inspired by contemplation of verses such as "I was in ignorance of this, and we revealed your cover to you, so your sight today is iron" Q: 22", sees the isthmus as **a stage of "revealing the veil".** Death removes the material veil of the world and ignorance, and the soul begins to realize the truths that were hidden from it: the truth of God's existence, the truth of its actions and intentions, initial glimpses of its destiny. The consequences here are essentially **a changing experience of consciousness**, a psychological and spiritual state resulting from this sudden confrontation with truth. It may be the beginning of peace and tranquility for the believer, or the beginning of regret and heartbreak for the exhibition. It is the moment of decisive truth.

- **Second reading: The Isthmus as a Continuous Reality:** This vision, represented by Firas Mounir's proposition, focuses on verses that more specifically describe the condition and whereabouts of the dead. She sees the isthmus **as an active and continuous existential stage**, a "further genesis" immediately following death and preceding the final resurrection.

  - **Place and time:** It is a world that exists, in which the dead gather "with their Lord" who interprets it as Gabriel." It has a sense of time with a ball and a nest."

  - **Continuation of affliction:** Testing, affliction and strife do not stop as soon as death, but continue at this stage, albeit differently from the world. A distinction is made between the malicious and the good, and a preliminary question is made.

  - **Initial reward: believers** receive initial bliss "paradise of shelter/earthly paradise" and unbelievers receive initial torment "inferior torment", "hell/hell"". This penalty is not the complete final penalty.

  - **Interaction and gathering: The** dead are conscious, interact, the first meet the others, and may communicate with the world of the world or among themselves to varying degrees.

- **Towards the Complementarity of the Two Readings:** Are They Opposed? Not necessarily. They can be seen complementary: the first reading "Unveiling the veil"

describes **the inner experience and changing consciousness** of the soul upon entering the isthmus. The second reading "Continuous Reality" describes **the external state and objective reality of** this medieval world as indicated by some verses. Unveiling the veil is what makes the soul realize its condition and fate in this ongoing isthmian reality.

The isthmus remains a world surrounded by secrets, but contemplating the verses opens windows for us to understand it as a decisive and decisive stage, emphasizing the continuity of existence after death, and that death is not the end but the beginning of a new phase of awareness, accountability and retribution.

Transition: After reviewing heaven, hell and isthmus, how do we understand the question of immortality and the scope of divine mercy? The following article discusses these dimensions."

15.6 GOD'S MERCY AND THE BALANCE OF JUSTICE: THE SCOPE OF ETERNITY AND THE VASTNESS OF PARADISE

The Qur'an proposes the concepts of heaven and hell as abodes of eschatological retribution, but discussion and interpretation extend to fundamental questions about the scope of each, the duration of their stay, and their relationship to God's vast mercy and absolute justice. Is eternity in Hell as eternal as paradise? Does God's mercy require that paradise be the predominant destiny?

- **The immortality of Paradise: Uninterrupted Giving:** The Qur'anic texts and the interpretations of scholars almost unanimously agree that the bliss of Paradise and the immortality of its people in it is an absolute and uninterrupted eternity. The verses that describe immortality in it are repetitive and explicit (immortal in them forever), and its bliss is described as "undegraded giving" (Hud: 108). This is commensurate with the perfection of God's bounty and generosity over His faithful servants.

- **Immortality of Fire: Readings and Indications:** While many verses emphasize the immortality of certain groups such as the disbelievers and polytheists in Hell (and what they are coming out of the Hell), there are other verses and interpretive discussions that open the door to a different understanding of the duration of survival for all the people of Hell:

  - **Exception by will:** A verse in which they are immortal as long as the heavens and the earth are except what your Lord wills, your Lord is effective for what He wants. Hud: 107" raises the question of the absolute eternity. Some interpret it as related to the creation of the heavens and the earth of the hereafter, while others see it as a sign of the possibility of the disobedient believers or even the inclusion of God's final mercy for all after serving the punishment period, although this latter interpretation is not the prevailing one.

  - **Eternity versus permanence:** Some, such as Muhammad Shahrour, differentiate linguistically between "immortality" which may accept the exception by will" and "permanence" or "iqama" which may refer to a very long period but is not necessarily absolute eternity like paradise.

- **Torment as a remedy?** Some argue that the purpose of torment may be purifying and therapeutic rather than merely eternal revenge, which may not fit into the idea of absolute eternity for all.

- **The** Qur'an emphasizes the enormous vastness of Paradise (the width of the heavens and the earth), while some interpretations such as Muhammad Shahrour describe Hell as relatively limited as the "prison of the hereafter". This, combined with the constant assertion that God's mercy preceded His wrath and expanded everything, leads some to conclude that the vast majority of creation will be destined to heaven by God's mercy, and that hell will be for the minority who deserved to be tormented after the argument is established.

- **The Balance of Justice and Mercy:** In the end, it remains to be emphasized that God is absolute justice and the most merciful of the merciful. Whether eternity in Hell is eternal for some groups or not, God's punishment is based on perfect justice, in which no one is wronged, and is the result of man's choices and deeds. God's mercy precedes His wrath, and is manifested in opening the door of repentance in this world, in multiplying good deeds, in the intercession of the intercessors with His permission to those who are satisfied, and in the vastness of Paradise that He has prepared for His servants.

Balancing God's justice and mercy, between His fervent promise and His gracious promise, is at the core of our understanding of eschatological retribution.

Transition: After this journey in understanding heaven, hell and the isthmus, how do we live these truths in our world? The final article answers."

15.7 Living in the shadows: how do we live the realities of heaven and hell today? Conclusion: Practicality"

Having explored the different dimensions of paradise and fire in the Holy Qur'an, transcending superficial perceptions towards a deeper understanding that combines the sensual and existential, between eschatological reality and worldly manifestations, the most important question remains: how do we live these truths in our lives today? How do the "shadows of heaven and hell" we may experience here and now affect our choices and behavior?

Understanding heaven and hell as existential states that begin in this world gives our lives deeper meaning and responsibility. It is no longer just waiting for a deferred penalty, but a relentless quest to achieve the state of "earthly paradise" and avoid falling into "earthly hell".

1. **Striving for an "earthly paradise":**

- **Goal:** To achieve closeness to God, inner peace, tranquility, insight, and knowledge.

- **Means:**

  - **Commitment to the balance:** The pursuit of truth, justice and justice in all aspects of life are related to God, to oneself, to others, to the universe."

- **Self-purification:** striving for passion, purifying the heart from diseases of arrogance, envy and miserliness, and having virtuous morals.

- **Activating the tools of understanding:** using the heart, mind, hearing and sight to reflect and reflect on the universal and legitimate verses of God, and seeking useful knowledge.

- **Remembrance of God and attachment to Him: The** permanence of the relationship with God by remembrance, supplication and worship, which inherits tranquility and tranquility.

- **Good deeds and giving:** positivity, benefiting others, and striving to rebuild the earth with goodness.

2. **Beware of the "worldly hell":**

- **Awareness:** Awareness that tyranny, altruism of the world, aversion to truth, injustice, and corruption have serious consequences that begin with psychological and spiritual misery in this life.

- **Avoidance:**

- **Stay away from its causes:** avoid injustice, lying, backbiting, envy, and everything that contradicts the balance of truth.

- **Avoid inattention:** Beware of indulging in the world and forgetting the ultimate goal and purpose of existence.

- **Do not disrupt the tools of understanding:** beware of following the passion that blinds the heart and insight, and refusing to listen to or see the truth.

3. **The hereafter as a goal and a catalyst:**

- The exquisite Qur'anic descriptions of Paradise Hell remains the promise and the most complete threat, and the ultimate goal. Remembering the bliss residing in Paradise motivates us to be patient and persevere in the path of truth, and remembering the severe torment in Hell deters us from sin and injustice.

- Belief in the afterlife gives our worldly life its true value as a test house and a farm for the afterlife.

Conclusion: Living in the "shadows of heaven and hell" means being aware that our daily choices shape our existential state now, and build our eternal destiny. It is a call to live faith in action, behavior and heart state, so we strive to be among those who inherit Paradise, outwardly and inwardly, in this world and the hereafter, and we seek refuge in God to be among those who fluctuate in the misery of distance and veil here and there. Full knowledge of the truths of the unseen remains with God, and we remain in pursuit and hope.

15.8 Husbands of Paradise - Hur Ain - and Abkar: Between the Comprehensiveness of Bliss and the Interpretations of Significance

Certainly, I will paraphrase a proposal for the article incorporating key points from our last dialogue. I will focus on introducing the linguistic and critical arguments I put forward to enhance the public presentation of the article.

20.8 Husbands of Paradise, Hur Ain, and Abkar: Between the Universality of Bliss and the Interpretations of Significance

Introduction: Transcending the Traditional Understanding of Social Paradise Bliss

The social concept of paradise's bliss, especially with regard to "paradise husbands", "poplars", and being "firstborn", raises fundamental questions. The traditional understanding of some may portray this bliss as a pleasure reserved for men, or limit it to purely physical dimensions, raising questions about the fairness and comprehensiveness of the penalty for women, and the depth of the Qur'anic significance. But, is this the only understanding provided by the Qur'an? Is the Qur'anic discourse describing virtues and rewards directed at one gender and not another? The deep reflection in the language of The Qur'an and the context of its verses, as presented by contemporary thinkers and thinkers (such as Dr. Muhammad Shahrour, Amin Sabri, Firas Mounir, and Haytham Morshed's body in understanding "Hoor Ain", as well as insights derived from contemporary contemplative dialogues, and my vision presented in this series), open new horizons for a more inclusive and egalitarian understanding, and challenge interpretations that may seem superficial, gendered, or purely materialistic.

1. The Language of the Qur'an and the Comprehensiveness of Discourse: The Foundations of Renewed Understanding

- **Starting from the divine principle:** emphasizing that the Holy Qur'an is the word of the Creator of males and females, and therefore its discourse cannot be biased to one gender over another in the foundations of faith, reward and required virtues. As the question arises: Is it conceivable that Allah, the Just, the Merciful, discriminates among His servants on the basis of something they have not chosen, or that He describes bliss for men in a way that hurts the feelings of believing women, including mothers, wives, daughters and sisters, which is inconsistent with our belief in God the Merciful?

- **Significance of the Universal Plurals:** Indicate that the Qur'an often uses plural forms that include both males and females when talking about believers or people of Paradise (e.g. "believers", "those who believed", "we married them", "you and your husbands").

- **Beyond verbal discrimination (e.g. verse 35): Note** that some renewed readings argue that the distinction between masculine and feminine in some verses may not indicate a distinction in virtues between the sexes, but to different categories of people based on their level of comprehension and conviction in the Qur'anic argument, regardless of their gender. This calls for going beyond literal gender interpretation and focusing on the intellectual and epistemological context.

- **The comprehensiveness of the terms "in" and "jan":** An important linguistic criticism emerges in this context, for in a verse such as "No man before them nor Jan"

(Ar-Rahman: 56, 74) begs the question: Does the word "in" mean only men? Isn't the sheikh a man, an old woman a woman, a child male and female, and an infant all of them are human beings? As well as "elves", does it mean only males? Verses such as "The jinn and mankind were created only to be worshiped" (Al-Dhariyat: 56) include both sexes of both creations. If "Ense" and "Jean" include females, how can "not be tamed" understood as having not been touched by *men* only? And why didn't God explicitly say "no men before them" if that was exactly what was meant? This question reinforces the idea that traditional interpretation may be influenced by certain orientations.

2. "Purified couples" and "minors of the party": the perfection of the relationship and the overcoming of worldly imperfection

The Qur'an's description of couples in Paradise as "purified" (al-Baqarah: 25) does not only mean physical purity, but includes purity from every moral or psychological deficiency or defect, which establishes a relationship based on intimacy, affection and complete harmony.
Describing them as "minors" (Ar-Rahman: 56) can be understood as a symbol of complete dedication and emotional and spiritual focus on the partner, in a harmonious and deep relationship.
Transformation of earthly wives: It is understood that believing wives from the people of this world are transformed in Paradise to this state of perfection, as the verses "We created them by creation and made them firstborn Arabs cohorts" (incident: 35-38) indicate this new creation that renews their youth and perfection.

3. "Firstborn": a symbol of freshness, perfection, and permanent renewal

Direct understanding: Describing the women of Paradise as "firstborn" is often understood in the sense of renewed physical virginity.
Linguistic Interpretation/Intentionality: Returning to the root (BKR), which means primacy, beginning and freshness, the "firstborn" can be understood in a broader sense, as a sign of their permanent state of original perfection, renewed freshness, and ageless vitality, as if every encounter and interaction is the first with its joy and purity.

4. The nature of the "poplar eye": dimensions beyond traditional characterization

- **A. Prevailing Understanding and Criticism:**

  - Traditional characterization: The term "poplars" is traditionally understood as beautiful women created for paradise, wide-eyed whites, intended for men's pleasure. This understanding, as well as some hadiths that describe them with specific physical descriptions (such as seeing the brain of the leg), may seem to some as "terrifying" or unattractive compared to familiar natural beauty, and raises questions about how this can be the supreme bliss.

  - Additional linguistic criticism: With regard to descriptions of beauty in paradise, it is noted that the Qur'an does not set specific physical beauty standards for human beings in this world, so how can it describe them in detail in the hereafter in a way that may exclude or underestimate the categories of those who created it? Is it conceivable that God, who has honored man with reason, inserts the description of a specific member of a woman (as in the interpretation of "Ka'ab") in the context of verses that describe general material bliss? In Surat Al-Nabaa (The pious have a prize * gardens

and grapes * and cohort heels * and a cup of laughter ﴾, Some contemplators argue that "ka'ab" from the root of "heel" (the precious round protruding object) may mean equal luxurious material bliss (such as jewels or raised goods) in line with the context of gardens, grapes, and cups, not necessarily "nawaid".

- In Surat Ar-Rahman (in them are the bounties of Hassan), it is indicated that the word "Hassan" may be a description of goodness and bliss in general, as in the Almighty's saying in the same surah (leaning on the flap of vegetables and the genius of Hassan) where "Hassan" describes the inanimate object. This opens the door to understanding "Hassan's goodness" as "beautiful good blessings" in general, and not necessarily "beautiful good women."

- The universality of bliss (Shahrour's vision): Based on the universality of the plural forms ("and we married them"), the "poplar" are also male and female, as the man has a poplar, and the woman has a poplar, which achieves complete equality.

- Beyond formal beauty (linguistic/existential vision): "Hour" I see may be associated with the refined "dialogue", and "eye" with clarity of insight and sincerity of feelings or with pure source ("special helper"). "Poplar" is an attribute of companions (male and female) characterized by deep dialogue, intrinsic honesty and spiritual purity.

- Haitham's critique of this understanding: Professor Haitham rejects this interpretation as reductive and does not fit with God's justice and wisdom. He points out that the verses that mention "al-Hoor al-'Ayn" (such as Surat al-Dukhan: "And we married them with the seas of an eye") speak of the "pious" and "former" without mentioning men, but also including believing women and jinn.

- **B. Linguistic and Quranic meaning (as proposed by Haitham Murshid and others):**

- "We married them": Several contemplators assert that this word does not necessarily mean physical marriage, but rather union and integration.

- "Hour": Haitham believes that the root of the word (h and r) means "return and renewal". Thus, "Hour" describes the bliss of paradise as renewable and inexhaustible.

- "Ain": Haitham interprets it as meaning the apparent and inexhaustible source (such as the water eye), which describes a continuous and uninterrupted bliss.

- **C. "Al-Hoor Al-Ain" as companions of dialogue and honesty or as advanced information and interaction interfaces (existential/technological vision):**

- "Hour" may be associated with the sophisticated and enjoyable "dialogue", and "eye" with the clarity of insight and sincerity of feelings reflected in the eye, or with the pure source "special helper".

- Within the framework of my existential vision, I expand the understanding of "poplars" to include not only manifestations of spiritual purity and insight, but also as highly sophisticated information interfaces or advanced interactive resources.

- Interpreting the "leg brain" as a communication technology: I base this understanding on a modern interpretation that "the brain sees its leg from behind its flesh" not in the literal sense, but as an advanced communication technology.

- **e. Qur'anic descriptions: likening** them to beautiful but not necessarily living things, such as "as if they were hidden eggs", "as if they were rubies and coral", and "like hidden pearls". Conjugation form: Interpretation of the letter Baa in (and we married them with the seas of an eye) meaning "coupled with" or "equipped with" an interactive tool.

- **F. Not touching:** Verse (No man before them nor Jan) (Ar-Rahman: 56, 74) – As discussed earlier, the comprehensiveness of "Ins and Jaan" makes this description general and may support the idea that they are a different creation or bliss that has never been interacted with in this way by either humans or jinn.

- **G. General Quranic Context:** Haitham asserts that "Al-Hoor Al-Ain" is part of a general bliss for the pious (men and women).

5. The "husband" in heaven: an existential consort that transcends the worldly social contract

Emphasizing that the concept of "husband" in Paradise is closer to the natural existential meaning of the spouse or partner who achieves humanity and happiness, and the relationship in Paradise is purified and free from the constraints of contracts and worldly social costs.

6. "Watery" gardens in the post-mortem world: between matter and symbol (as it is in the original)

(This section can be kept intact or developed if the last dialogue adds something specific, but the dialogue seems to have focused more on poplars and physical descriptions.)

Conclusion: Towards a Renewed Understanding of the Justice of Divine Bliss and the Universality of Discourse

Rereading the verses of al-Hoor al-'Ayn, al-Abkar, and al-Husbands in Paradise, exploring linguistic and contextual connotations, challenging interpretations that may seem influenced by masculine whims or concepts, and proceeding from the principle of the Creator's justice and the universality of His discourse, provides us with a more equitable, balanced, and profound understanding. In these renewed readings, this bliss is no longer the monopoly of one race over another or a superficial understanding of pleasure or matter, but is part of the fullest reward that God has prepared for His faithful servants alike. It is Bliss transcends the boundaries of worldly understanding to include the perfection of closeness, harmony and eternal happiness, whether manifested in refined existential relationships, in luxurious renewed material graces, in superior interactive means, or in drowning in the seas of divine knowledge and knowledge. These understandings, although jurisprudential in many respects, remove doubts, affirm the perfection of justice and divine mercy, and call for a deeper reflection on God's undying words, with a constant distinction between definitive connotations and presumptive signs, and freeing minds from interpretations that may have been used, even unintentionally, to disparage women or even to justify acts of violence in the name of religion.

15.9 Scale of torment and its types: from the "lowest" to the "greatest" and from "hell" to "hell"

The Holy Qur'an provides a clear picture of the existence of torment as a punishment for the unbelievers and oppressors, but a reflection of its verses reveals that this torment is not a single homogeneous mass, but rather degrees, types, and stages, the intensity, nature and place of which vary. A review of the various interpretations of these verses reveals a gradual understanding of divine punishment and opens the door to discussions about the nature and evidence of these phases.

1. **"Inferior torment" vs. "Greater torment":**
   - **Key verse:** "Let us make them aware of the lesser torment without the greater torment, so that they may return" (As-Sajdah: 21).
   - **Circulating interpretation:** This verse is often understood as explicit evidence of at least two levels of torment. "Inferior torment" can refer to worldly calamities, or torment that occurs in the isthmus stage, and has a possible goal of return and repentance (so that they may return). The "greatest torment" is the final doomsday torment.
   - **In** contrast, there are interpretations, especially those that focus on the phrase "may they return", that argue that "inferior torment" should refer exclusively to **worldly calamities** aimed at inducing people to repent and return to God *before death*, where there is no possibility of returning after death. According to this perspective, the warning is directed in particular at the "immoral", defined as those who have disbelieved after their faith, to urge them to return to the right path. This interpretation strongly challenges the idea of That the "inferior torment" includes the torment of the grave.
2. **"Hell", "Hell", "Hell" and the pre-resurrection stages:**
   - **Differentiation in terminology:** Some commentators argue that "hell" may refer to less severe torment (perhaps worldly or early isthmus), while "hell" is the place or the wider arena of torment, and "fire" is the element of burning torment within it.
   - **The case of the Pharaoh's family as a model:** One of the examples that are presented in the context of the torment before the Day of Resurrection is the case of the Pharaoh's family mentioned in the Almighty's saying: "The fire will be offered to them tomorrow and eve, and on the day the Hour arises, they will bring the Pharaoh's family the most severe torment" (Ghafir: 46). Some interpretations

confirm **the peculiarity** of this torment for the Pharaoh's family due to the heinousness of their crime, and the phrase "offered to her" is understood as a demonstration of their souls on fire in the world of the isthmus, not the coming of fire to their graves in the traditional sense. The question also arises about the connotation of "tomorrow and nest" in the context of the tomb, which may suggest a different dimension to this presentation.

- **The concept of "isthmus":** In this context, the concept of "isthmus" mentioned in the Almighty's saying: "And behind them an isthmus until the day they will be resurrected" (al-Mu'minun: 100). Rather than necessarily being considered a place of torment, some argue that the "isthmus" here refers to **a general temporal and spatial barrier** separating the life of the deceased from the day of resurrection, without the verse itself requiring the presence of torment in it, unless explicitly mentioned in other texts.

3. **"Roses" of fire versus its entry:**

- **The key verse:** "And if any of you do not want it... Then we deliver those who are righteous... (Mary: 71-72).
- **Explanation:** "Roses" here are often interpreted as approaching or supervising rather than the actual entry of all, which represents an initial stage witnessed by all, different from the actual entry into torment that concerns the oppressors.

4. **"Pray" and "blight" versus complete combustion:**

- **Verses used:** "We will pray them fire as their skins mature... (An-Nisa: 56), "Their faces are on fire... ﷺ (Al-Mu'minun: 104).
- **Interpretation:** These verses are used to indicate that torment may not always mean total burning and immediate annihilation, but may be "prayer" (intense approach with the effect of heat) or "blight" (superficial effect), supporting the idea of a gradient of torment even within the fire itself.

5. **Circumambulation between the intimate and hell:**

- **Key verse:** "This is the hell in which criminals lie, circumambulating between it and Hameem An" (Ar-Rahman: 43-44).
- **Interpretation:** Used as evidence that torment may take the form of movement and movement between different forms and positions of torment.

6. **Existential and psychological torment:**

- **Verses used:** Verses describing dengue, blindness, shame, regret, heartbreak.

- **Interpretation:** These verses are used to emphasize that suffering is not merely sensory pain, but involves deep existential, psychological, and spiritual suffering.

Methodology of inference and interpretation:
In addition to this diversity in Qur'anic interpretation, there are broader methodological discussions, especially with regard to the inference of the hadiths of the Prophet in matters of the occult such as the torment of the grave. There are those who believe that it is necessary to present these hadiths to the Holy Qur'an and verify that they do not conflict with its general principles or with other explicit verses dealing with the science of the unseen or the condition of the dead, which leads to a discrepancy in the acceptance or interpretation of some narrations, and sometimes results in an explicit rejection of the concept of "grave torment" as is commonly believed.

Conclusion:
Contemplating the verses of torment in the Qur'an reveals a multifaceted picture of divine punishment. It is not just a burning fire, but stages, degrees, places and types, which may begin with the "inferior torment" in this world (according to some interpretations), and progress to the "greater torment" and the "resident torment" in the hereafter. It includes painful sensory aspects and more painful psychological and existential aspects. Understanding this gradation and diversity, taking into account existing interpretive differences, is essential for a deeper understanding of God's justice and wisdom, and for grasping the gravity of Impiety and disobedience.

Transition: Just as torment has degrees, bliss also has denominators. The following article explores the multiplicity of paradises."

15.10 Building Paradise with Our Own Hands: Good Words and Good Deeds

After reviewing the descriptions of heaven and hell and their different stages, a practical question arises: How is this paradise promised to the believers built? Is it just a purely divine gift that awaits us, or do we have an active role in constructing it and decorating it with our deeds and words in this worldly life? The Holy Quran and the

hadiths of the Prophet provide us with an inspiring vision that directly links what we offer here to what we find there.

1. **Good deeds are the basis of ownership:**

   - The Qur'an repeatedly links the inheritance and entry into Paradise to good deeds: ﴿... You bequeathed it what you were doing﴾ Customs: 43". As we have seen, commentators agree that good deeds are a prerequisite and entitlement to enter Paradise, albeit with the actual entry by God's mercy and bounty.

   - Some contemplators, such as Amin Sabri, believe that it is the material and actual good deeds in this world that give the believer his "land" or his own space in Paradise, as the basis for his ownership on which he will build his bliss.

2. **Good words plant trees:**

   - The hadith of the Prophet Abraham, peace be upon him, to the Prophet Muhammad, may God bless him and grant him peace, on the journey of Mi'raj, provides us with a clear equation: "Read your ummah from me peace and tell them that Paradise has good soil, fresh water, and that it is bottoms, and that its planting: Glory be to Allah, praise be to Allah, and there is no god but Allah, and Allah is the greatest" Hadith Hassan". Paradise is like a fertile land waiting for the planter.

   - This is consistent with the Qur'an's analogy of the good word to the good tree: "Have you not seen how God struck a good word as a good tree whose origin is fixed and whose branch is in heaven" (Abraham: 24).

   - Result: Good sayings of remembrance, praise, praise, lullaby, takbeer, and every useful word that calls for good, are like the seeds with which we plant the trees and palms of our paradise.

3. **Integration of words and deeds:**

   - Verse ﴿To Him ascends the good word and good deeds raise it﴾ Fatir: 10" It presents us with a complete picture. The good word "ascends to God, but the good deed is the one that elevates it and gives it its true value and translates it into a tangible reality in the construction of Paradise that elevates the word and produces the earth."

   - It is not enough to simply say without action that believes it, nor is it enough to do material work without intention and a kind word to guide it. Building paradise requires the integrity of faith expressed in good words and good deeds.

4. **Online business and its impact:**

   - In our digital age, this concept acquires a new and dangerous dimension. As Amin Sabri warned, our words and actions online and social media have become a large, and perhaps largest, part of our "newspapers."

   - A good or malicious word, the beneficial or harmful work we do in the digital world has the same effect, and may even be more dangerous because of its ease of spread, the difficulty of detecting its perpetrator sometimes and the continuity of its impact.

- Caution is obligatory, as every post, comment, post, or like is either planting a tree in heaven or wood for hellfire.

Conclusion: We are not just passive recipients of the story of paradise, we are active participants in its construction and construction. Our good deeds give us the earth, and our good words plant trees and decorate gardens. Every praise, every word of truth, every good deed, every charity is a brick that we put in the edifice of our eternal bliss. Let us make our world a continuous workshop to build our paradise with our hands and tongues, with the help of God and trusting in Him.

Transition: After talking about building paradise, what about other worlds of the unseen that we might interact with or influence us?"

15.11 Degrees of Heaven and Places of Closeness: From the "Paradise of Shelter" to the Higher "Paradise"

Against the gradual image of torment, the Holy Qur'an provides a rich and varied description of Paradise and its bliss, not as a single mass, but as "paradises", shrines and degrees, varying according to the faith of its people, their deeds and their closeness to God Almighty. Exploring the verses that describe these gardens reveals a continuous journey of elevation into bliss.

1. **The multiplicity of paradises is the general concept":**

- **Verses used:** Repeating the word "gardens" in the plural in dozens of places such as al-Baqarah: 25 "They have gardens under which rivers flow."

- **Explanation:** The use of the plural form is the primary and direct evidence that paradise is not one, but is multi-level, species, or places.

2. **"Paradise of Shelter": The first houses of Firas Mounir and Amin Sabri":**

- **Key verse:** "As for those who believe and do good deeds, they have the gardens of shelter, descending from what they were doing" As-Sajdah: 19.

- **Explanation:** "Paradise of shelter" is understood as the first house or place of residence and hospitality of the righteous believers immediately after death, in the stage of the isthmus, as Firas Mounir asserts. It is the "earthly paradise" or primacy that they preach. Amin Sabri agrees that it is the immediate start."

3. **"Gardens of Eden": Gardens of Residence and Eternity:**

- **Verses used:** "Gardens of Eden" appear in many places, such as repentance: 72, thunder: 23.

- **Interpretation:** They are often understood as paradises of permanent residence and immortality, and are associated with the final reward. It may be a specific place within the Great Paradise, or a general description of the Gardens of the Mole.

4. **"Paradise": The highest heaven Amin Sabri":**

- **Key verse:** "Those who inherit Paradise are immortal" The believers: 11.

- **Explanation:** Paradise is considered the highest and best degree of paradise..

5. **Gardens according to business and proximity:**

- **The verses used:** "And to those who fear the station of his Lord are two paradises" (Ar-Rahman: 46), "Without them there are two paradises" and "Al-Rahman: 62".

- **Interpretation:** These verses in Surat Ar-Rahman clearly indicate that there are different levels of paradise based on the degree of fear of God and closeness to Him. There are two basic paradises, and without them there are two other paradises.

6. **Former and right-wing holders Discrimination in Maqamat":**

- **The verses used:** Surah Al-Waqi'ah clearly separates the "close ex-ones" (10-11) and the "right-handers" (27), and describes the bliss of each category differently, confirming the varying degrees and maqamat within Paradise.

7. **Paradise as a comprehensive unit:**

- **Understanding:** Despite the multiplicity of "paradises" and maqamat, the use of "paradise" by definition as in the story of Adam, or when believers enter immediately after death "enter paradise" refers to a single broad and comprehensive entity that includes all these degrees and shrines. "Paradise by definition is the same on the one hand," but it contains many shrines and types. The believer moves within this one paradise between its different shrines.

Conclusion: Paradise is not just one simple place, but worlds, shrines, and degrees of varying bliss. The believer's journey begins with the "paradise of shelter" in the isthmus, and continues to rise in the ranks of the "paradise" in the final hereafter, reaching the highest "paradise", each according to his faith, work and closeness to his Lord. This multiplicity and disparity is a manifestation of God's justice and bounty, and a constant motivation for believers to race for good deeds to reach the highest places.

15.12 Paradise of Bliss: Sensual Embodiment or Existential Veneration? A Journey into the Verses of Promise

(Introduction: The duality of the Qur'anic description of the committee)

When the Qur'an describes paradise, it uses language rich in sensory details that delight the soul and excite hearts, but it also alludes to truths that transcend the boundaries of matter. This article explores how the meditators dealt with this dualism, and how specific verses were used to understand the nature of bliss.

1. **Direct Sensory Bliss: A Realistic Divine Promise (Based on the Interpretations of Amin Sabri, Firas Mounir, and General Understanding):**

- **Rivers, fruits and dwellings:** Presentation of verses such as ﴿Like Paradise... It has rivers... (Muhammad: 15), (Katufha Dania) (Al-Haqqah: 23), and good dwellings in the gardens of Eden. (Al-Tawbah: 72).

- **Comment:** Assert that these descriptions are understood as concrete material truths in the afterlife, with "scientific" or surprising details (bilge water, similar fruits of different taste, dwellings as states...). (Here can be included details from Amin Sabry's interpretations about the nature of these elements).

- **Clothing, adornments and purified couples:** Presenting verses such as ﴿ They solve them from bracelets... (Al-Kahf: 31), and they have purified husbands in them (Al-Baqarah: 25).

- **Comment:** Bliss encompasses physical, aesthetic and relational perfection. (Here we can refer to the different interpretations of Al-Hoor Al-Ain and Al-Abkar discussed in the fifth article, with reference to the proponents of each opinion).

- **A life without worldly troubles:** inferring verses that negate headaches, bleeding, moonshine, and excretion, and the renewal of creation without aging. (Interpretations of Amin Sabri).

2. **Bliss as an existential state and divine closeness**

- **Symbolic Rivers:** How the Rivers of Paradise can be understood as an outpouring of divine knowledge, wisdom and spiritual knowledge.

- **The Fruits of Certainty and Knowledge:** How the Proximal Fruits symbolize the ease of reaping the fruits of faith and good deeds.

- **Dwellings of tranquility and places of consciousness:** How dwellings and rooms refer to states of heartfelt dwelling, closeness to God, and levels of spiritual elevation.

- **The garment of piety and the adornment of the soul:** how dress and adornment symbolize beauty with virtues and the light of insight.

- **"Worldly Paradise":** Affirmation that this existential state of bliss begins in this world for those who follow the guidance.

3. **Sensory and existential integration in paradise:**

- The conclusion is that bliss in Paradise is universal, satisfying both body, soul, mind and heart. Sensory descriptions are not merely material pleasures, but the embodiment of the perfection of the existential state of closeness and contentment.

(Transition: Just as Paradise has degrees and types of bliss, fire also has degrees and types of torment.)

15.13 Hell's Darks and Types of Torment: From the "Lowest" to the "Greatest" and from "Blasting" to "Praying"

The Qur'an presents a terrifying and multifaceted picture of the torment of fire, not as a homogeneous unit, but as layers, realms, and different types of pain and suffering. This article explores how contemplators understood this gradation and diversity of torment, based on specific verses.

1. **Direct sensory torment: and a severe divine feast (based on the interpretations of Amin Sabri, Firas Mounir, and general understanding):**

- **Fire and its flames:** verses such as "Allah's burning fire that rises on hearts" (Hamza: 6-7), "Their faces are covered with fire" (Al-Mu'minun: 104).
  - **Commentary:** Describe the intensity of the fire and its ability to reach the deepest parts of the entity. (Firas Mounir distinguishes between "blight" as a superficial effect, and "sal" as a very close. Amin Sabri focuses on its effect on the brain).
- **Intimate water and foul food:** verses such as "And they drank intimate water and cut off their intestines" (Muhammad: 15), and the description of zaqqum and ghuslin.
  - **Comment:** Torment includes harmful food and drink. (Amin Sabri inferred by "cutting the intestines" to its presence in the eschatological body).
- **Regeneration of the skin to continue pain:** Verse ﴿ As their skins matured, we replaced them with other skins... (Women: 56).
  - **Comment:** Emphasis on the permanence of the sensation of sensory torment through regeneration.
- **Chains, shackles and funnels:** description of tools of torture and humiliation.
- **Tawaf between Hell and the Intimate (Amin Sabri):** A verse (They circumambulate between it and Hameem An) (Ar-Rahman: 44).
  - **Comment:** Agony may be movement and movement between different places of torment.

2. **The gradation of torment and its stages (Firas Mounir and Muhammad Shahrour):**
   - **The Lesser Torment vs. the Greater Torment:** Verse "Let us make them aware of the lesser torment without the greater torment... ﴾ (Sajdah: 21).
     - **Comment:** Having levels of torment, the "lowest" may begin in the lower or isthmus.
   - **Hell, hell and hellfire:** distinguish between these terms as different degrees or places of torment. (Firas Mounir).
   - **"Roses" of fire:** the approach phase that precedes survival or actual entry. (Firas Mounir).
3. **Suffering as an existential state and distance from God:**
   - **The fire of the veil and the distance:** I see that the fire symbolizes the veil from seeing the truth and distance from the mercy of God.
   - **The pain of shame, regret and heartbreak:** the psychological and spiritual suffering resulting from facing the truth and actions of the self.
   - **"Worldly hell": the** misery and psychological and intellectual distress experienced by those exposed in this world.
4. **Eternity in Fire: Permanence or Possible End? (Discussion between views):**

- **Verses of eternal immortality:** "And they are not coming out of the fire." (The prevailing understanding, Amin Sabry, and Firas Mounir for certain groups).

- **Verses of exception by will:** "Except what your Lord wills" (Hud: 107). (Interpretation of Muhammad Shahrour that opens the door to the non-eternity of fire for all).

- **The debate about justice and divine mercy in the context of immortality.**

(Transition: After reviewing heaven and hell, we trace the journey of the soul through these worlds as depicted by the verses adopted by the contemplators)

15.14 THE COLORS OF THE DIVINE STATEMENT: THE SYMBOLISM AND CONNOTATIONS OF COLORS BETWEEN HEAVEN AND HELL AND THE STATES OF THE SOUL

Introduction: Beyond Visual Description – Colors as a Symbolic Qur'anic Language

Colors are an integral part of the fabric of life and existence, colouring our experiences and influencing our emotions. The Holy Qur'an, this miraculous divine statement, did not neglect to pay special attention to colors. Mentioning them in it goes beyond mere superficial visual description, to carry deep connotations and symbolic meanings that are closely related to the different states of man, from his spiritual tranquility to his psychological turmoil, and from his promised reward in the hereafter to the greatness of divine creation and its dazzling diversity in our world. The word "color" has been pronounced in the Holy Qur'an seven times, as if This is a nice reference to the seven colors of the spectrum in which the power of the Creator is manifested, and the Qur'an dealt with six main colors with their explicit names, and woven around them contexts that carry with them secrets and meanings. This article aims to dive into this Qur'anic color world, exploring the deep connotations of these colors, and how they are closely related to the concepts of heaven and hell, and to the states of the human soul in its journey between them.

Section I: Colors of Light, Annunciation and Bliss: Manifestations of Serenity and Life

When the Qur'an speaks of states of satisfaction, acceptance, and good reward, bright, joyful, and serene colors often emerge. They are colors that reflect the purity of the interior and the beauty of the outcome, and promise a future full of life and pleasure.

1. **White color: beam of purity and symbol of the Annunciation**

- The white color sits on the throne of colors that indicate **light, purity and illumination** in the Qur'anic context. It is the color that reflects the purity of the bed and the purity of the heart.

- Its most prominent manifestations appear in the description **of the faces of the believers on the Day of Resurrection**: ﴿The day the faces of the faces are whitened... (Al-Imran: 106). This whiteness is not just a skin color, it is a radiance on the faces as a result of faith and good deeds, and the good news of salvation and victory.

- White is also associated **with miracles and divine power**, as in the story of the hand of Moses, peace be upon him, which comes out white without evil, as a brilliant sign indicating the power of God.

- *(While noting with caution that white in some cultures may carry other connotations such as joy or even extreme sadness (whitening of the eye from sadness), its Qur'anic context in describing believers remains primarily associated with goodness and light.)*

2. **Green: The robe of paradise and the symbol of renewed life**

- Green is the **color most associated with paradise and its bliss** in the Qur'anic statement. It is the color of its people's luxurious clothes (above them are the clothes of Sundus Khidr and Istabraq) (Al-Insan 21), and the color of their furnishings and what they lean on (leaning on the flap of Khidr and the genius of Hassan) (Ar-Rahman: 76).

- It is **a symbol of life, development, fertility, vitality and activity**. The color green is psychologically comforting and is said to "explain the chest and remove the sadness", qualities that are in perfect harmony with the nature of paradise as a place of peace and tranquility.

- The verses of the green color are also evident in the description **of aspects of life and development in the world**, such as the land that greens after the rain (so that the earth becomes green) (Hajj: 63), and the green ears that symbolize goodness and blessing.

- The green color looks like **the "world of interior decoration for the people of Paradise",** surrounding them from all sides, deepening their sense of eternal bliss and beauty.

3. **Yellow color (on its bright side): the glitter of pleasure and the vitality of giving**

- When yellow is mentioned in a positive context, it appears **as radiant, cheerful, and vibrant**. The most prominent example of this is the description of the cow in Surat Al-Baqarah: "It is a bright yellow cow that pleases the Naterin" (Al-Baqarah: 69). This description associates bright yellow with the pleasure that enters the hearts of the beholder.

- *(From an energy science perspective, with the necessary reservation, it may be suggested that yellow may positively affect some aspects of mental and physical health, which may add another dimension to understanding why it is chosen in certain contexts.)*

Section Two: Colors of Darkness, Menace and Torment: Embodying Misery and Destiny

On the other hand, the Qur'an uses other colors to symbolize situations of delusion, disbelief and bad fate, and to embody the intensity of torment and horrors on the Day of Resurrection. These colors reflect the inner and outer darkness that surrounds the people of misery.

1. **Black color: the membrane of infidelity and the darkness of fate**

- In the Qur'anic context, black is **a symbol of darkness, disbelief, persecution, and bad consequences**.
- The most prominent use of it is in describing the **faces of disbelievers and liars on the Day of Resurrection**: ﴿...And the faces prevail, but those whose faces were blackened, you disbelieved after your faith, and tasted the torment of what you were disbelieving (Al-'Imran: 106). It is important to make the precise linguistic distinction that the sources refer to between "black" (of an authentic black nature) and "black" or "draft" (which has become black or has come to light), as the Qur'anic description here is "black" and "draft", indicating that this blackness is the result of their deeds and disbelief.
- It is also mentioned in the description of some mountains that they include **"black crows"** (Fatir: 27), that is, very black and dark, which is a description of the power of color in natural creation, and may also carry the illusion of awe or intensity.
- *(Although black may have other meanings such as sovereignty or power in colorology or some cultures, its Qur'anic context in describing the fate of the unbelievers remains linked to negative connotations.)*

2. **Blue ("blue"): a sign of panic and menacing intensity**

- The color blue in the Qur'an comes in a specific and strong meaning in the context of describing the condition of criminals on the Day of Resurrection: "We will cram the criminals on that day blue" (Taha: 102). The word "blue" here is not just a description of the color of the eye, but carries **multiple and harsh connotations** that reflect the severity of the horror and torment they face:
  - They may indicate **extreme thirst** that afflicts them.
  - It may express **hatred and hatred** that appears in their faces and eyes.
  - Or **blindness** that may hit them.
  - Or even **physical deformity** such as the appearance of blue veins from the intensity of anguish and damage.
  - Some linguistic interpretations suggest that it may mean an increase in the area of the skin to increase the torment, or enter the fire with force and difficulty.
- In these senses, blue in this Qur'anic context becomes **a symbol of impiety, a sign of the hateful world and persecution that awaits criminals.**

3. **Red color (in the context of menace and cosmic transformation):**

- While the red color is explicitly mentioned in the description of the diversity of the colors of the mountains as a verse of creation ﴿... And the reds of different colors... ﴾ (Fatir: 27), it acquires a stronger connotation in the context of the horrors of the Day of Judgment.

- The Qur'an describes the sky on that day as "it was a rose like paint" (Ar-Rahman: 37). "Paint" is interpreted as red skin or a very red molten object, and the word "rose" (not a multi-colored flower) may refer specifically to fiery red.
- This description depicts a **momentous cosmic event and a massive transformation**, and associates red with the intensity and drastic changes that precede the final penalty.

Section III: Other Colors and Miscellaneous Significance: Mosaic of Creation and Life

Besides the main colors that carry direct connotations of bliss or torment, the Holy Qur'an is replete with other color references that describe the diversity of creation, stages of life, and even some subtle psychological states, drawing a color mosaic that reflects the richness of the divine statement.

1. **Yellow: between the radiance of pleasure and the withering of the ends (complete and deepen)**

- **The aspect of radiance and vitality (previously addressed):** emphasizing its role in introducing pleasure (the yellow cow), and being a radiant color that indicates vitality and activity.
- **Side of ends and harvest:** In contrast, yellow also comes as a color that indicates the **completion of the stages and the beginning of the transformation towards the end**. It is the color of the ears when they ripen and are ready to harvest, and the color of the plant that yellows after its greenery marking its pebas (then agitates and then turns it yellowish and then makes it a wreck) (Al-Zumar: 21). Referred to as "doomsday faces", which may carry the meaning of radiance and light, but may also carry a color connotation that tends to yellowish as a result of a particular condition or as a sign of a phase.
- **Indication of disease or cunning (in colloquial language):** Although not a direct Qur'anic connotation, it is indicated in some sources that yellow in colloquial language may be associated with disease (yellowish face) or cunning and deception (yellow press), showing how a single color can carry multiple and contradictory connotations depending on the context.

2. **Colors of fruits and food: verses of diversity - livelihood and joy**

- The Holy Qur'an mentions fruits and fruits of "different colors" as clear evidence of the power of God Almighty and the diversity of His wonderful creation: "And from palms and grapes and from all fruits, there is a sign for people who think" (Al-Nahl: 11 – with a general reference to the diversity of fruits).
- Looking at these diverse colors of fruits (red, yellow, green, violet...) is asked of believers as part of the reflection on God's creation, which in itself is comforting, calm and joyful, and may have a positive effect on the organs of the body as some insights related to energy science suggest.

3. **Other colors in specific contexts (noting that some are not given by their explicit name but are understood from the context or interpretations related to energy):**

- **Golden color:** Although not mentioned as an explicit color name, the description of gold in paradise (bracelets, plates) carries the connotation of luxury, value and immortality. Some sources associate it with cosmic energy, a state of serenity and high spirituality.

- **Violet:** Referred to in the context of energetics as the highest color of the spectrum and the finest types of energy, it affects the top of the forehead (chakra of the forehead) and opens the horizons of thinking and is associated with excess spirituality. It is not mentioned as a color name in a direct Qur'anic text in the verses presented, but is mentioned as a concept in the context of the interpretation of verses related to energy.

- **Orange:** It is also referred to in the context of energetics for its effect on the intestinal area, and it is recommended to eat orange foods for those who have problems in that area. It is not mentioned as a color name in a direct Qur'anic text in the verses presented, but is mentioned in the context of the interpretation of verses related to foods and the effect of colors on the body.

4. **The use of the word "colors" in the sense of types and shapes:**

- It is important to note that the word "colors" in the Qur'an is not always limited to sensory colors, but may sometimes be used in the sense of "types", "shapes" or "types".

- Especially in the context of talking about torment, some sources have talked about the "colors of psychological torment" suffered by the people of Hell, and what is meant here is the diversity of forms and types of psychological suffering (such as bashing, neglect, humiliation, regret, scandal, and God's abhorrence of them), and not necessarily sensory colors of torment.

Section Four: Colors as a Mirror of the States of the Soul and the Manifestations of Existence

The Qur'anic statement goes beyond the use of colors as a sensory description or classification of the types of creation, to make them a delicate mirror that reflects the internal states of the human soul, and embodies the manifestations of major concepts such as heaven and hell in our earthly reality before their fullest manifestation in the hereafter. This deep connection between color and existential state is one of the mysteries of Qur'anic rhetoric.

1. **Colors as a language of feelings and spiritual states:**

- As we have seen, **whiteness is associated** with the inner light, purity, and spiritual illumination of the believer. It is the "color" of tranquility and evangelization.

- Blackness **is associated** with the darkness of disbelief, delusion, and despair that clouds the heart of the exhibition. It is the "color" of the veil and misery.

- As for **greenery**, it is not just the color of nature, but a symbol of renewed spiritual life, psychological comfort, and heartfelt tranquility that the believer finds in the midst of divine closeness. It is the "color" of earthly paradise.

- The gloomy blueness in the faces of criminals is not just a physiological change, but the embodiment of terror, panic and spiritual thirst.

2. **Worldly manifestations of heaven and hell across colors:**

- When we speak of "earthly paradise" as a state of inner peace, knowledge and light, the bright colors (white, green, bright yellow) become symbols of this state. The believer who lives in this inner paradise, the "colors" of his spiritual and psychological experience shine.

- When we speak of "earthly hell" as a state of distress, blindness and anxiety, the dark colors (black, dark blue) become symbols of this suffering. The exhibition, which fluctuates in this inner hell, the "colors" of his spiritual experience are covered with darkness and melancholy.

3. **Continuity of color connotations through the stages of existence:**

- The "colors" of the soul that are formed in this world do not disappear with death, but continue and become more evident in the world of the isthmus. The white face starts whiter here, and the black heart starts blackening here.

- On the Day of Resurrection, these colors become the hallmark that distinguishes the people of bliss from the people of hell. It is **the ultimate manifestation of the inner state** that every soul has chosen and sought.

Conclusion: The secret of colors in the Qur'anic statement and the depth of their existential connotations

A review of the semantics of colors in the Holy Qur'an reveals to us one of the secrets of his miraculous statement. Colors here are not merely superficial pigments perceived by sight, but symbols charged with meaning, eloquent means of expression, closely linked to the profound states of the human soul, the nature of eschatological retribution, and the greatness and diversity of divine creation.

Understanding these color connotations adds another layer of reflection depth, and makes us see the Qur'anic text with a more insightful eye and aware of its aesthetics and secrets. From the green of heaven, which symbolizes life and bliss, to the blackness of the faces of the disbelievers, which reflects the darkness of destiny, and from the whiteness of the faces of believers, which shines with light, to the blue of criminals, which embodies terror and menace, the colors in the Qur'an remain a testimony to incomparable eloquence and inexhaustible wisdom. It is a call for us to color our lives with the colors of faith, piety and good deeds, to strive towards the "earthly paradise". whose shadows begin here, and their lights are complete in the hereafter, and we avoid the "earthly hell" that begins here and its fire rages there. It is a wonderful divine language, waiting for conscious hearts and minds to reveal its treasures.

15.15 THE JOURNEY OF THE SOUL: FROM THE WORLD TO THE ISTHMUS - THE RESURRECTION - THEN THE ETERNAL DESTINY

The Qur'anic verses, through different interpretations and contemplations, take us on an amazing journey of the soul and soul after their separation from the body. This article traces this possible path, drawing on the verses used by the meditators whose opinions we reviewed, to form an integrated picture of the different stages of existence.

1. **The worldly life: the abode of affliction, work and the beginning of existential manifestations.**

- Verses: Assignment verses, and the description of "earthly paradise" and "earthly hell" as discussed earlier.

2. **Death and Transition: "The Taste of Death" and "The Death of Souls".**

- Verses: "Every soul tastes death", "Allah dies souls when they die" (Az-Zumar: 42).

- **Comment:** Emphasizing that death is a disconnection rather than annihilation, and that the soul dies and is preserved..

3. **The world of the isthmus (other origin): consciousness, meeting, affliction, and initial reward.**

- **Awareness and Meeting:** "They are alive with their Lord, they shall be blessed" (Al-Imran: 169)..

- **Affliction and accountability:** "And we will blame you with evil and good is fitna" (Al-Anbiya: 35), "May God distinguish the malicious from the good" (Al-Anfal: 37).

- **The first penalty (Paradise of shelter/minimum torment):** "They have the gardens of shelter" (Sajdah: 19), "Let us make them aware of the lowest torment" (As-Sajdah: 21).

- **Possible nature (water signals?)Verses** of "Bahrain Complex", "Isthmus", "Drowning and Fire". (Firas Mounir's critical and spiritually interpreted presentation).

4. **"Roses" of hell and salvation for the pious.**

- Verse: "And if any of you do not want it... Then we deliver those who are righteous... (Mary: 71-72). (Interpretation of Firas Mounir).

5. **The Day of Resurrection: Resurrection, Reckoning, Libra, and Witnesses.**

- Verses: (verses of blowing in pictures, cramming, placing the book, balance of cost, testimony of members).

6. **The ultimate destiny: eternity in heaven or hell.**

- Verses: (Verses describing eternity in Paradise and Hell, and differentiating between the fate of the two parties).

15.16 THE SOUL IN THE BALANCE: WHO IS RESPONSIBLE FOR THE TORMENT? WHAT IS ITS PURPOSE?

In our journey through the understanding of heaven and hell, a fundamental question arises: Who is receiving this bliss or that torment? Is it the mortal body, the immortal soul, or another entity? What is the ultimate purpose behind the system of reward and punishment, especially with regard to hell? The Holy Qur'an provides us with accurate and profound answers when contemplating its verses concerning the soul and soul.

1. Soul, soul and body: necessary distinction

To understand who suffers or suffers, it is necessary to distinguish between the basic components of man as indicated by some Qur'anic readings (such as Amin Sabri's perspective):

- **The body (Jasad):** It is the physical compound, the mortal vessel that dissolves and returns to the dust after death. It is affected by pain and sensual pleasure during worldly life, but it is not the object of reckoning or final immortality in its earthly form.

- **The soul (Rooh):** It is a "command" or divine law, a breath of God's command, and it is the mystery of life that takes effect when the soul communicates with the body. It is not the soul that torments or is blessed, nor is it the object of conscious awareness or choice and responsibility in the direct sense. It is an essential vital force.

- **The soul (Nafs):** It is the conscious essence of man, the center of perception, feeling, will, and choice. She is the one who "tastes" death by being separated from the body, and she is the one who "dies" and is preserved with God. It is the soul that asks and is held accountable for good or evil. It is the entity that travels through the different stages of existence, from this world to the isthmus and then to the hereafter. Some readings see the soul as living electromagnetic waves produced by the brain and carrying all of the human record.

2. Who is responsible for the actions and who is tortured?

- **The soul is the object of responsibility:** since the soul is the center of consciousness, will, and choice, it is she who asks about her actions. The Qur'an affirms: "Every soul with what it has gained is a hostage" (Al-Muddaththir: 38), and "It has what it has gained and it has what it has gained" (Al-Baqarah: 286).

- **It is the soul that receives torment (or bliss):** since the judgment falls on the soul, torment or bliss is its lot. Even if there is an eschatological incarnation or body, it is the conscious soul that experiences this torment or bliss. The verses describing hell explicitly state that it is the soul that faces this fate (for example: "The day every soul will come and argue for itself, and every soul will die what it has done, and they will not be wronged." - Bees: 111).

- **"Hell" as a state of the soul:** As we have seen in previous articles, "hell" can be understood not only as a physical place, but as **an existential, psychological, and spiritual state** of misery, pain and distance from God, a state experienced by the soul as a result of its wrong choices and reluctance to the truth.

3. What is the purpose of torturing oneself in hell?

Understanding the purpose of torment requires going beyond the superficial view that may see it as mere revenge. The Qur'an provides us with indications of deeper ends:

- **Achieving divine justice:** Punishment is the requirement of divine justice, and a due penalty for disbelief, injustice and corruption. "And your Lord shall not oppress anyone" (Al-Kahf: 49). It is not possible to equate those who believe and do good deeds with those who disbelieve and corrupt. Torment is a manifestation of the result of man's free choice.

- **Revealing the truth about oneself and its deeds:** A big part of the torment of hell, especially in its early stages or in the isthmus, is confronting the soul with the truth of its actions and intentions that it hid or ignored. This revelation in itself is painful, and it is necessary to grasp the gravity of what has been committed. ﴿ One day every soul finds what it has done well and what it has done badly that it would like to have between it and him for a long time﴾ (Al-Imran: 30).

- **Disinfection (for some categories?)Some** commentators believe that the torment of some disobedient believers may have a purifying aspect, to remove the traces of sins before entering Paradise. (This is a controversial and detailed point, but it is on the table).

- **Showing the seriousness of sin and its consequences:** Describing the torment in hell, even if it is for some temporary, is a severe warning and a statement of the seriousness of sin and its dire consequences, to be a deterrent to those in this world, and a lesson to those who witness it.

- **Achieving the Cosmic Year of Retribution:** Just as there are universal laws that govern the material world, there are divine laws that govern the world of retribution. Suffering is the natural and inevitable consequence of certain behaviors, just as illness can be a natural consequence of neglecting health.

- **It is not an end in itself for God:** it is important to emphasize that God Almighty is rich in the worlds, and does not need to torture anyone for the same torture. Suffering is the result of the actions of the created, not an independent divine goal. God's mercy preceded His wrath, and if He wished to guide all people, He wanted them to have freedom of choice and responsibility.

4. The difference between soul and soul in the context of torment:

- **The soul** is the one who "tastes" death, it is the one that is held accountable, and it is the one that experiences torment or bliss. It is the conscious "I" that holds the record of actions, feelings and thoughts.

- **The soul** is the divine "mystery of life". At death, the soul is separated from the body, God "dies" the soul, and the soul returns to its righteous or redirected according to the divine will. There is no direct mention in the Qur'an of torturing the "soul" in the sense in which the conscious "soul" responsible for its choices is tortured. Suffering is associated with "the soul with what you have earned."

Conclusion:

The one who is tortured in hell (or enjoys in paradise) is **the soul**, the conscious and responsible essence of man. The purpose of this torment is not merely revenge, but the

realization of divine justice, the revelation of the truth of the self and its deeds, a statement of the gravity of transgression, and the fulfillment of the universal laws of retribution. As for the soul, it is a divine command and a secret of life, the nature and function of which are different from the soul that is the subject of assignment and punishment. Understanding these nuances is necessary for a balanced and profound perception of the realities of existence between this world and the hereafter.

15.17 List of Quranic verses that have been relied upon

Or refer to them in the attached texts related to the description of heaven and hell and their characteristics and people

First: Verses related to the description of Paradise and its bliss:

1. **﴿We have created man in the best calendar﴾ Fig: 4"**

- **: The** eschatological body maintains the basic design of the head, the hands..." For the "best calendar" of the worldly.

2. **﴿And we sent down from heaven pure water﴾ Al-Furqan: 48"**

- **The** water of Paradise is pure and pure and does not need to filter the kidneys.

3. **﴿Like the paradise in which the pious were promised, rivers of non-bilge water, rivers of milk whose taste has not changed, rivers of wine that are pleasant to drinkers, rivers of filtered honey... ﴾ Muhammad: 15"**

- A sensual description of the delicious and pure types of rivers of paradise. Sabri also inferred the existence of a benign bacterial system of wine."

4. **Two immortal sons circumambulate them with cups and jugs... ﴾ Incident: 17-18 / Human: 15-16"**

- **The** presence of servants circumambulating with the drink that wraps around them is an explanation of the circumambulation."

5. **﴿On the sofas they look﴾ Al-Mutaffifin: 23 and other verses"**

- **Describe** the people of Paradise sitting luxuriously on the sofas.

6. **﴿ Kattofoha Dania ﴾ Attached: 23" / ﴿ And humiliated her picking humiliation﴾ Human: 14"**

- Describe the ease of harvesting the fruits of paradise because of their proximity and ease.

7. **﴿Those who inherit Paradise are immortal﴾ The Believers: 11"**

- **:** Partial martyrdom of the heirs of Paradise" to indicate the ownership of large areas. with reference to Paradise as the highest heaven."

8. **﴿And if you see, then you see bliss and a great king﴾ Human: 20"**

- **:** The description of the greatness of bliss and the king in heaven supports the idea of vast monarchy."

9. **﴿...And they gave it the same... ﴾ Cow: 25"**

- Description of Paradise fruits that have similar appearance and different taste, to indicate diversity and renewal.

10. **﴿And their clothes contain silk﴾ Hajj: 23"**

- **:** Determine the type of leggings adjacent to the skin" as silk.

11. **﴿And they wear green clothes from Sundus and Istabraq﴾ Cave: 31"**

- Description of the outer clothes of all kinds, Sundus and Istabraq" and its green color.

12. **﴿They shall not crack from it or bleed﴾ Incident: 19"**

- **Banishing** headaches and physical bleeding from the people of Paradise.

13. **﴿The companions of Paradise today are in the work of Fakhoun﴾ Yes: 55"**

- **Describing** the people of Paradise as busy and always enjoying.

14. **﴿ and brushes raised﴾ / ﴿ and beds raised﴾ Incident: 34"**

- **:** evidence of the different laws of physics and gravity are things raised without support."

15. **﴿On opposite beds﴾ Saffat: 44 / Stone: 47"**

- **Description** of the people of Paradise sitting opposite each other on their vehicles/their beds."

16. **Leaning on lined beds Phase: 20"**

- **:** Description of their sitting lined up.

17. **﴿On the beds of Modona﴾ Incident: 15 / Phase: 20"**

- **:** Describe the nature of the beds and link them to the principle of movement with whirlpools.

18. **﴿There is no fear for them, nor do they grieve﴾ Al-Baqarah: 277 and other verses"**

- Describe the state of psychological and spiritual security of the people of Paradise.

19. **﴿...And it has what the souls desire and the eyes delight ... ﴾ Embellishment: 71"**

- **:** Evidence of the satisfaction of all sensual and psychological desires in paradise.

20. **﴿And they have purified husbands in it﴾ Al-Baqarah: 25"**

- Describe the pairs of paradise as purity and purity.

21. **﴿No man before them nor Jean have menstruated them﴾ Rahman: 56 and 74 / incident: 36"**

- He described the women of Paradise as firstborn.

22. **﴿Arabs cohorts﴾ Incident: 37"**

- He described them as loving their husbands and having equal age.

23. **﴿Minors Party﴾ Saffat: 48 / P: 52 / Rahman: 56"**

- **General comment + Amin Sabri": They** limit their gaze to their husbands interpreted by Sabri in the sense of extreme admiration."

24. **﴿And Hoor Ain is like hidden pearls﴾ Incident: 22-23"**

- **The** analogy of poplars to pearls supports his interpretation of them as crystal balls."

25. **﴿As if they were rubies and coral﴾ Rahman: 58"**

- **" The** analogy of poplars to rubies and coral supports his interpretation of them as crystalline organisms."

26. **﴿And we married them with seas of an eye﴾ Smoke: 54 / At-Tur: 52"**

- **:** The letter B is interpreted in the sense of pairing or supplying with an interactive tool."

27. **﴿And they have their livelihood in it with a ball and a nest﴾ Mary: 62"**

- **:** evidence of a sense of time morning and evening" in heaven.

Second: Verses related to the description of fire and torment:

1. **﴿God's burning fire* that looks upon hearts﴾ Hamza: 6-7"**

- **:** evidence of the presence of the brain of the hearts" in the eschatological body affected by fire.

2. **﴿And they drank intimate water, and their intestines were cut off﴾ Muhammad: 15"**

- **:** evidence of the presence of intestines in the eschatological body, and a description of one of the types of torment intimate water."

3. **﴿As their skins matured, we replaced them with other skins to taste the torment﴾ Women: 56"**

- **:** evidence of the process of physical renewal in the afterlife for the continuation of torment."

4. **﴿And the companions of Hell called the companions of Paradise to pour water on us or from what Allah has provided you﴾ Al-A'raf: 50"**

- **Evidence** of the possibility of communication between the people of the two worlds, and depriving the people of Hell of water and livelihood.

Third: Verses related to general concepts used in different contexts":

1. **﴿And there is no animal on earth except for Allah to provide it﴾ Hud: 6"**

- **:** Humans are classified as "animals" and this adjective "movement on earth" may continue.

2. **"The day you see the believers seeking their light in their hands and with their faith." Prohibition: 8"**

- **:** The survival of male and female gender identity" with clear physical forms.

3. **﴿If he blows into images, there is no genealogy among them at that time, and they do not wonder﴾ The Believers: 101"**

- **:** The end of worldly genealogy in the hereafter.

4. **﴿ And that he created the male and female couple ﴾ Star: 45" + The concept of afterlife**

- **The** new creation in the hereafter is carried out with a non-genetic structural dye.

5. **﴿To Him ascends the good word, and good deeds lift it up﴾ Fatir: 10"**

- **Linking** words and deeds to building paradise works for the earth and sayings for trees."

6. **﴿...A good word like a good tree... ﴾ Abraham: 24"**

- Support the idea that good sayings plant trees.

7. **When the angels said, O Mary, that God has chosen you... ﴾ Al-Imran: 42" / ﴿ God chose Adam, Noah, the family of Abraham, and the family of Imran... ﴾ Al-Imran: 33"**

- Citing the selection of Maryam and the family of Imran .

8. **﴿He says, I wish I had come to my life﴾ Fajr: 24"**

- to signify the remorse of the infidel and the importance of preparing for the true afterlife."

This list illustrates the extensive use of Qur'anic verses, both to describe heaven and hell directly and to derive concepts and characteristics related to life in the hereafter, the design of the new man, and the laws of those worlds, with a disparity in the degree of direct reasoning between literal interpretation and indicative or "scientific" interpretation.

15.18 Intertwined Worlds: Angels, Jinn, and God's Universal Briefing

Our journey in understanding existence is not limited to our tangible physical world or even the afterlife worlds such as heaven and hell. The Holy Qur'an opens windows to

other worlds and occult forces that interact with and affect our world, such as angels and jinn, and emphasizes a fundamental truth, which is the universal encompassing of God Almighty with everything and every being.

1. **Angels: Apostles and executors:**

- The Qur'an describes angels as beings of light obedient to God, with multiple functions: holders of the throne, communication of the revelation of Gabriel, recording the deeds of human beings "with dignity as writers", capturing the souls of the king of death and his helpers, carrying out God's commands in the universe, such as inflicting torment on people or supporting believers.

- Their role in our journey: they are with us recording our deeds, at death they seize our souls, in the isthmus they may ask us, and on the Day of Resurrection they testify against us or preach to us. They are an integral part of the cosmic and divine order in which we live.

2. **Jinn and demons: the world of seduction and sedition:**

- The Qur'an confirms the existence of the world of the jinn, and they are creatures with a will and choice like humans, including the believers, the disbelievers, the demons and their helpers."

- Their role: Satan and his soldiers seek to seduce the children of Adam and lead them astray from the path of truth by various means of whispering, embellishment, casting suspicions."

- Challenge: Part of man's affliction in this world is to resist these whispers and temptations by seeking refuge in God and adhering to the truth.

3. **God's Comprehensive Briefing: Science, Power, and Domination:**

- One of the central Qur'anic concepts that has been emphasized, especially in the analysis of the phrase "God is surrounding the disbelievers", is the knowledge of God Almighty with everything, knowledge, power and domination.

- **Scientific briefing:** Nothing is hidden from God in the heavens or on earth, He knows the secret and the hidden, and He knows what the souls are obsessed with and what the breasts are.

- **Fatalistic Encirclement:** God is the Almighty, nothing is incapable of Him, and His will is powerful. The disbelievers and hypocrites, however cunning, are in the grip of God and under His domination.

- **Spatial encirclement in the figurative sense":** God is free from the place, but he is with his creation with his knowledge, ability and care (and he is with you wherever you are).

- **Indication:** This comprehensive briefing is a source of reassurance for the believer, God is with him, knows his condition, and is able to support him, "and it is a source and a promise and a warning to the infidel, there is no escape from God's knowledge, power and punishment."

Conclusion: We are not alone in this existence. There are other worlds that interact with us, powers for good angels and forces for evil demons, all under the knowledge of God surrounding His omnipotence, and His absolute dominance. Recognizing these truths expands our view of the universe, deepens our sense of responsibility, increases our attachment to and trust in God, and makes us more wary of Satan's machinations and obsessions.

15.19 Fajr: Truth Revealed and Awareness Dawn.. A New Reading in the Verse of "The Qur'an of Fajr"

Introduction:

In Surat Al-Isra'a, the verse "The Qur'an of Fajr was witnessed" (Al-Isra'a: 78) carries a profound invitation to reflect on a defining moment, not only the mere emergence of the first threads of the sun, but also beyond that to broader spiritual and intellectual dimensions. Dawn, in this context, is not just a time of time, but a symbol of the discovery of truths, the emergence of consciousness, and the transition of man from the darkness of ignorance to the light of knowledge.

Fajr: Beyond the Traditional Meaning

The "Fajr Qur'an" is usually interpreted as Fajr prayer, or reading the Qur'an at this blessed time. This interpretation is undoubtedly correct and important, but it does not capture all the dimensions of the verse. Qur'anic words, like the deep sea, carry with them inexhaustible pearls, and the more we dive into them, the more we discover new meanings that enrich our understanding and expand our perceptions.

Fajr: A symbol of exposure and clarity

in the Arabic language, the root of the word "dawn" carries the meaning of cracking, opening and exploding. Dawn is the moment when darkness splits, light explodes, and blur dissipate. This linguistic meaning is closely related to the spiritual and intellectual meaning of the verse.

Dawn, in this context, is a symbol of exposure and clarity. It is the moment when the darkness of ignorance and illusion clears and divine truths are clearly and manifested. It is the time when the heart and mind wake up and are fully prepared to receive the light of guidance and knowledge.

The Qur'an of Fajr: A reading that shakes the heart and awakens the soul

"The Qur'an of Fajr" is not just a recitation with the tongue, but a conscious and thoughtful reading, which shakes the heart and awakens the soul. It is a reading that goes beyond letters and words, to reach the deep meanings that the verses carry. It is the reading that turns into a light that illuminates the path and guides to the straight path.

Dawn: Truth Blasting Phase

Dawn is the stage of "blasting facts". It is the time when darkness begins to recede, and the truths that lie deep in the soul and in the horizons of the universe appear. It is the time when man gets rid of illusions and suspicions, and realizes the reality of his existence and his role in life.

Acclamation and spiritual elevation: the key to understanding Man

cannot reach this deep understanding of the Holy Qur'an, unless he purifies himself and purifies his heart. Acclamation is a continuous process of purification of the soul from impurities and impurities, which enables man to rise to a higher level of awareness and awareness.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil of vision is removed, man is able to see the unity behind pluralism, and realize that everything in the universe is a sign of God, indicating his oneness and greatness.

The Divine Puff: The Continuity of Guidance

It is the divine breath in the soul of man that brings him back to his luminous origin, and reminds him of his first truth. This puff is not an event, but an ongoing process, renewed at every moment. God Almighty recreates man spiritually in every soul, and gives him the opportunity to renew and elevate.

This divine breath is also a symbol of the continuity of divine guidance. Man, no matter how knowledgeable he may be, still needs God's light to find the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When man contemplates the wonderful systems of the universe, and realizes the subtlety and mastery of creation, he recognizes the divine oneness underlying this immense diversity. The universe, with all its galaxies, planets and stars, is an open book, in which the believer reads the signs of God and recognizes his greatness and power.

This awareness of the systems of the universe leads to the "dawn of truth" in the human heart. It is the moment when man redefines his understanding of life and existence, based on this monotheistic vision.

Return to Unity: The Purpose of

Dawn Man, at his origin, was in the realm of light, united with divine truths. But when he forgot these truths, he divided against himself, entering the world of pluralism and dualism.

Dawn, in this context, is a symbol of a return to unity. It is the moment when man gets rid of internal contradictions and reconciles with himself, with the universe and with God. It is the moment when darkness disappears, and the sun of truth shines in the heart.

Conclusion:

The verse of the "Qur'an of Fajr" is a call for spiritual awakening, and attention to a defining moment that carries with it deep meanings and spiritual and intellectual connotations that go beyond the traditional concept. It is a call to acclamation and elevation, and to reflect on the signs of God in the soul and in the horizons. It is a call to return to unity, to realize the truth behind pluralism. Fajr is not just a time of day, but a spiritual state that a person experiences when his heart is enlightened by the light of guidance and knowledge.

15.20 Shadows of Paradise and Hell in the World: Embodying Bliss and Torment in Our Lived Reality

Our understanding of the realities of heaven and hell, as presented in this series, is not limited to being an eschatological destiny. Rather, these truths have deep and direct "shadows" that are reflected in our worldly life, forming manifestations of bliss and torment in our reality today. This worldly projection is not an underestimation of the afterlife, but rather an affirmation that God's laws of reward and reward begin from this life, and that our choices here make our worldly paradise or hell before the eschatology.

The worldly life may be a "life of torment" for many because of a misconception of religion or distance from facts, while

The horror of children from the torment of the grave as evidence of the "torment after death before the day of resurrection" created by the "religion of mankind". or parallel religion"

The Challenge of Sound Understanding: Dismantling Parallel Religion and its Consequences for Islamic Thought

Introduction:

The Holy Qur'an, which is the essence of divine teachings, invites us to deep reflection and sincere commitment. However, in our contemporary world, troubling trends are emerging, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim Ummah. This research explores the roots of this parallel religion and its devastating effects on Islamic thought.

What is parallel religion?

Parallel religion is not an explicit form of apostasy or blatant denial of Islam, but rather a hidden current that infiltrates Islamic thought through:

- **False and fabricated narratives:** Publishing hadiths attributed to the Prophet Muhammad, peace be upon him, which carry ideas that contradict the spirit and teachings of the Qur'an.
- **Arbitrary jurisprudence:** Providing interpretations of the Qur'an that rely on personal whims or self-interests, and ignore the rules of the Arabic language and the principles of interpretation.
- **Reliance on heritage:** total reliance on inherited opinions without scrutiny or reflection, leading to the sanctification of persons and sects at the expense of the divine text.
- **Abolition of reason:** Disrupting the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

The roots of parallel religion:

Parallel debt stems from several factors, the most important of which are:

- **Ignorance of the Holy Qur'an:** Lack of interest in learning the Qur'an and contemplating its meanings, which opens the door to erroneous interpretations.
- **Doctrinal fanaticism: fanatical** bias towards a particular sect, preferring it over others, which leads to narrowing the intellectual horizon.
- **Influenced by other cultures:** Importing ideas and concepts from other cultures, without scrutinizing them, which confuses Islam with values alien to it.

Consequences of parallel debt:

Parallel religion leads to serious consequences for Islamic thought, including:

- **Distorting the image of Islam:** presenting a negative and backward image of Islam, which harms its reputation in the world.

- **Dispersion of the Ummah:** Stirring up conflicts and divisions among Muslims due to differing interpretations and opinions.

- **Intellectual rigidity:** disrupting creativity and renewal in Islamic thought, and only repeating old sayings without understanding or analysis.

- **Moving away from Islamic values:** Losing the highest Islamic values, such as justice, mercy and tolerance, and focusing on formalities and appearances.

Back to Pure Source:

To counter parallel religion, Muslims must:

- **Return to the Holy Qur'an**: Make it the primary source for understanding religion, and contemplate its verses with an open mind and pure intention.

- **Getting rid of dependency:** Freedom from blind dependence on inherited opinions, and diligence in understanding religion in line with the times.

- **Be rational:** use reason and logic to understand Islamic texts, and get rid of superstitions and illusions.

- **Upholding Islamic values:** Acting on the highest Islamic values, such as justice, mercy, tolerance and charity, and rejecting intolerance and hatred.

Conclusion:

Fighting parallel religion is not an easy task, but requires a continuous effort and deep reflection on the Book of God, enlightened minds and conscious hearts. Let us work together to purify Islamic thought, free it from lies and illusions, so that it can return to what it was: a light and guidance for all humanity.

1. The embodiment of the earthly torment of hell: the "renewal of skins" as a symbol of intellectual and spiritual rigidity

When we contemplate the verses of torment, such as the Almighty' **s saying: "As their skins mature, we replace them with other skins to taste the torment" (An-Nisa: 56),** the eschatological dimension of sensory torment is clear. However, from the perspective of Nasir ibn David, who sees the manifestations of these truths in this world, this verse has a painful worldly meaning.
The "skin" here can symbolize the intellectual and doctrinal membrane that surrounds man. A person who contemplates the signs of God, rejects the light of insight and wisdom, and clings to ideas inherited or transmitted without reason and reflection, becomes as if he is "bound and embalmed" by these ideas.
"skin regeneration" in this worldly context means:

- **Inertia on falsehood:** Whenever a glimmer of truth or opportunity appears to him to contemplate the Holy Qur'an (which is not touched by light and statement except by those who are purified in heart and thought), his old "skin" of outdated ideas and false beliefs "matures" under the glare of truth, but instead of abandoning it, he "replaces the skin of others" – that is, he renews his attachment to his delusion, builds new intellectual barriers, and envelops his heart with covers that prevent him from understanding (and

we made it on their hearts that they can understand him and in their ears and villages) - Cattle: 25).

- "Renewal of skins" can also be the insistence on following this "inherited religion" despite the emergence of evidence that it is incompatible with the Qur'an or sound reason, so that man remains "mummified" in his thoughts.

- **Continuing torment of ignorance and deprivation:** This constant renewal of intellectual skins keeps him in the torment of deprivation of God's light, and makes him "deaf" to hear the truth, "dumb" to speak it, "blind" to seeing it. He lives in the prison of his thoughts, worships his passions and the devil, and is deprived of the pleasure of divine knowledge and the tranquility of faith. This is the torment of psychological and intellectual "distress", blindness to the facts.

2. General application of descriptions of heaven and hell on earthly reality:

This approach to understanding the "renewal of skins" applies to all descriptions of heaven and hell:

- **The worldly rivers of paradise:** They are not only rivers of water, milk, honey, and wine deferred, but also rivers of useful knowledge, flowing wisdom, and divine knowledge that quench the thirst of minds and hearts in this world, and make its owner live in a "paradise" of contentment and insight (as we have indicated in 1.3).

- **The worldly fruits of paradise:** They are the results of good deeds, the sweetness of faith, and the fruits of certainty and knowledge that the believer reaps in his life, inheriting tranquility and openness.

- **The earthly fire of hell:** It is not only a fire burning in the hereafter, but it is also the fire of heartbreak and regret, the fire of anxiety and turmoil, and the fire of injustice and corruption that engulfs the individual and society in this world. It is the "misery" and "psychological and intellectual distress" experienced by those exposed to the truth (as we point out in 1.4 and 1.7).

- **The worldly food of the people of Hell:** Zaqqum and ghuslin are not only eschatological food, but may symbolize in this world all that is malicious in terms of thoughts, gains and relationships that feed human misery and unhappiness.

Recognizing these mundane dimensions of heaven and fire makes us more aware of our responsibility for our choices. Every idea we adopt, every word we say, every action we do, is either a building block in building our "earthly paradise" which is the prelude to the afterlife, or fuel for our "earthly hell" which is the beginning of the torment of the hereafter. It is a living invitation to contemplate the Holy Qur'an not only as a book of history or future prophecies, but as a practical guide to a good life here, and a dignified destiny there.

This ignorance and deprivation is not only of divine knowledge, but also of understanding true religion that liberates man instead of terrifying him and constraining him with illusions.

"...The "skin" here can symbolize the intellectual and doctrinal membrane that surrounds man. A person who contemplates the signs of God, rejects the light of insight and

wisdom, and clings to inherited ideas or what some call the "religion of mankind" transmitted through the centuries next to the Qur'an, becomes as if he is "bound and mummified" by these ideas. As contemporary thinkers such as Dr. Muhammad al-Fayed point out, this "mummification" with narrations and interpretations may make "error a fact" in people's minds, leaving the pure springs of the Qur'an.

"Regeneration of the skin" in this worldly context means insistence on this "mummification". Whenever there is a glimmer of truth or a call to return to the Qur'an as a basic ruling, his old "skin" of obsolete ideas "matures", but instead of abandoning it, he "changes the skin of others" – that is, renews his attachment to his legacies, builds new intellectual barriers, and envelops his heart with a veil that prevents him from understanding. This keeps him in the agony of deprivation of God's light, and makes him "deaf" to hearing the truth, "dumb" to speaking it, "blind" to seeing it, and even Those who call for the Qur'an may be seen as 'Satan' or 'outside the faith', as al-Fayed describes the situation of those who criticize this reality."

Moving to the final finale of the series"

15.21 SHADES AND MEANINGS: LIVING WITH THE FACTS OF EXISTENCE BETWEEN THIS WORLD AND THE HEREAFTER

At the end of our journey through the "Shadows of Heaven and Hell", having explored the sensual, existential, and symbolic dimensions of these great Qur'anic truths, tracing the path of the soul through the stages of the isthmus and the hereafter, and contemplating the worlds of the unseen surrounding us, we arrive at the essence of the message: How can this knowledge change our lives today?

Talk of heaven and hell is no longer just a description of a distant destiny, but a reality that manifests its shadows in our reality. "Worldly paradise" is not an illusion, but a state of tranquility, closeness and knowledge that can be achieved by adhering to the balance of truth and purifying the soul. "Worldly hell" is not just a metaphor, but the reality of misery, distress and the veil experienced by those exposed to God's guidance.

Contemplating the verses of Paradise and Hell, understanding the multiplicity of their types and degrees, understanding the continuity of affliction and responsibility even after death, and understanding the accuracy of the Qur'anic language in describing these worlds should lead us to:

1. **Glorifying God's destiny, mercy, and justice:** recognizing the vastness of Paradise and the limitations of Hell as a ratio," the gradation of punishment and punishment, and the details of bliss and torment, all point to the perfection of God's justice, great mercy, and great wisdom.

2. **Sense of individual responsibility:** Our choices, actions and words, even in the digital world, are what shape our existential state now and build our eternal destiny.

3. **Relentless pursuit of acclamation: The** goal is not just to avoid punishment, but to elevate oneself and achieve the state of "earthly paradise" through knowledge, good deeds and closeness to God.

4. **Always preparing for the future:** Death is not the end, but the transition to a new phase of awareness and accountability. Understanding the nature of the isthmus and the afterlife makes us more prepared for this inevitable journey.

5. **Continuous reflection: The** Qur'an is a sea whose wonders never end. Every careful reading, every deep reflection, every attempt to understand the text in the light of the totality and purposes of the Qur'an opens up new horizons of knowledge and insight.

The "shadows of heaven and hell" extend to cast their light or fire on our lives today. Let us make those who contemplate these Qur'anic truths a beacon that illuminates our paths, and an incentive that pushes us towards seeking God's favor and paradise, purifying ourselves, and rebuilding our world with truth and goodness, so that we may be among those who live in the "shadows of paradise" here, and inherit them immortals there.

16 Series: The Soul in the Qur'an: The Journey of Existence - Responsibility and Destiny

16.1 Map of the human entity: the distinction and functions of the soul, heart, heart, and soul

Introduction: The importance of understanding the components of man in the Qur'an

When we reflect on man's journey in this existence, his responsibility for his actions, and his ultimate destiny determined by the Holy Qur'an, we find that understanding the nature of the human being itself is the basic starting point. The Qur'an, in its clear Arabic tongue, does not give us a superficial description, but rather delves into the depths of this honored being, using precise terms such as soul, heart, heart, and soul. These terms, which may seem synonymous at first glance, carry with them fundamental differences and distinct functions, as revealed by deep reflection. Understand this map The inner workings of man, as presented to us by a perspective inspired by the Qur'anic text (such as Amin Sabri's vision), is key to understanding the mechanism of our inner working, how we interact with the world of matter and the world of creation, and is a necessary prelude to exploring the soul's journey towards acclamation or misery.

Soul (Ruh): the command of life and the law of divine existence

The formation of man begins with a breath of divine command, the "Spirit". But what is the nature of this spirit as indicated in the Qur'anic context?

It is not the conscious "I": it is important to distinguish that the soul here is not the perceived self or the figure that is being judged. It is deeper and more fundamental than that.

The mystery of life and the law of cosmology: The soul is a divine command, and it is the mystery of life that is placed in the fetus at an early stage (embryo 40 days). It is the basic vital force without which there is no living being.

Commands and prohibitions in Homo sapiens: In the context of the charged and rational man, the soul takes on an additional and important meaning, referring to the

divine commands and prohibitions, i.e. the revelation and the Qur'anic message itself. "We have also revealed to you a spirit of our command" (Ash-Shura: 52).

Data for the world of creation: offers an eloquent analogy: the soul is like the data that comes from the divine "world of command", and its effects are carried out and manifested in the "world of creation" (body, reality). Just as a computer does not function without data, the body does not live a purposeful and upright life without this spirit (revelation).

Its destiny: the soul, as a divine command, is not subject to the concept of death and annihilation inflicted on the guilty body or soul. It returns to its righteous or is redirected according to the divine will.

Fu 'ad: Center for Perception and Learning (Brain)

If the spirit is the law and the data, then the heart is the primary processor of these data and the receiver of external stimuli. The "heart" is the human brain.

Practical starting point: It is the first organ that begins to work relatively consciously in humans, acting as the "On/Off button" with which to begin interacting with the world.

Its basic functions:

Sensory perception and direct learning: it is responsible for receiving information through the senses (hearing, sight...), storing them in memory, learning languages, and analyzing things initially.

Automated habits and behavior: Herein lies one of the most important functions of the heart; it is mainly responsible for forming and changing habits. It works in a manner similar to the principle of "gears" or jets, where the repetition of a small verb (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes firmly established and ingrained (postulate). This includes talking, walking, balance, moving, and even standing.

Basic vital functions: It controls vital bodily functions such as general health, sleep-wake cycles, and even dream worlds.

Initial assessments and quick decisions (corner): The "corner" (the front of the brain or the highest area of the brain) is the part of the heart responsible for making quick initial judgments (false/truthful, false/right), making initial decisions, and recording bad and good deeds directly.

Connection to concrete reality: The heart is our window to the world of tangible physical reality, and it deals with it directly.

Heart (Qalb): the vessel of insight, faith and orientation

While the heart processes information primarily and relates to sensory reality, the "heart" comes to represent a deeper and higher level of awareness and perception. His work begins later to the work of the heart, or in parallel with it but on a different level.

The center of deep awareness and insight: The heart is not just a pump of blood, it is a symbol of the center of deep understanding, reflection and insight that transcends superficial phenomena. It is he who deduces "rationality" from events and experiences.

Home of faith and dealing with the unseen: The heart is the place where true faith rests, and it is the instrument with which man deals with the world of the unseen. He is the one who receives direct revelation or inspiration (the faithful spirit).

The seat of will and intention (face): If the corner of the heart makes preliminary decisions, then the heart is responsible for the true will and sincere intention (face and destination) that guide human behavior in general. Fateful decisions need a heartfelt "destination".

The repository of higher emotions: The heart is the object of refined emotions and deep moral assessments, such as confusion, hesitation about fateful matters (which require insight), fear of God and hope in Him.

The vital mediating role: the heart plays the role of mediator between the heart (the source of primary information and habits) and the soul (the place of the final manifestation of behavior). It takes from the heart what has been processed sensually, adds to it the spiritual, moral and faith dimension, and then "gives" or directs the soul.

The mechanism of action of the organization (rooms): The heart works in a system of "rooms" or priorities, where it handles and organizes matters based on their importance and spiritual and moral value.

Susceptibility and guidance: The heart is not fixed on one condition, but is susceptible to disease (suspicion and hypocrisy) or aberration, but it is also subject to purification, healing and guidance.

The Soul (NAFS): The Manifested Entity of Consciousness, the Place of Commission, and the Destiny

The "soul" in this model comes as a distinct entity, albeit closely linked to the body, heart, and heart.

A creature entity outside the physical body: It presents the perception that the soul is a created entity that exists outside the immediate physical body of man, and its existence is likened to a buoy, jellyfish, or lifeline that is "in front of the chest". It has multiple names (searchlight, raft, bumper) that reflect its different functions.

The manifestation of higher functions: The soul is the one in which the highest functions of the human entity are manifested:

Bearer of light (in front of the believers): She is the one who carries the light of faith and insight and illuminates the path of its owner.

Shield of protection, piety and safety (security): It provides spiritual and moral protection, and achieves piety and inner security.

The window of expansion and the future (tomorrow): It is the one that looks to the future, and expands its horizons with knowledge and faith.

Home of high values: It is the place of pride, empowerment, honest competitiveness, speed in goodness, charity, goodness, moderation and moderation.

Interaction with the heart and heart: The heart is the vital mediator between the soul and the heart. The soul receives spiritual and moral guidance from the heart, and is affected by its condition.

The object of control and prohibition of passion: It is possible to "forbid the soul from passion" and control its desires and desires, and this requires integrated and coordinated action from the heart (by changing the programming of habits) and the heart (by directing the will and strengthening the faith insight).

Conclusion of the first article: The importance of this map for the journey of the soul

This delicate distinction between the soul and the heart and the heart and the soul, and the determination of the functions of each, is not merely an intellectual luxury, but a necessary basis for understanding how human behavior is shaped, how decisions are made, and how he can seek acclamation and reform. This internal map will guide us in future articles as we explore the journey of the soul between assignment and choice, its reality after its separation from the body, its questioning in the world of the isthmus, its ultimate fate in heaven or hellfire, and finally, the path of salvation and the farmer through Recommending it.

16.2 THE SOUL BETWEEN ASSIGNMENT AND CHOICE: HUMAN RESPONSIBILITY FOR HIS ACTIONS

Introduction: Who is the controller? The decision journey within the humanitarian entity

Having mapped in the previous article the human being with its four components: spirit, heart, heart, and soul, we now move on to exploring the complex dynamics that govern human actions and decisions. Who is really responsible for our choices? And how do these internal components interact to shape our behavior for which we will be held accountable? Understanding this internal mechanism is key to recognizing the magnitude of our responsibility and identifying the points of influence in the journey of change and acclamation.

Heart (brain): pre-healer and habit factory

The journey of human action often begins in the heart (brain), the biological supercomputer that receives and processes data from the outside world.

Primary Information Portal: The heart is the first receiver of sensory information (what we see, hear, taste, smell, touch). Pre-processes this information, stores it in memory, and uses it for learning (e.g. languages and skills).

The principle of "gears" and the formation of habits: One of the most important and dangerous functions of the heart is its ability to form habits. As we have explained, the heart works with the principle of "gears": the repetition of a small action (moving a small gear) gradually leads to the consolidation of that action as a habit (moving a larger gear), until it becomes a semi-automatic behavior that does not require major conscious thinking. This includes our habits of speaking, walking, thinking, and even our initial emotional reactions.

Corner and Quick Assessments: "Corner" (foreground of the brain) makes quick judgments and assessments based on stored experiences and pre-programming. These initial assessments may be right or wrong, and directly affect our momentary decisions.

Heart: The center of insight, conscious will, and moral orientation

If the heart is the primary healer and habit maker, the heart represents the deepest and most conscious level in the decision-making process.

Deep processing and insight: The heart receives the "outputs" of the heart (primary information, habit motives), but is not satisfied with them. Rather, it processes them more deeply, using insight and moral and spiritual understanding. He is the one who reflects on the consequences of things, and seeks to grasp the wisdom behind events.

Home of True Will and Intention (Face): The heart is responsible for the conscious will and purpose (intention) that guides major actions and fateful choices. While the heart may sometimes work semi-automatically, it is the heart that gives the action its value and meaning through sincere or corrupt intention.

Interaction with the unseen and faith: The heart is man's window to the world of the unseen, and the place of stability of true faith. He is the one who receives and interacts with divine guidance (Spirit/Revelation), and he is the one who feels fear of God and hope in Him. This relationship of faith decisively influences his decisions.

Self: the vessel of manifestation, the object of assignment, and the interface of behavior

In this model, the soul comes as a vessel in which the fruit of the interaction of the heart and heart is manifested, and it is the interface through which man appears before the world and through which he addresses commands and prohibitions.

The stable of "light" or "darkness": it is the soul that ultimately carries either the "light" of faith, insight and good deeds (if the heart and heart are directed towards good), or the "darkness" of disbelief, ignorance and impiety.

Place of assignment and accountability: Since the soul is the ultimate façade of action and perception, the legitimate costs (commands and do's) are mainly directed to it. She is the one who asks about her choices and behaviors. "Every soul with what it has gained is a hostage."

"Forbidding the soul from fancy": a common internal battle: desires and desires (fancy) may stem from the programming of the heart or from instinctive motives. "Forbidding oneself from passion" and controlling these impulses is not a one-component task, but requires the concerted efforts of both the heart and the heart. The heart works to change the programming of negative habits and replace them with positive habits (changing gears). The heart directs the will toward the good, strengthens the faith insight, and calls on God to resist temptations. The soul, based on this internal conflict, either responds to the call of truth or follows fancy.

Mechanism of choice and responsibility: an integrated journey

The process of human selection, then, is not just a momentary decision, but the product of an integrated journey within the human entity:

It begins with the heart's reception of the initial information and the influence of programmed habits.

The heart intervenes with insight, will, faith and moral orientation.

The psyche is affected by this reaction and chooses its final behavior.

The responsibility lies with the human being as a whole, with his interacting components. It is responsible for:

Nourishing his heart with useful information and training him on good habits.

Purify and develop his heart with faith, insight and sincere intention.

Striving for himself and directing it towards goodness and compliance with God's command.

Conclusion: Freedom of will is the basis of responsibility

This understanding of the mechanism of action of the inner components of man confirms a fundamental truth: God has given man the freedom to choose, and has made these components (heart, heart, soul) instruments of that choice. Based on this freedom, full responsibility for actions arises. The habits programmed in the heart are not an absolute excuse, and the volatile feelings in the heart are not always justified, both of which can be directed and changed through awareness, will, and the pursuit of acclamation. In the following article, we will explore the reality of what happens to the soul when it is separated from the body, and what it means." died" breath.

16.3 THE DEATH OF THE SOUL OR ITS DEATH? THE FACT OF THE "TASTE OF DEATH" AND THE DISCONNECTION

Introduction: The watershed moment and questions of fate

... (The introduction remains the same or is slightly modified to indicate the importance of understanding the meaning of "death" itself) ...

"Taste of death": the experience of disconnection, not self-annihilation

The Holy Qur'an uses the phrase "Every soul tastes death." To understand this verse in depth, it is necessary to go back to the etymology of the word "death".

Linguistic analysis of the word "death": As I have indicated, the phonetic binary origin of the word "death" is "when" (die), a word used to mean connection to something. The addition of the waw sound between the meme and the taa led to the reversal of the meaning, with "death" becoming the interruption of communication.

Significance of the "taste of death": Accordingly, the "taste of death" experienced by each soul is not its annihilation or destruction, but the experience of the moment when its connection with the earthly body and its world is interrupted." Taste" is the

occurrence of a temporary effect, as the soul experiences this interruption, and then continues to exist in another form.

The soul does not "die" in the sense of nothingness: this linguistic analysis strongly supports the central idea that the soul does not perish or be executed by mere death.

"Death" as a transitional event:

Accordingly, "death" as an event is that decisive moment in which the connection of the soul to the physical body is severed. It is not the end of existence, but a transition from a stage in which there was contact (with the body and the worldly life) to another stage in which there was no such connection.

When the verb "die" is used in certain contexts (though the Qur'an focuses on the "taste of death" for the soul and "toffee"), it refers to this transitional event of separation.

"Dead": an adjective of the body that is disconnected (remains as it is)
(this point remains true and compatible)

"Toffee": complete and complete after disconnection (remain the same with slight modification)

The Qur'an uses another verb to describe what happens to the soul at this watershed moment (the moment of "death" as a disconnection): it is the verb "death". ﴿God dies souls when they die...﴾.

"Toffee" language means to complete or take something complete and adequate. After the soul has "tasted" "death" (the experience of disconnection), God "dies", that is, completes its existence with Him or takes it to Him in its entirety, nothing is lacking from it.

This confirms that the interruption of contact with the body does not mean a shortage or annihilation of the soul, but rather its transition to direct divine care and preservation.

The soul as living electromagnetic waves (remaining the same as one of the proposed explanations for the nature of the soul)
(this point can remain as one of the proposed conceptions of the nature of the soul to which this interruption and death occurs)

Sleep as a "minor death": temporary disconnection (remains the same with slight modification)

Verse (Az-Zumar: 42) links the death of souls when they "die" (permanent interruption of contact with the body) and their death in their "dreams" (temporary interruption of contact). This makes sleep a daily "minor death", an experience of partial and temporary interruption of communication.

... (The rest of the point can remain the same.)

Conclusion of the third article (modified): The soul remains, and the journey continues after the disconnection

This careful linguistic analysis of the word "death" as "disconnection", and the understanding of "the taste of death" as an experience of this disconnection, is fully consistent with the divine "toffee" concept of the soul. The soul does not perish by the interruption of its connection with the body, but is fulfilled and preserved in the sight of its righteous. This understanding paves the way for a deeper understanding of what happens to this "deceased" soul after it has lost contact with the world of the world, and how it begins its journey in the world of the isthmus, the new world of existence that awaits it. What is the nature of this world? And how does the soul experience its presence in it after it has "tasted Death"? This is what we will explore in the next article.

Impact on the rest of the series:

This scrutiny of the meaning of "death" as a disconnection will make the rest of the articles more consistent. When talking about:

The soul in the world of the isthmus: It will be clear that we are talking about the soul that has been cut off from the earthly body but continues to exist and be conscious.

The soul on the Day of Resurrection: It will be talking about the soul that is reconnected with a new body (resurrection).

The fate of the soul (heaven or hell): The talk will be about the fate of this conscious entity after the experience of disconnecting with the worldly life.

16.4 The Soul in the World of the Isthmus: Awareness - Accountability - and Initial Reward

Trailer: Beyond the Curtain of "Disconnection"

Having "tasted" "death", that is, having experienced the moment when its connection with the earthly body was cut off, and after God had "died" it to Him, its journey does not end. Rather, it enters a new existential phase, a mediating world that separates our worldly life from the Day of Resurrection and the final resurrection: it is the world of the isthmus, or what some contemplators have called "the other genesis". So what is the nature of this world? And how does the soul experience its presence in it? Is it just a slumber and a wait, or is it a world full of events and experiences?

The Isthmus: The World of Consciousness, Not Absence

Contrary to perceptions that may see death as temporary annihilation or complete unconsciousness, in-depth readings of Qur'anic texts indicate that the soul in the isthmus remains conscious and aware.

"The relationship between the world of the isthmus: this world to which man moves after death is not a world of absolute stillness or unconsciousness. On the contrary, a person in him is aware of what is happening and speaks and speaks to his Lord, knows that the world of this world is still going on, and therefore may ask to return to Him to do good."

This is consistent with Firas Mounir's vision of the "other origin" as a continuous and active reality, in which there is interaction and "gathering with their Lord".

"Unveiling": a first confrontation with the facts

Perhaps the first experience of the soul in the isthmus was the "veil revealed" that covered her vision in the world. ﴿I was in ignorance of this, so we revealed your cover from you, so your sight today is iron﴾ (Q: 22).

At this moment, the soul confronts the truths it has been ignoring or being exposed to: the reality of God's existence, the truth of its actions and intentions, and the beginning of realizing the consequences of its choices.

This revelation is the beginning of self-accountability, and may be accompanied by satisfaction and tranquility for the believer, or with remorse, heartbreak and shame for the exhibition.

Isthmus: sociologist and acquaintance

Souls in the isthmus do not remain isolated and alone. Sources indicate that the isthmus is a sociologist and acquaintance.

All human beings, from first to last, will gather in one place. This meeting brings together all the dead with each other. The source also confirms that this meeting takes place before the Day of Resurrection and will continue until the Day of Resurrection." "Children are reunited with their parents and grandparents."

This is in harmony with the idea of "gathering with their Lord" put forward by Firas Mounir. This meeting may be part of affliction and accountability, or a prelude to bliss or torment.

Affliction and Primary Accountability (Fitna):

The isthmus is not just a passive waiting, but a stage of continuation of affliction and initial accountability (fitna), as Firas Mounir emphasizes.

In it, a distinction is made between the good and the bad (Al-Anfal: 37).

The soul may be asked about its beliefs and deeds initially (then their temptation was only that they said, "By Allah, our Lord, we were not polytheists") (Al-An'am: 23).

The beginning of the penalty: bliss and initial torment in the isthmus

The system of reward and punishment begins immediately in the isthmus:

To the good believers: When the angels die, the angels tell them: "Enter Paradise." This paradise, as the text indicates, is "the paradise itself in which Adam was", and it is the "paradise defined by the thousand and the lam" that includes various shrines and types. This is consistent with the concept of a "paradise of shelter" (as-Sajdah: 19) as the first home of believers, or the "earthly/primary paradise" spoken of by Amin Sabri and Firas Mounir.

For the oppressors and criminals: The angels tell them that their torment will begin "from today." They are immortalized in the "gates of hell immediately". This torment is described as "earthly hell" (i.e., an isthmus, limited compared to the torment of the hereafter). This is consistent with the concept of "inferior torment" (as-Sajdah: 21).

The isthmus as a barrier between the two worlds:

The isthmus is a barrier that prevents our earthly world from mixing with that of those who have died, even though they may be contiguous. This barrier is likened to the isthmus between Bahrain (Al-Furqan: 53 / Ar-Rahman: 20) who meet and do not want.

This barrier prevents souls from returning to the worldly life in its previous form, even if you request it (as in the case of criminals).

Conclusion of the fourth article: The soul is on a continuous journey towards destiny

The world of the isthmus, as revealed by the verses and the contemplative dispensations, is not just emptiness or hibernation. It is a vital and active stage in the journey of the soul after its separation from the earthly body. It is the world of renewed consciousness, the first encounter with facts, the encounter with others, the continuation of affliction and accountability, and the beginning of the initial penalty of bliss or torment. It is the barrier that separates the world of work from the world of final retribution, but it is also the bridge that each soul crosses on its way to its inevitable doomsday on the Day of Judgment. So what will the soul be like in That great day? This is what we will explore in the next article.

16.5 The Day of Resurrection: Reckoning - Libra - and Witnesses

Introduction: The Day of the Great Chapter and the Standing of the Soul for Reckoning

After the journey of the soul in the world of the isthmus, that intermediate stage full of awareness, initial accountability and initial retribution, comes the decisive moment that man has always promised and warned: the Day of Resurrection. It is the day of the greatest separation, the day of resurrection and resurrection, a day when all creatures, each soul with what it has earned, stand before its Creator for careful calculation and final reward. So how does the soul experience this great day? What are its most important stations and horrors that you witness?

Rebirth and reconnection with the eschatological body:

The events of the Day of Judgment begin with blowing into images, where bodies are resurrected, but they are eschatological bodies of a different nature commensurate with immortality.

At this moment, the soul (which was "deceased" and preserved with God) is reconnected to this recreated body. This connection is necessary for the experience of retribution to be completed in both its sensory and moral aspects.

The soul returns to recognize itself and its actions in this worldly life through this new body.

Cramming and standing for reckoning:

All souls, each soul, with what it has carried, good or evil, shall be crammed into the land of the crowd. "And the day we walk the mountains, and you see the earth prominent, and we cornered them, but we did not leave any of them" (Al-Kahf: 47).

Standing before God Almighty, in a solemn and great position. "And they offered to your Lord a row, for you have come to us as we first created you" (Al-Kahf: 48).

Book of Works: Record does not leave small nor large:

Each soul is confronted with its book of works, in which the angels record all that they have done in this worldly life, good and bad, small and great.

﴿And put the book, and you will see the criminals with compassion for what is in it, and they say, O woe to us, the money of this book does not leave, small or large, except for the counts of it, and they found what they did present, and your Lord does not oppress anyone﴾ (Al-Kahf: 49).

This book is an accurate and comprehensive testimony to all that the soul has earned.

Libra: The Balance of Divine Justice:

Scales are erected to weigh the deeds of the servants with absolute accuracy and justice.

﴿And we put the balance of the premium for the Day of Resurrection, so that the soul does not oppress anything, even if it is the weight of a grain of mustard that we brought with it, and it is enough for us to be accountable﴾ (Al-Anbiya: 47).

Whoever weighs down his scales with good deeds is one of the Mufliheen, and whoever has his scales dimmed is one of the losers.

Witnesses: Testimony of Members, Earth and Angels:

The Day of Resurrection is not a day of denial or sterile debate, as the witnesses are many and decisive:

Testimony of Members: The skins, hands, feet, ears and sight testify to what the soul has committed. "Today we seal on their mouths, and their hands speak, and their feet bear witness to what they have earned" (Jesus: 65).

The testimony of the earth: the land on which the soul lived testifies to its actions.

Angel Testimony: Honorable angels writers present their records.

The testimony of God Almighty: He is the greatest witness and he informed them of the secret and concealed it.

The state of the soul on the Day of Resurrection: Between fear, hope and dread:

The state of souls on the Day of Resurrection varies according to their deeds in this world:

The pious believers: their faces are laughing and hopeful, they have no fear for them and they do not grieve, they receive their book with their faith.

The disbelievers and the criminals: their faces are blackened, they feel shame, regret and the greatest dread, they receive their book with their merits or behind their backs. "The day when every soul argues for itself comes", trying to find a way out or an excuse, but the oppressors do not benefit from their excuse.

Conclusion of the fifth article: The soul in the face of the inevitable fate

The Day of Resurrection is the day of absolute truth, a day when the mysteries are revealed and souls are held accountable for every small and large. It is the day of divine justice in which no one is wronged. On this great day, the soul stands to face the record

of its deeds, bear witness to it, and weigh its advantages and disadvantages with a delicate balance. It is this decisive station that determines the final fate of the soul: either to the paradise of bliss, or to the fire of hell. So what will this fate be like? What is the nature of life in both homes? This is what we will explore in Next article.

16.6 THE ETERNAL DESTINY OF THE SOUL: PARADISE OF BLISS OR HELLFIRE?

Introduction: After calculation. Where is the path going?

After the soul stood before its Lord on the Day of Resurrection, confronted the book of its deeds, witnessed its limbs, and weighed its deeds with the balance of divine justice, the time of final retribution and eternal destiny comes. The Qur'an makes it abundantly clear that there are two main destinies in the final abode of the hereafter: either the paradise of resident bliss, or the fire of hell and painful torment. Which of the two fates will the soul become? And what kind of life awaits in each?

Paradise of Bliss: The Fate of the Reassuring Believing Soul

The soul that believed and did good deeds, and committed itself in this worldly life, and adhered to the balance of truth, and the balance of its good deeds was heavy on the Day of Resurrection, its fate will be to the paradise of eternity.

The nature of bliss: As we reviewed in the series "Shadows of Heaven and Hell", paradise is the abode of complete and comprehensive bliss that satisfies all aspects of the human entity:

Sensual bliss: running rivers, proximal fruits, delicious and uninterrupted food and drink, good dwellings and high palaces, luxurious clothes and beautiful decorations, purified pairs... Whatever the souls desire and the eyes delight in.

Spiritual and moral bliss: it is the most important and supreme. A state of absolute peace (in which they do not hear language or sin except for saying peace, peace) (incident: 25-26), complete security (there is no fear for them and they do not grieve), complete satisfaction, heartfelt tranquility, closeness to God Almighty, and seeing His honorable face to the people of the higher degrees (which is the greatest bliss).

Eternity: Bliss in Paradise is eternal and does not cease and does not pass away (immortals in it forever), (undegraded giving). The believing soul reaches a state of perfection and absolute and lasting happiness.

Hellfire: The Fate of the Unjust Infidel Soul

The soul that disbelieved and turned away from the truth, and oppressed and corrupted on earth, and followed its whims, and the balance of its good deeds and its bad deeds prevailed on the Day of Resurrection, its fate (mostly and for some groups eternally) to the fire of hell.

The nature of torment: It is also a comprehensive torment that affects the soul in all its aspects:

Sensual torment: a burning fire that reaches the hearts, intimate water that cuts off the intestines, food from Zaqqum and washes, chains, shackles and shackles, renewal of

skins to perpetuate pain... Severe sensory descriptions aimed at showing the severity of the punishment and deterring people from it.

Spiritual and moral torment: It can be more painful. Feeling of shame, regret and constant heartbreak, despair and despair, fear and terror, unanswered screams and distress, humiliation and humiliation (be silent and do not speak) (al-Mu'minun: 108), and most importantly, hijab from God Almighty and distance from His mercy.

Eternity (for some groups): The verses emphasize the eternity of certain groups (such as polytheists and recalcitrant disbelievers) in Hell eternally (and they are not coming out of Hell), "They have a resident torment". (With interpretive discussions about the eternity of fire for all its inhabitants).

Divine Justice in Self-Determination:

The Qur'an repeatedly emphasizes that this destiny is determined by absolute divine justice. "Whoever does an atom weight for good will see it, and whoever does an atom weight for evil will see it" (Al-Zalzalah: 7-8).

No one is wronged, and no one else is burdened. Punishment is a direct and inevitable consequence of man's actions and free choices in this worldly life.

God's mercy is vast, but His justice requires that there be a reward for good and a reward for evil.

Conclusion of the sixth article: The soul before the eternal crossroads

After a long journey through the world, the isthmus and the Day of Judgment, the soul finally stands before its eternal destiny. She had the freedom of choice in this world, and the path of guidance and the path of delusion were offered to her. Now, you will reap the fruits of what they have sown, and you will reap the result of what they have earned. Either to a paradise presented by the heavens and the earth prepared for the pious, where bliss resides and closeness to the Lord of the worlds. Or to a fire fueled by people and stones prepared for the unbelievers, where painful torment and distance from the mercy of God. This is the inevitable fate that we must always invoke In our worldly journey, to be an incentive for us to purify ourselves and walk the path of salvation and farmer. So what is this way? And how can the soul be blessed to deserve paradise of bliss? This is what we will cover in the next article.

16.7 Self-purification: the path of salvation and the farmer

Introduction: The ultimate goal of human existence

After reviewing the eternal destiny that awaits the soul in the hereafter, either the paradise of bliss or the fire of hell, the most pressing question becomes: how can the soul guarantee itself salvation and prosperity and reach the paradise of its Lord? The Holy Qur'an gives us a clear and direct answer: the way to do this is to purify oneself. What is self-purification? What are its mechanisms and means as shown to us by divine revelation and the perspective of the contemplators?

The concept of self-purification:

Testimonials is a language that means purification, growth, increase and reform.

Self-purification in the Qur'anic concept is a continuous process of purifying the soul from impurities and impurities (such as shirk, disbelief, hypocrisy, arrogance, envy, miserliness, following whims...)and cultivate them with goodness and virtues (such as faith, piety, sincerity, patience, thanksgiving, charity...).

The purpose of acclamation is to bring oneself to a state of serenity, purity and closeness to God, to be qualified to enter Paradise and achieve the true farmer. "He has succeeded from her zakah, and he has been disappointed with her trampling" (Sun: 9-10).

Why self-purification? A necessity, not a luxury:

The instinct of man: The human soul was created and has an innate predisposition to good and evil (and the soul and others, so it was inspired by its immorality and piety) (Sun: 7-8). Acclamation is a conscious process to give priority to the side of piety over the side of immorality.

The nature of the world: The worldly life is a place of affliction and test, full of temptations, suspicions and whispers of Satan. Without a continuous process of recommendation, the soul is naturally inclined towards supplication and following whim.

The condition of the farmer: God Almighty made the farmer and salvation linked to self-purification. It is not just an additional virtue, but a prerequisite for reaching God's favor and paradise.

Mechanisms and means of self-purification :

Self-purification is an integrated process that includes all components of the human entity (heart, heart, soul) and requires conscious and continuous effort, and its most important means are:

Reform of thought and change of programming (the role of the heart):

Awareness of negative habits: Recognizing bad intellectual and behavioral habits rooted in the heart (major gears) that stem from psychological roots (inferiority, stillness, emotion/fire).

Gear change: Conscious action to change these habits by repeating small positive actions and thoughts (moving small gears) until they replace negative habits.

Seeking forgiveness as a reform of thought: As we have already seen, true forgiveness begins with reviewing and correcting the ideas that led to error, replacing despair with hope, and doubt with certainty.

Nourishing the heart and directing the will (the role of the heart):

Insight and deep understanding: directing the heart to reflect and reflect on the signs of God and the consequences of things, to obtain insight that illuminates the way.

Strengthening faith: deepening faith in God, fear of Him and His hope, this is the strongest motivation for acclamation and resistance to passion.

Directing intention (face): Focusing intention and purpose on seeking the face of God and the hereafter in every action.

Striving for the soul and forbidding it from passion (integration of the heart, heart and soul):

These means and attributes are a path of acclamation available to all, men and women, and when the Qur'an enumerates these qualities, it addresses the human "soul" seeking to advance.

Acclamation requires effort and continuous struggle to "forbid the soul from passion" (but for those who fear the station of their Lord and forbid the soul from passion, paradise is the shelter) (Al-Naza'at: 40-41).

This struggle is the fruit of the work of the heart (changing habits) and the heart (strengthening faith and will) together to control and direct the motivations of the soul.

Using worship: prayer, fasting, remembrance, reading the Qur'an, supplication... All are essential means of purifying the heart, strengthening the connection with God, and providing the soul with the spiritual energy necessary to continue the journey of purification.

Good deeds and charity: Engaging in good deeds and benefiting others purifies the soul, cleanses it of selfishness and miserliness, and brings it closer to God.

Self levels: the journey of elevation

The Holy Qur'an refers to different levels of the soul that reflect the extent of its purification and elevation:

The bad self: naturally inclined to evil and follow the fancy.

The blaming soul: blames its owner for doing evil or failing to do good, which is the beginning of wakefulness and return.

The reassuring soul: has reached a state of tranquility, contentment and closeness to God by faith and good deeds. It is the soul that will call on the Day of Resurrection: "O reassuring soul, return to your Lord, satisfied and satisfied, so enter into my servants and enter my paradise" (Fajr: 27-30).

Conclusion of the seventh article: Acclamation. The Eternal Gate Key

Self-purification is not just a moral concept, but a vital and necessary process that determines man's eternal destiny. It is a journey that begins with the reform of the mind in the heart, and derives its strength from the faith and insight of the heart, and is manifested in the behavior and elevation of the soul. It is the path of constant struggle against passion and Satan, and the path of the relentless pursuit of spiritual and moral perfection. Through this acclamation, the soul is transformed from being a sign of evil or blame, to a reassuring, contented, satisfied, soul qualified to enter the paradise of its Lord and achieve salvation and eternal farmer. It is the key that opens the doors of bliss for us, the shield that protects us from the torment of hell. Will we accept the challenge and embark on the journey of acclamation with sincerity and determination?

16.8 Degrees of the soul: from the bad to the reassuring

Introduction: The Journey of Inner Evolution

Having explored the components of the human being, the mechanism of choice and responsibility, the reality of the afterlife, the eternal destiny, and the path of salvation through self-purification, we reach at the end of this series a deeper understanding of the different situations and degrees that a soul can go through on its journey. The Qur'an, in its precise description of the human soul, does not present it as a fixed entity on a single state, but rather reveals its vicissitudes and internal conflicts, and refers to varying degrees of upgradation or decline. Understanding these degrees helps us determine our position in The journey of acclamation, knowing the challenges we face, and the ultimate goal we seek.

The bad self: docility to passion

This is the inferior state of the soul, where it is submissive and submissive to passions, lusts, anger, and instinctive impulses without the control of reason or faith.

The Qur'an refers to this situation in the words of the dear woman (although there are other interpretations): "I do not acquit myself, the soul is not bad, except for the mercy of my Lord, my Lord is forgiving and merciful" (Yusuf: 53).

The soul at this stage has its compass directed towards satisfying direct desires, and may lead its owner to commit sins, injustice and corruption without strong scruples. It is closer to the animal condition than to the honored humanity. It is a soul that has not yet begun the journey of true acclamation or has succumbed to temptation.

The blaming soul: the awakening of conscience and the beginning of awakening

This is a higher degree than the previous one, and represents the beginning of awakening and awakening of conscience.

The Qur'an swears by it because of its honor and importance in the march of man: "I do not swear by the blameworthy soul" (Al-Qiyamah: 2).

The blaming soul is the one that blames its owner when committing a mistake or failing to do good. It is the soul that has begun to realize the difference between truth and falsehood, feels remorse for sin, and looks forward to a better situation.

The owner of this soul lives in an internal conflict between the motives of good and the motives of evil, between the call of reason and faith and the whispers of passion and Satan. Constant reproach is a sign of a life of conscience and the beginning of the path towards repentance and reform.

The reassuring soul: the tranquility of closeness and the satisfaction of certainty

This is the supreme goal to which every believing soul aspires, and it is the fruit of a long journey of faith, good deeds, acclamation and struggle.

The Qur'an addresses this soul with the most beautiful call at the moment of death or the Day of Resurrection: "O contented soul, return to your Lord, satisfied and satisfied, so enter into my servants and enter my paradise" (Fajr: 27-30).

The unsuspecting soul is the one that has found its tranquility and comfort in the remembrance of God and closeness to Him. I was assured of the oneness of God, of His justice and mercy, of His promise and promise.

She is a soul satisfied with God's decree and destiny, pleasing to her Lord with her deeds and faith.

It was characterized by moderation and moderation, liberated from the domination of passions and desires, and its compass was always directed towards truth and goodness.

It is this soul that deserved to be called to enter the group of righteous servants of God, and to enter his paradise the abode of resident bliss.

Conclusion of the series: The Journey of the Self. Towards eternal reassurance

The journey of the soul in this existence, as depicted for us by the Holy Qur'an, is a continuous journey of challenge, choice and the pursuit of elevation. It begins with an instinct amenable to good and evil, and passes through internal conflicts between the motives of passion and the call of truth, to reach at the end either to the realization of the ill-wishing soul that led its owner to destruction, or to the summit of the reassuring soul that reached the very happiness and closeness to God.

Our understanding of the components of our inner being (soul, heart, heart, soul), our awareness of our full responsibility for our choices, our knowledge of the reality of the aftermath of death and our eternal destiny, and our determination of the different degrees of the soul should motivate us to embark on the "greater jihad": the jihad of self-purification.

Let this series be the beginning of a journey of deeper reflection in the Book of God, a deeper understanding of ourselves, and a relentless pursuit of purifying ourselves, purifying our hearts, and reforming our thoughts and deeds, so that we may be among the owners of reassuring souls, who return to their Lord satisfied and satisfied, so that they enter His servants and enter His Paradise. We ask Allah, may He be exalted, to guide us to the right path and to make us one of the people of the farmer and salvation.

16.9 The soul as Adam's First "Husband": Reflections on the Qur'anic Discourse on the Beginning of Creation

Introduction: A question beyond the apparent

The article begins by asking the question: was "your husband" necessarily meant only Eve, or is there a deeper symbolic or hermeneutic dimension that refers to the human "soul" as the first "husband" that accompanies man and forms part of his being? The assertion that this proposition is a contemplative reading does not eliminate the common apparent meaning (Eve as Adam's husband), but rather seeks to explore additional layers of meaning related to man's internal structure and his first struggle.

References from the Qur'anic discourse of Adam

- **Duality of discourse and then singularity:**

- The elaboration of the point I raised: the divine command to dwell in Paradise and eat from it was in the Muthanna form of Adam and his "wife" (al-Baqarah: 35, al-A'raf: 19).
- The temptation of Satan also afflicted them both (al-Baqarah: 36, al-A'raf: 20-22).
- **Turning point:** When the responsibility for sin is mentioned directly (Adam disobeyed his Lord and seduced) (Taha: 121), and when he received the words of repentance (Adam received words from his Lord and repented of him) (Al-Baqarah: 37), Adam is mentioned singularly.
- **Interpretive question:** Does this singularity in moments of decisiveness (sin and repentance) indicate that the aforementioned "husband" was an internal entity (the soul) that was subject to the influence of waswas, but the will, decision, final responsibility and repentance belonged to Adam (the central conscious entity)?

"And he created her husband from her": connotations of proximity and derivation

- Reflection on the Almighty's saying: "He created you from one soul and created her husband from her" (An-Nisa: 1), and "He made her her husband to live with her" (Al-A'raf: 189).
- **Indication:** The word "of which" may carry the meaning of derivation and partiality. Just as the "soul" is an integral part of the human entity, this "pair" created from the "one" soul (Adam) may symbolize this inherent inner entity that is the "soul".
- **Living to it:** (to dwell in it) – Is the first and deepest dwelling of a person with himself and towards himself before he is with an external husband?

The concept of "husband" from "souls" in other verses

- Seeking refuge with a verse: "One of His signs is that He created for you husbands from yourselves to live with and He made affection and mercy among you" (Romans: 21).
- **Indication: The** phrase "from yourselves" indicates the depth of the connection and the common nature. If the human husband (the woman to the man or vice versa) is "of ourselves", what about the same "soul" that is closer to us than any other husband? Could she be the first "husband" with whom we must bring home, affection and compassion before asking for her from the outside?
- If Adam was the first model, was "himself" his first "husband" in heaven who had to manage his relationship with him and protect him from the temptation of Satan?

The soul as a partner in the first human experience

- If the "soul" is this inner pair, then Adam's story becomes a model for the eternal human struggle between consciousness (Adam) and the soul (which may be inclined to passion or influenced by obsessions).
- Paradise as a place of testing: It was not a test for Adam alone as an isolated individual, but for Adam and his "soul" (his inner spouse) in the face of divine command and satanic temptation.

- The descent from Paradise: It was not only the descent of Adam's body, but the descent of the composite human entity (Adam and himself) to the earthly commissioning arena.

The challenges and importance of this interpretation

- Acknowledging that this interpretation does not negate the apparent meaning (Eve), but rather adds a symbolic dimension.

- Its importance in a deeper understanding of individual responsibility, and that the struggle with Satan begins from within, through the "soul" which is the closest "companion" and first "husband" of man.

- How "repairing and purifying oneself" becomes the basis for repairing all other relationships, including the relationship with the human husband.

Conclusion: An invitation to reflect on this reading as an entry point for deeper understanding

An invitation to reflect on this reading as an entry point for a deeper understanding of the nature and responsibility of the human soul from the first moment of conscious existence, and that the management of this "inner pair" is the key to success or failure in life's journey.

16.10 The Soul and the Shock of Truth: Why Resist What May Free Us?

Introduction: Fear of the Light That Reveals

In our journey toward a deeper understanding of ourselves and the realities that surround us, we often run into an invisible wall of resistance. We may find ourselves, or others around us, fleeing new ideas or shocking information, even if it carries with it the seeds of our salvation and liberation. Why this fear of confronting what may undermine our legacies or shake our firm convictions? Why does the human "soul" sometimes fiercely resist that light that may reveal its flaws or illusions? This article seeks to explore the roots of these Resistance, inspired by personal and collective experiences in the face of the "shock of truth".

False comfort of the ordinary: the prison of the golden habit

The human "soul", especially the "heart" (brain) which is the factory of habits and the center of initial programming as we have reviewed earlier (in articles 21.1 and 21.2), tends by nature to seek safety and stability in the familiar. The beliefs we receive as a child, and the norms we are raised on, form in our neurons and turn over time into something like "absolute truths". This inherited intellectual structure, even if fragile or built without a solid foundation, provides the soul with an illusory sense of control and knowledge. Therefore, when you wave On the horizon is a new reality that threatens this building, the soul feels threatened, as if the earth is shaking from under its feet. She sometimes prefers the familiar "golden habit prison" to a freedom that may initially seem chaotic or frightening.

The "I" and the dignity of illusion: refusal to acknowledge submission to deception

It's not just about the fear of the unknown, it extends to the pride of the "self" and what we might call the "I" (Ego). To discover that a person has lived for a long time clinging to a false idea, or that he has been the victim of a cognitive "deception" or a false cultural heritage, is a matter that violates his imagined dignity. It is a bitter feeling of being "laughed at," and the soul by nature is breathing from this feeling. They resist fiercely, not because the new truth does not necessarily make sense, but because to accept it is to acknowledge past weakness or naivety. This rejection may manifest itself in several forms: Denial, denigration, attack the bearer of truth, or even immunize oneself against any new information. It is a form of arrogance that obscures the light of insight, as the Almighty said about those who argue about the signs of God without authority: "There is nothing in their chests except for the greatness of what they are in adulthood" (Ghafir: 56).

The "torment" of cognitive change: the hardship of demolishing the old and building the new

The process of abandoning established beliefs and embracing new ones is not just a shirt swap. It is a process of "demolition" and deep cognitive and psychological reconstruction, a process that can be "painful" or "tormenting" as some who have gone through it describe it. Imagine that you built a house stone upon stone for years, and then discovered that its foundation was flimsy and that you had to tear it down to rebuild it on a sound foundation. This effort, this feeling of losing what has been built, is what makes the soul retreat. The change of "big gears" in The heart, these deep intellectual and belief habits, requires effort, patience and constant confrontation, which the soul may prefer to avoid, content to remain in the circle of apparent "comfort".

Emotional attachment to illusion: shackles that are not visible to the eye

Not all resistance to truth is based solely on intellectual reasons or self-pride. There are also deep emotional attachments that pull us back to our old beliefs. Our love for our parents and grandparents may make us cling to what we found them to be, even if it goes against reason or text. Our fear of societal isolation or ostracism by the group to which we belong may cause us to influence silence or accompaniment to the proclamation of new convictions. These "emotional shackles" can sometimes be stronger than any logical argument, because they are desperately needed by the soul. Basic for belonging and acceptance.

The soul as an elusive "husband" who fears the light: the internal struggle towards the truth

If we view the "soul" as an inner "pair", as we have pointed out in previous reflections (article 21.12 as a future example), this "spouse" may play an evasive role in confronting the truth. He may whisper with fear, adorn falsehood, and convince man that the new light is a mirage, and that the familiar darkness is good and lasting. It is the internal struggle waged by every seeker of truth, between the call of the enlightened mind and heart on the one hand, and the resistance of the soul that fears that the light will expose its defects or take it out of its comfort zone.

Conclusion: The courage of confrontation is the path to liberation

Self-resistance to truth, in all its forms and motives, is a great challenge in the journey of awareness and acclamation. But realizing that this resistance is natural, that it is part of our human makeup, is the first step towards overcoming it. The courage to face the "shock of truth", to endure the "torment" of cognitive change, and to break emotional attachments to illusions is the price we must pay for freedom of thought and purity of spirit. Only truth, though shocking at the beginning, has the power to truly liberate us and lead us to A deeper understanding of ourselves and the purpose of our existence. In this courageous confrontation lies the essence of the acclamation that God has commanded us, which is the way of the farmer in this world and the hereafter.

16.11 Illusions of Atonement: How to Build a False Bulwark to Escape Responsibility?

Introduction: Finding an easy way out in *лабиринт* guilt

In man's relentless quest for acceptance and tranquility, especially when burdened by sins and mistakes, the "soul" may resort to building complex defensive strategies. Among these strategies stands out the construction of "illusions of atonement"—comfortable, but often false, perceptions of how to erase sins or get rid of their consequences without the need for a real confrontation with oneself or a radical change in behavior. This article explores how the soul weaves these imaginary fortresses, and how they become a haven to escape individual responsibility. which is the essence of the divine commission.

The mechanism of building a defensive illusion: when the void soul adorns

A "bad self," or even a "blaming self" that has not yet gained sufficient strength to confront (as detailed in article 21.8), may find it very difficult to admit a mistake and bear its full consequences. Instead, you may consciously or unconsciously seek psychological "emergency exits." This is where the "heart" (brain) comes in, which can be programmed into superficial or selective interpretations of religious texts or cultural legacies. Some aspects are amplified and others marginalized, and perceptions are constructed that Just performing certain rituals or clinging to specific symbols can erase everything, without requiring deep internal repair. It is a process of "embellishing" falsehood or easy solutions, so that it seems like the right or the right way.

Examples of "fake penances": masks that hide the truth of negligence

There are many forms of these "imaginary penances" built up by the soul, including what we referred to in our previous dialogues:

- **Prayer is a "ritual of discharge" rather than a "transformative connection":** when prayer, which is essentially a connection with God and a prohibition of immorality and evil, is transformed into mere physical movements that are performed automatically to discharge the accumulated charge of guilt. The worshipper leaves it as he entered, without prayer bringing about a real change in his behavior or values. It becomes as if someone is ostensibly "washing" while remaining contaminated inside, believing that this "washing" is sufficient.

- **Attachment to material sanctities as an alternative to heartfelt piety:** the belief that visiting certain places, touching sacred stones, or circumambulating a building has

the magical power of itself to automatically erase major sins. This attachment may encourage some to persist in injustice or corruption, as long as there is an upcoming "trip" or "visit" that will reset the counter to zero. It is ignored that true godliness is replaced by the heart, and that sacred places and times should be a catalyst for change rather than a substitute for it.

- **Relying on intercessions or personalities as fictitious media:** searching for "intermediaries" or "intercessors" in ways that go beyond the Qur'anic concept of intercession (which is, God willing, and for those who are satisfied), and turning them into a kind of divine favoritism that can be obtained through loyalty to a person or group, regardless of individual action. This weakens the sense of direct responsibility before God.

"The soul knows that it is doing a mistake": the repressed echo of instinct

It is ironic that even when one is immersed in these illusions, man often has a faint voice deep down – an echo of common sense or the remnants of a living "heart" – whispering to him the truth of his matter. "The soul knows that it is doing wrong." It is this inner perception, albeit repressed, that makes clinging to these illusions all the more urgent. The illusion serves not only to evade responsibility, but also to silence that annoying inner voice that reminds him of his negligence.

Fear of losing the fake "license": clinging to the straw

Why do some fiercely defend these "fake penances" and reject any criticism of them? A large part of the answer lies in the fear of losing the implicit "license" that they themselves have given them to continue certain behaviors. If these illusions break down, there is no easy justification for complacency or negligence. They will have to face the naked truth: that survival requires real effort, sincere repentance, and behavioral change, which may seem daunting for a soul accustomed to procrastination and shortcuts.

Conclusion: From the Fortresses of Illusion to the Arena of True Responsibility

Building "imaginary fortresses of atonement" is one of the tricks of the soul to escape the weight of responsibility. But these fortresses, however invincible they may seem, are in fact more illusory than a spider's web. The real salvation does not lie in hiding behind them, but in going out into the arena of responsibility with courage. This begins with a sincere confession of negligence, then with sincere repentance followed by reform and change, and then with righteousness in God's command, with confidence in His mercy that accommodates sincere penitents. God does not want empty rituals from us, Rather, healthy hearts and pure souls strive to please Him. When the soul realizes this truth, it is freed from its illusions and begins its true journey towards the peasant.

16.12 When the soul forms religion at its whim: the impact of inherited distortions on our consciousness

Introduction: Self-imprints on the wall of religion

The divine religion, in its pure essence, is light, guidance and mercy. But his journey through human history, and its intergenerational transmission, has not been free from the interventions of the human "soul" with its whims, tendencies and desires. These

interventions, which may sometimes begin with good faith or misunderstanding, accumulate over time to form "legacies" that may gradually move away from the purity of the first source. This article seeks to explore how the "soul" can "shape" religion at its whim, how these inherited distortions affect our individual and collective consciousness, and how they sometimes hinder The true journey of acclamation.

The human soul and its innate tendency towards "comfortable religiosity"

The human "soul", by its nature referred to in the Qur'an (and the soul and others, inspired by its immorality and piety) (Sun: 7-8), carries with it a willingness for good and evil, to rise and decline. When it comes to religiosity, the soul may sometimes be tempted to seek "comfortable religiosity" or "religiosity that doesn't cost much." This tendency may lead her to:

- **Preference for form over content:** focusing on rituals and external manifestations of religion, while neglecting its spiritual and moral essence and behavioral requirements.
- **Seeking justifications: selecting** or interpreting texts to justify erroneous behaviors or prevailing social norms, even if they contradict the overall purposes of Sharia.
- **Request for illegal facilities:** the tendency towards explanations that reduce the size of individual responsibility or offer "shortcuts" to survive without exerting the required effort in self-purification and passion struggle.

Imprints of the "soul" in the religious heritage: examples and analyzes

As noted in our previous dialogues, we can observe some of the influences that the human "soul" may have had on our understanding and application of religion, some of which were inspired by other cultures or religions, and then "Islamized" or justified within the legacy:

- **Excessive ritual and emphasis on number at the expense of quality (possible influences from Zoroastrianism or others):** Has the desire of the soul for an "organized framework" and "specific duties" transformed some worship, such as prayer, from a deep spiritual experience into mere routine movements and numbers? Did the soul feel formal reassurance through the required "completion of the number", even if the heart was oblivious and the understanding was superficial?
- **Distorting the concept of guardianship and justifying male domination (possible influences from Jewish legacies or tribal customs):** How was the masculine "soul", which may naturally tend to dominate, distort the Qur'anic concept of "guardianship" from responsibility, care, protection and spending, to domination, control and disparagement of women? Has this soul found in some narratives or interpretations anything to support this distorted understanding, ignoring explicit Qur'anic texts that emphasize human equality and common dignity?
- **Emphasis on the emotional aspect and exaggerated reverence of characters (possible influences from Christian legacies):** Has the "soul" sought intense emotional satisfaction through the recitation of the Qur'an with musical tunes that may overwhelm contemplation, or through excessive reverence for historical figures to the point of elevating them to the rank of semi-infallibility or using their statements as a legislative source that sometimes equals or transcends the Qur'an? Was this a kind of escape from

individual responsibility in understanding and applying religion, by placing the burden on "sacred symbols"?

"Laughing at oneself" collectively: the power of heritage and the power of custom

When these distorted or self-influenced concepts take root in the collective consciousness and become part of the "sacred heritage", it becomes very difficult for the individual to criticize or contradict them. The "individual soul" here finds itself confronted with the "collective soul", and fears being accused of innovation or departure from the group. This fear of isolation or ostracism makes many people choose safety and go the ordinary, even if they feel deep down that something is not right. It is a vicious circle where the false legacy supports what has settled in the souls, and the souls defend the heritage because it provides them with a comfort zone or justifies their reality.

The impact of these distortions on the true "purification of the soul"

The most dangerous thing about these inherited distortions is that they may hinder the true process of "purification of the soul", which is the goal of religion. When the soul is preoccupied with:

- A formal ritual instead of repairing the heart and behavior.
- Justifying injustice or discrimination instead of achieving justice and charity.
- Superficial emotional attachment instead of deep understanding and hard work....It departs from the true purposes of the divine message. The acclamation process becomes oriented toward secondary or even imaginary goals, while the substance remains neglected.

Conclusion: Return to the standard to liberate the soul and renew consciousness

The way to liberate the "soul" and renew our religious consciousness lies in a courageous return to the first and original criterion: the Book of God, the Holy Qur'an. By contemplating His verses, understanding His overall intentions, and presenting every legacy to Him, we can distinguish the wheat from the fat, and what is from the core of religion from what is an addition to the human "soul" throughout the ages. This return requires effort, awareness and courage to go against the norm if necessary, but it is the only way to purify our understanding of religion, and to enable the "soul" to walk the path of true acclamation towards The farmer and the Radwan. It is a call for the "soul" to be an instrument for understanding and applying religion, not for religion to be an instrument to justify the passions and desires of the soul.

16.13 AND YOUR HUSBAND IS PARADISE": DID ADAM HAVE A HUSBAND OTHER THAN EVE? AN HERMENEUTICAL READING OF THE CONCEPT OF "SELF" AS AN INTERNAL PAIR

Introduction: Beyond the literalism of the text. The search for deeper meaning

When we read in the Holy Qur'an the story of our father Adam (peace be upon him), and God commanded him: "You and your husband will live in Paradise" (Al-Baqarah: 35), it immediately comes to mind that what is meant by "his wife" is our mother Eve. This is the apparent and well-known understanding passed down through generations, and it

has something to support in the context of the story and the beginning of human creation. But can this divine discourse carry deeper layers of meaning, which do not necessarily cancel the zahir, but add to it a symbolic dimension related to the internal structure of the first man and his struggle? Eternal? This article offers an interpretive reading that sees Adam's "husband" as a possible reference to the human "soul", as the first "husband" to accompany man and share his first existential experience.

References from the Qur'anic discourse: the language of Muthanna and the language of the singular in the story of Adam

It is striking in the Qur'anic context of Adam's story to shift the form of the speech addressed to him:

- **The double discourse on the command and the initial assignment: the** divine command to inhabit Paradise, eat from its fruits, and avoid the forbidden tree, was addressed to Adam and his "wife" in the form of Muthanna: "Each of them is prosperous wherever you want, and do not approach this tree, so you will be one of the oppressors" (Al-Baqarah: 35). So was the satanic temptation that afflicted them both: "So Satan removed them from her" (Al-Baqarah: 36), "Fusus has Satan" (Al-A'raf: 20).

- **The singular speech at the moment of decisiveness and responsibility:** When the mention of direct disobedience comes, we find the speech addressed to Adam singularly: "Adam disobeyed his Lord and seduced" (Taha: 121). When he receives the words of repentance, Adam also mentions singularly: "Adam received from his Lord words and repented of him" (Al-Baqarah: 37), as well as "Then his Lord repented of him and guided him" (Taha: 122).

- **Deep hermeneutical question:** This shift in the form of discourse opens a door for reflection: was the "husband" mentioned at the beginning an internal entity, the "soul" that is an integral part of Adam, and that was a co-recipient of the command and in being obsessed? When the moment of decision-making and responsibility came, did this responsibility fall primarily on Adam as a central conscious entity, the one who has the ultimate will and who repents and repents? If the "soul" is this "husband", then the sin is The product of an interaction between consciousness (Adam) and the soul (which may be inclined to passion or respond to seduction), repentance is a decision of consciousness followed by self-docility.

"And created her husband": the soul as an integral part of the first entity

The Qur'an tells us that God created us (from one soul and from whom He created her husband) (an-Nisa: 1), and in another verse: "He created you from one soul and made her husband to dwell with her" (Al-A'raf: 189).

- **Meaning of "from them": The** phrase "from them" carries the meaning of derivation, partial and merger. Just as the "soul" is an inherent part of the human being, inseparable from it, this "pair" created from the "from" one soul (Adam) may symbolize this inherent inner entity.

- **The first dwelling to the soul:** The purpose of creating this pair is to dwell in it. Before man dwells with an external human pair, isn't the first and deepest dwelling being man's stillness to himself, his compatibility with it, and his understanding of it? If the "soul" is this first pair, then God's command for Adam to dwell with his "wife" in

Paradise may carry the meaning of managing and harmonizing this inner relationship in the first experiencing environment.

The concept of "husband of souls": proximity exceeds proximity

A noble verse comes to illuminate this concept more broadly: "One of His signs is that He created for you husbands from yourselves to live with and He established affection and mercy among you" (Romans: 21).

- **"From yourselves":** This phrase indicates the depth of relevance and similarity in nature and essence. If the human pair (the woman to the man or vice versa) is "of ourselves" so close, what about the "soul" that is closer to us than the vein, and which is us in essence? Could she be the first and most contiguous "husband" with whom we must achieve accommodation, affection and compassion before we ask for it from any external being?

- **Adam as a model:** If Adam was the first human model, was "himself" his first "wife" in heaven, with whom he had to manage the relationship, protect her from the temptation of Satan, and lead her toward obedience to God?

The soul as a partner in the first human experience: an internal struggle in paradise

If we adopt this symbolic interpretation, the story of Adam in Paradise becomes a microcosm of the eternal human struggle between:

- **Consciousness and Will (Adam):** He who receives divine command and has the power to choose.

- **Self (inner husband):** which carries tendencies and desires, and may be affected by whispers and temptations.

Paradise, in this context, was not just a place to enjoy, but a testing ground for this internal bilateral relationship. The descent from it was not just a spatial transition, but a transition of the complex human entity (Adam and himself) to a broader and more complex earthly commissioning arena.

The importance and challenges of this interpretation:

It is important to emphasize that this interpretation does not aim to negate the common apparent meaning that Adam's husband is Eve, as both meanings may be intended on different levels (apparent and symbolic). Rather, it aims to:

- **Deepening the understanding of individual responsibility:** that the struggle with Satan and the struggle of passion begins from within, through the management of the "soul", which is the closest "companion" and the first "husband" of man.

- **Highlighting the importance of self-purification:** If the "self" is this permanent partner, then "repairing the relationship" and "recommending it" becomes the basis for reforming all aspects of life, and for achieving success in the task of succession.The challenge lies in not slipping into interpretations that are far from the spirit and purposes of the text, and in maintaining a balance between apparent meaning and possible symbolic meanings.

Conclusion: Managing the "inner pair" is the key to the journey

Reading "Adam's husband" as a symbol of the "soul" offers us a rich perspective for a deeper understanding of human nature and responsibility from the first moment of his conscious existence. It is an invitation to reflect on this "inner pair" that accompanies us at every moment, and whose good management and purification depend on our happiness in this world and our salvation in the hereafter. Managing this "spouse" is the key to our journey toward God, and it is the essence of the challenge we face as charged human beings.

16.14 THE SOUL AND THE BAD PARTNER: MANAGING THE INTERNAL CONFLICT TOWARDS INTEGRITY

Trailer: Comrade Lieutenant and the Destination Challenge

In man's journey on this earth, he was not only left alone to wrestle with his inner whims, but also made him a "consort" who would accompany him, a constant companion with his own influence. This "consort", as the Sadiq al-Masduq (peace and blessings of Allaah be upon him) told us, is a jinn, and his primary task is to try to seduce man and keep him away from the path of truth. Understanding the nature of this "consort", how it affects the human "soul", and the mechanisms for managing this internal conflict, is crucial for anyone who seeks integrity and self-purification.

Verses in which there is the word consort

- **Even if he comes to us, he says, "I wish between me and you after the Easterners, then the consort is miserable ﴿38 decoration﴾**
- **And those who spend their money are the heads of people and do not believe in God or the Last Day, and whoever has the devil as a companion is a companion (38 women)**
- **He said, "Some of them said that I had a consort (Saffat)."**
- **And we undermined them as peers, so they decorated for them what was in their hands and what was behind them, and it is right for them to say in nations that were devoid of jinn and mankind before them, that they were losers (25 separated)**
- **Whoever lives away from the remembrance of the Most Merciful is opposed to him as a demon, for he has a consort (Decoration)**
- **And his consort said, This is what I have to do (23 s)**
- **His consort said, "Our Lord, what I overwhelmed, but he was in a distant delusion."**

The reality of the consort: the demon of a client and the task of misguidance

It has been legally established that every human being has a consort of demons. The Messenger of Allah (peace and blessings of Allaah be upon him) said: "There is no one among you who has not been entrusted with his spouse from the jinn" (Narrated by Muslim). This spouse is not just an idea or an illusion, but a real being who strives to

"lead him astray from the right path". It is part of the affliction that God has made for the servant, to test the sincerity of his faith and the strength of his determination.

- **The spouse and the "bad self":** This spouse often works in harmony with the "bad self" (as detailed in article 21.8). He adorns her with desires, casts whispers at her, and encourages her to rebel and disobey. The "soul" by its nature may tend to preach and follow the whims, and the "consort" comes to reinforce this tendency and distract it from the remembrance of God and from doing good.

- **The verses of the Qur'an are witnesses:** Many verses refer to this "consort" who is a partner in misguidance and loss. As the Almighty says: "Whoever lives for the remembrance of the Most Merciful, the opposite of him is a demon, for he has a consort" (Al-Zukhruf: 36), and his saying: "His consort said, our Lord, what I overwhelmed, but he was in a distant delusion" (Q: 27). These verses confirm that refraining from God's guidance opens the door wide to the influence of this consort.

Conflict Management: Can a Consort be "Islamized" or tamed?

One of the most interesting points of reflection in the hadith of the Qur'an is the saying of the Prophet (peace and blessings of Allaah be upon him) about his spouse: "However, Allaah helped me against him, so I became Muslim. He only commands me to do well." The scholars differed as to the meaning of "Islam", whether it is to convert to Islam in faith (which some have ruled out because the nature of Satan is rebellion), or is it surrender and docility so that it no longer has a negative impact on the Prophet (peace and blessings of Allaah be upon him).

- **Surrender and docility as the fruit of struggle and acclamation:** Regardless of the exact interpretation, this particular case of the Prophet (peace and blessings of Allaah be upon him) indicates that the danger of the spouse can be largely "neutralized" or "tamed" through the power of faith, the help of God, and the struggle of the soul.

- **The role of "self-purification":** Here the role of "self-purification" (detailed in article 21.7) emerges as an essential tool in this conflict. The higher a person rises in the degrees of self-purification, cleanses his "heart" from the diseases of doubt and hypocrisy, and programmes his "heart" to goodness and positive thinking, the weaker the influence of this spouse. The "unsuspecting soul" (21.8) is better able to resist the obsessions of a bad partner, and may even reach a point where the consort becomes "resigned" to its inability to seduce it.

- **It is not complete control but constant defense:** it is important to realize that it is not a complete "control" over the spouse so that he becomes an angel, but a constant "defense" and a constant struggle. The Muslim is required to defend this devil, which is possible, God willing.

Conflict management strategies with a bad partner:

Based on the guidance of the Prophet (peace and blessings of Allaah be upon him) and the legal guidelines, several strategies can be derived to manage this internal conflict:

1. **Seeking refuge in God (seeking refuge):** This is the first and most powerful weapon. Acknowledge weakness in the face of this hidden enemy, and ask for help from the

mighty and dear God. ﴾ Or he will bleed you from the devil, so seek refuge in Allah, for he is the All-Hearing and All-Knowing﴿ (Chapter: 36).

2. **Strengthening the relationship with God (remembrance, prayer, reading the Qur'an):** The stronger the connection of the "soul" with its Creator, the more immune it becomes against the whispers of the spouse. Dhikr expels Satan, prayer forbids fornication and evil, and the Qur'an is light and guidance.

3. **Striving for the soul and forbidding it from fancy:** "The consort" exploits the weaknesses of the "soul" and its tendency to fancy. Fighting these tendencies, and changing the programming of the "heart" towards good habits, blocks the path for the spouse.

4. **Awareness of the entrances of the devil (consort):** Knowing the entrances through which the consort infiltrates the "soul" (anger, lust, arrogance, despair, haste) helps to close these gaps.

5. **Good companionship and faith environment:** The "soul" is influenced by those around it. Good companionship helps the good and reminds of God, while bad companionship can be of help to the peer over man.

6. **Not to despair of God's mercy when falling into slippage:** "The consort" seeks to cause man to despair after sin so that he does not repent. The strength of the "believing soul" lies in its ability to rise after the fall, to repent sincerely, and not to give in to the despair of the spouse.

Conclusion: Towards internal integrity that reflects external integrity

The presence of the "bad partner" is part of God's wisdom in afflicting His servants, and it is a constant incentive for the believing "soul" to be vigilant, striving and acclamation. Managing this internal conflict is not an easy task, but it is possible with the help of God and the use of the causes of faith and behavioral strength. The goal is not to completely eliminate this partner in this world, but to bring the "soul" to a degree of integrity and strength so that its influence becomes weak or non-existent, and the need for good always prevails in the heart of the believer. Achieving this "inner integrity" in Confronting the bad partner is a prerequisite for achieving integrity in external behavior, and it is the way towards winning God's favor and paradise.

16.15 The soul between the revelation of the Most Merciful and the whispers of Satan: understanding the mechanisms of internal and external influence

Introduction: The Arena of Permanent Conflict in the Human Being

The human "soul", this wondrous entity honored and favored by God, is not an isolated island, but an arena of constant conflict, attracted by the forces of good and evil, and receiving signals and influences from multiple sources. On the one hand, there is the "revelation and guidance of the Most Merciful", which comes through His messengers and books, and is inspired by ready hearts. On the other hand, there is the "whispers of Satan", whether from the hidden jinn or from the demons of the apparent mankind, as

well as the "consort" who seeks seduction. This article seeks to understand the mechanisms of this dual, internal influence. And the external, and how the "soul" with its various components receives these influences, and how it interacts with them upwards towards righteousness or downhill towards temptation.

Sources of influence on the "psyche": the intertwined threads of good and evil

The main sources of influence on the "psyche" can be classified into:

1. **Divine Revelation and Divine Guidance:**

- **The Holy Qur'an and the authentic Sunnah of the Prophet: the** main source of truth and light, which charts for the "soul" the path of the farmer and salvation.

- **Divine inspiration and common sense:** "And the soul and everything else, so it inspired her immorality and piety" (Sun: 7-8). A normal "soul" carries with it an innate inclination for good, and God may directly inspire it to the truth.

- **The enlightened mind and heartfelt insight:** the "heart" (as in 1.21) when it is healthy, and the "heart" (brain) when nourished by true knowledge, become powerful tools for distinguishing truth from falsehood.

2. **Satan's weevil and evil influences:**

- **Consort of jinn:** This companion who entrusted every man (as in 21. X - Article on the consort), whose primary task is to obsess with sin and embellish impiety.

- **Obsessive Khanas (from the jinn):** those negative and discouraging thoughts that are thrown in the "breasts of people"

- **Human demons:** They are human beings who rebelled against the truth, and became advocates of falsehood and corruption. They work through:

  - **Spreading destructive ideas and suspicions:** to question people about their religion and values.

  - **Decorating desires and temptations:** to banish the "soul" by righteousness.

  - **Social and cultural pressure:** to impose customs and traditions contrary to God's guidance.

  - **Exploiting media and technology:** to spread their venom on a large scale.

- **Passion and bad self:** Internal tendencies in the "soul" that tend to evil and lusts, which may easily respond to Satan's external whispers.

Mechanisms of reception and interaction of these stimuli by the "psyche"

The "soul" with its various components (heart, heart) is not just a negative receiver, but an interacting entity, affected and influenced:

- **"The heart" (brain) as a gateway to information and beliefs:**

- **Receiving obsessions as thoughts:** The "heart" is the one that receives the incoming thoughts, whether they are from a positive internal inspiration or a negative external obsession.

- **Programming and habits:** If the "heart" succumbs to certain obsessions and they are repeated, they may turn into "habits of thought" or "programmed convictions" (the big gears we discussed), which are difficult to change later.

- **Information filtering: A** "heart" that is pre-programmed to do good (through acclamation and learning) may "filter" and reject obsessions. A heart that is oblivious or programmed to evil may accept it easily.

- **The "heart" as a center of faith, insight and will:**

- **The "heart" is influenced by revelation or whispering:** the "heart" is the object of stability of faith or disbelief, tranquility or anxiety. Divine revelation reassures and enlightens the heart, while satanic whispers worry and oppress it.

- **Insight in distinguishing truth from falsehood:** A healthy "heart" has the insight that enables it to expose the falsity of whispers and distinguish them from divine inspirations.

- **The will to make the decision:** The "heart" is the center of the true will (face and purpose). Based on the faith or doubt it resides in, and what it receives from the "heart", the "heart" makes the decision to respond to the revelation of the Most Merciful or to submit to the whispers of Satan.

- **"Self" as a vessel for manifestation and behavior:**

- **Behavior as a fruit of internal interaction: The** apparent behavior of the "soul" (its actions and words) is ultimately the fruit of this conflict and interaction between the revelation of the Most Merciful and the whispers of Satan within the "heart" and the "heart".

- **Rise or decline:** If the "soul" responds to the revelation of Rahman and purifies itself, it rises to the level of "reassuring soul". If she succumbs to Satan's whispers and follows her whims, she descends towards the "evil soul".

Strategies of the "soul" secured in this conflict:

The "soul" that strives for integrity and survival must have conscious strategies to face this double challenge:

1. **Strengthening the link to the source of revelation:** through contemplating the Qur'an, following the Sunnah, and maintaining worship with reverence and presence.

2. **Developing heartfelt insight:** by contemplating the universal and legitimate signs of God, and by striving for useful knowledge.

3. **Immunizing the heart:** by feeding it with positive thoughts, training it on good habits, and ignoring negative obsessions.

4. **Permanent seeking refuge in God:** from the hamzat of demons (jinn and mankind) and from the evil of the consort.

5. **The struggle of passion and the evil soul:** it is the gate through which Satan enters.

6. **Awareness of the machinations of human and jinn demons:** and exposing their methods of seduction and delusion.

7. **Good companionship and a faithful environment:** which helps to persevere and reminds of the truth.

Conclusion: The Responsibility of Choice in the Battle of Existence

The human "soul" stands at the center of an ongoing existential battle between the call of truth and the advocate of falsehood. God has provided her with the tools of understanding, perception and choice (heart and heart), and revealed His revelation to her to have light and guidance. On the other hand, there are the forces of evil, internal and external, that strive to mislead them. It is the "soul" responsibility to make a conscious choice between these two appeals. Either you respond to the revelations of the Most Merciful, and you are prosperous, and you are happy. Or you will be led by Satan's whispering, and you will suffer, lose and perish. Understanding the mechanisms of this dual effect is the step The first is to make the right decision, and to fight this fateful battle successfully.

16.16 The soul in the face of obsessive disorder Al-Khanas: Quranic strategies to fortify the heart and heart

Introduction: The Invisible Enemy That Lurks in the Chests

In the journey of the "soul" towards spiritual serenity and contact with God, a hidden and cunning enemy emerges, lurking at all times, trying to cast doubts, embellish falsehoods, and provoke fears. It is the "obsessive obsessiveness", the one that "whispers in the breasts of people* from Paradise and people" (People: 5-6). These obsessions, whether they originate from jinn demons or human demons, target the "breasts of men", that is, the centers of perception, feeling and decision in them – the "heart" and the "heart". So how does the "soul" face this constant challenge? What are the Qur'anic and prophetic strategies that help her to immunize her "heart" and "heart" from these hidden attacks?

The nature of obsessive disorder: whispers of evil in the place of perception

"Obsessive" is the frequent subtle casting of evil or inhibitory thoughts. The "khanas" is the one who disappears and delays at the remembrance of God, and then returns to obsessive when heedless. This dual nature indicates:

- **Permanence of the attempt:** Satan (both types) does not despair of trying to seduce or confuse the "soul".

- **His weakness in the face of the power of remembrance:** The power of "obsessiveness" lies in the inattention of the "soul" and the distance of the "heart" from the remembrance of God.

- **Targeting decision centers:** "whispers in people's chests", that is, it does not only influence the apparent senses, but seeks to penetrate the "heart" (the center of the

initial processing of information and habits) and the "heart" (the center of insight, faith and will) – as detailed in (article 21.1).

The effects of obsessions on the "psyche" and its components:

If the "soul" succumbs to these obsessions and does not resist them, they may lead to:

- **Confusing the "heart":** by throwing negative thoughts, embellishing bad habits, and raising doubts about the truths of faith. The heart may "forget" the remembrance of his Lord (so Satan forgot the remembrance of his Lord) (Joseph: 42) because of these whispers.

- **Weakening the "heart":** by sowing fear of other than Allah (but the devil fears his guardians) (Al-Imran: 175), stirring up anxiety and despair, and embellishing false promises (he promises them and wishes them, and the devil promises them nothing but arrogance) (an-Nisa: 120).

- **Deviation of the "soul" from the path of acclamation:** Instead of striving for goodness and tranquility, the "soul" may find itself captive to anxiety, driven to desires, or reluctant to do good.

Quranic and Prophetic strategies to fortify "Al-Fouad" and "Al-Qaalb":

The Qur'an and Sunnah offer us an integrated approach to confront "obsessive disorder" and fortify the "soul" with its various components:

1. **Seeking refuge in God: the first shield and the impregnable fortress:**

   - **The direct divine command:** "And say, Lord, I seek refuge in you from the demons, and I seek refuge in you, Lord, that they may attend" (Al-Mu'minun: 97-98). Seeking refuge is the declaration of resort to absolute power, the recognition of the "soul" of its need for divine protection.

   - **Its effect on the "heart":** sincere seeking refuge fills the "heart" with trust in God and drives away from it the fear of Satan.

2. **Permanent male: the weapon that defiles the devil:**

   - **The light that expels darkness:** the remembrance of God of all kinds (praise, lullaby, takbeer, seeking forgiveness, recitation of the Qur'an) is a light that illuminates the "heart" and "the heart", and the devil "defiles" and hides in front of this light.

   - **Fortifying yourself with the proverbial remembrances:** morning and evening remembrances, remembrances for entering and leaving the house, etc., are fortresses that protect the "soul" from the evils of demons and their whispers throughout the day.

3. **Humble Prayer: Mi'raj "Al-Nafs" and the prohibition of fornication:**

   - **Direct connection to God:** Prayer is the pillar of religion and the strongest link between the servant and his Lord. The "soul" that maintains its connections with reverence and the presence of a "heart" is far from the influence of obsessions.

   - **Its practical effect:** "Prayer forbids fornication and evil" (Al-Ankabut: 45). Fornication and evil often begin with a satanic obsession.

4. **Contemplating the Qur'an: The Food of the "Heart" and the Light of "Insight":**

- **Healing for what is in the breasts:** The Qur'an is a cure for diseases of the "hearts", including the disease of waswasah and doubt. Contemplation of His signs deepens faith and establishes certainty.

- **Distinguishing truth from falsehood: The light of the** Qur'an reveals to the "soul" the falsity of Satan's whispers and false promises.

5. **Ignore obsessions and do not get carried away with them:**

- **Cutting the rope of negative thoughts:** One of the directives of scholars in dealing with obsessions, especially compulsive ones, is not to discuss them or continue with them, but to cut them off by mentioning or preoccupying themselves with useful work. This prevents the "heart" from programming them.

- **Focus on positive and constructive thoughts:** directing the "heart" towards what is useful and beneficial, and filling the "mind" (heart) with goodness..

6. **Good Companionship and the Faith Environment:**

- **Counseling and reminders:** The "soul" is affected by those around it. Good companionship reminds God and helps him to resist whispers, while a corrupt environment can be a hotbed for demons and their obsessions.

7. **Seeking legal knowledge: a weapon against ignorance and suspicion:**

- **The light that dispels the darkness:** Many obsessions arise from ignorance or misunderstanding of religion. Seeking correct legal knowledge immunizes the "heart" and the "heart" from the suspicions that Satan may cast.

8. **Supplication and supplication to God:**

- **The weapon of the believer:** praying that God will protect the "soul" from the evil of obsessiveness, and that the "heart" will be fixed on faith, is one of the most powerful weapons.

Conclusion: Constant vigilance and continuous immunization are the way to survive

Confronting the "obsessive disorder" is a continuous battle that does not rest as long as a person lives. The believing "soul" is the one that understands the nature of this enemy and is armed with Qur'anic and prophetic strategies to fortify its "heart" and "heart". It requires constant vigilance, constant struggle, and uninterrupted fortification in remembrance, supplication and good deeds. Whoever seeks the help of God as a Savior, and takes these reasons, God is sufficient to preserve and protect him, and to make Satan's plot weak before him. "The devil's plot was weak" (An-Nisa: 76).

16.17 "Spouse Self": Towards a Harmonious Functional Partnership with Self to Achieve Succession

Introduction: The first and closest partner in life's journey

In our relentless pursuit of successful relationships and meaningful achievements in this life, we often focus on external partners: husband or wife in family life, co-workers,

friends in the community. But have we ever thought of the first and closest partner, the one who accompanies us in every breath and every step, and with whom the quality of our relationship depends on the quality of all our other partnerships? It is the human "soul", this inner entity that we can look at as a "husband" or functional partner, requiring The relationship with him is understanding, management and harmony, just as any other partnership requires to reach its noble goals, foremost of which is the achievement of the task of "succession" entrusted to man.

"Self" as a "functional pair": beyond biosignificance

As we have reviewed in previous reflections, the concept of "husband" in the Qur'anic tongue goes beyond mere biological association to include the meaning of "functional partnership" and conjugation to achieve an end and an objective. If the Prophet's "husbands" are his partners in a missionary and social mission, and if Adam's first "husband" in Paradise may bear the symbolism of the "soul" that shared the experience of experience, this invites us to look at the "soul" that is between us as our first functional "husband".

- **Permanent union and common destiny:** The "soul" is the only entity that is associated with us from birth to death, and even beyond that. Our destiny is linked to hers, and our happiness and misery depend on hers.

- **Functional integration within the human entity:** the "soul" with its tendencies and emotions, interacts with the "heart" (brain) with its cognitive and storage abilities, and with the "heart" with its awareness, insight and will. This interaction is an internal functional partnership, the success of which depends on the harmony of these components and their orientation towards a single goal.

Conditions for a successful partnership with the "spouse's self": testimonial and leadership

In order for this "internal partnership" with the "spouse's self" to be fruitful and successful, two basic conditions must be met:

1. **Recommendation of "self":**

   - **Purification from impurities:** Just as the two partners in any relationship are keen to remove what disturbs their relationship, a person must strive to cleanse "himself" of the evils of polytheism, arrogance, envy, miserliness, following the passion, and everything that would make her a bad "husband" or an obstructive partner (as detailed in the article of acclamation 21.7).

   - **Developing it with virtues:** On the other hand, the "soul" must be developed through faith, piety, sincerity, patience, thanksgiving, and charity, to become a good "husband", who helps and leads to good.

   - **Reaching the "reassuring soul": The** ultimate goal is to elevate the "soul" from the degree of "bad" or "blame" to the "reassuring soul" (8.21), which finds its tranquility in the remembrance of God and is satisfied and satisfied. This soul is the best "husband" that can accompany a person.

2. **Leading and directing the "soul" (the role of consciousness and will):**

- **Not blind docility:** Partnership does not mean blind submission to the "soul" and its whims. Rather, it requires wise "leadership" from the "awareness" of an enlightened "heart" and a learned "heart."

- **"Forbidding oneself from passion":** This leadership is manifested in the ability to "forbid oneself from passion" (21.2 and 7.21), directing its energies towards what is beneficial and constructive.

- **Gear control:** Managing the "heart" (brain) by changing the "gears" or passive software and replacing them with positive ones, is an essential part of this leadership.

The impact of harmony with the "spouse's soul" on external partnerships and the task of succession:

Achieving this inner harmony and harmony with the "spouse soul" has direct and profound implications for all aspects of human life:

- **Success of external partnerships (marital, social, practical):**

- A person who lives in peace and harmony with "himself" is better able to build healthy relationships with others. He who loses something does not give it. Who cannot achieve housing, affection and compassion with "himself", how will he achieve it with a human husband?

- The "reassuring soul" reflects on the behavior of its owner positive, balance and wisdom in dealing, which makes him a desirable and reliable partner.

- **The ability to perform the role of "succession" in the land:**

- The task of "succession" requires a strong, balanced, responsible human being, and capable of taking the right decisions. This can only be achieved if the "soul" is a blessing, and the internal leadership is conscious and wise.

- A person who succeeds in "leading himself" towards the good, is better able to "lead" his surroundings or contribute to its reform. Reform starts from within.

- The "soul" that has overcome its selfishness and whims is more willing to give, give and sacrifice for the common good, which are fundamental values in achieving righteous succession.

Conclusion: Invest in your first partner. straighten your whole life

The concept of "spouse self" invites us to reconsider our priorities. Before we look for success in our external relationships or material achievements, we must invest in our relationship with our "first internal partner." Purifying the "soul" and leading it towards harmony and harmony with God's commands and prohibitions is not just a spiritual virtue, but a prerequisite for any real and lasting success in this life, and for the performance of the great fidelity that man carried: Secretariat of succession. Whoever reconciles what is between him and "himself", Allah reconciles for him what is between him and people, and opens the doors of goodness and prosperity for him in this world and the hereafter.

17.1 Introduction:

"The Night of Power... A name that resonates in the hearts of Muslims every year, bringing with it the meanings of blessing, mercy and peace. But what is the truth of this great night? And what does it mean to us in a world of challenges and transformations? This series takes you on a journey to explore the concept of Laylat al-Qadr from different angles, combining tradition and modernity, inspired by the Holy Quran and modern sciences, and seeking to provide a deep and enlightened understanding of this blessed night, away from superstitions and superficial interpretations, and close to its essence that illuminates our paths at all times and places."

17.2 Laylat al-Qadr in the Qur'an: reflection on meanings and illuminations from Surat al-Qadr

Surat al-Qadr is considered the basic nucleus for understanding the concept of Laylat al-Qadr in Islam. Contemplating this short surah, and diving into its meanings, reveals great aspects of this blessed night. Beyond superstitious explanations and undocumented stories, let us consider the Qur'anic evidence that paints us a picture of the cod night derived from several contemplators such as (Fayed) فراس المنير ( ) احمد ياسر ( ) .

1. {We sent him down on the Night of Power}: The Beginning of the Lord's Guidance

This verse specifies that Laylat al-Qadr is the night on which the revelation of the Holy Quran began. The word "we have revealed" refers to the beginning of revelation, the beginning of the divine light descending on the heart of the Prophet Muhammad (peace be upon him) and on all humanity. This confirms that the essence of Laylat al-Qadr is the revelation of guidance, revelation, and the divine message.

2. {And do not realize what the Night of Power is}: glorifying its importance and summoning it to contemplate

This questioning denunciation indicates the greatness of this night, and its extreme importance that minds may not fully comprehend. It is an invitation for us to reflect deeply on what tonight is like, and to seek to understand its dimensions and meanings.

3. {Laylat al-Qadr is better than a thousand months}: Incomparable bounty

This verse makes it clear that the virtue of Laylat al-Qadr exceeds the virtue of a thousand months. This virtue is not confined to the acts of worship in which they are performed, but includes all goodness, blessing and mercy that come down on this night. It is a virtue linked to the revelation of the Qur'an and the beginning of guidance, and therefore it is a great and incomparable virtue.

4. {The angels and the Spirit descend in it with the permission of their Lord from every matter}: mercy, blessing and great affair

This verse describes the descent of the angels and the Spirit (Gabriel (peace be upon him) on the Night of Power, and this indicates that this night witnesses the descent of mercy, blessing and tranquility from heaven. The phrase "of every command" also indicates that angels descend by God's commands, judgment and destiny, and this indicates that this night witnesses a great affair in the universe.

5. {Peace is until dawn}: safety, peace and tranquility

The surah concludes by describing this night as peace until dawn. This shows that this night is a witness of safety, peace, tranquility and tranquility, and that it is free from evils and pests. It is a night of mercy, blessing and goodness.

Illuminations from Surat Al-Qadr:

- **The Night of Revelation:** The surah confirms that Laylat al-Qadr is the night of the beginning of revelation and the revelation of the Qur'an, a night that reminds us of the importance of revelation and guidance in our lives.
- **Night of Appreciation:** The word "destiny" refers to appreciation and management, and it is a night that reminds us that God manages our affairs and appreciates the good for us.
- **The Night of Peace:** The surah describes it as "peace", a night that reminds us of the importance of peace, safety and tranquility in our lives.
- **The Night of Mercy:** The surah describes the descent of the angels and the Spirit, and it is a night that reminds us of God's mercy and care for us.

In conclusion:

Surat al-Qadr provides us with a clear picture of the Night of Power, away from superstitions and superficial interpretations. It is the night of the beginning of revelation, the night of appreciation, the night of peace, and the night of mercy. Let us make this night an opportunity to reflect on the meanings of the Qur'an, renew our relationship with God, and seek change and elevate ourselves and our societies.

17.3 A New Reading of Surat Al-Qadr: A Mystical Vision from the Perspective of Ihab Hariri

Ihab Hariri offers a different and radical vision of Surat al-Qadr, based on what he considers to be the original reading of the Qur'an in ancient manuscripts, with an emphasis on esoteric reflection and hidden meanings that he sees as absent from common interpretations. This reading goes beyond superficial understanding and delves deep into language and symbolism, seeking to reveal the secrets of this blessed night.

1. {We sent him down on the night of power}: "Inz + Lanah" and not "We sent him down"

Hariri believes that the correct reading is "Inz + Lanh" and not "We revealed it", and relies on the fact that ancient manuscripts of the Qur'an prove this. "Inz" is interpreted as derived from the verb "naza" and means ambition and movement towards something. "Lanh" is derived from "soft" and means to soften something and make it flexible. Thus, he sees that the verse refers to God's ambition that man soften the encoded meanings of the Qur'an after contemplating them.

2. {And what do you realize what the Night of Power is}: "And what I realize" and not "And what I realize"

The original is "and I do not know" according to the original manuscripts of the Qur'an, and it means "I did not make you know what this night is and the ability to get out of its darkness in the meanings of the verses." He stresses that the realization of Laylat al-Qadr lies in the ability to understand the meanings of dark verses.

3. {Laylat al-Qadr is better than a thousand months}: not for preference, but for connecting and combining

"Alif" is interpreted as meaning combining and connecting things, and "month" means spreading and broadcasting the news. Therefore, it is better to understand dark verses than to collect and publish them without knowledge of their meanings.

4. {The angels and the Spirit descend in it with the permission of their Lord from every matter}: "The king" is the folio

Hariri associates the word "angels" with the newspaper in Arabic dictionaries, and sees it as referring to similar verses that come down.

5. {Peace is until dawn}: "Peace" and not "Peace"

He sees the origin as "ladder", and refers to the ladder and not the greeting.

Other aspects of Hariri's vision:

- **Esoteric reflection:** emphasizes the importance of esoteric reflection and reference to the original manuscripts to reveal hidden meanings.
- **Criticism of phenomenological interpretations:** criticizes the reliance on phenomenological interpretations and calls for a deeper understanding based on linguistic origins.
- **Laylat al-Qadr is not specific to Muslims:** He quotes the opinions of Dr. Muhammad Faed that Laylat al-Qadr is a great blessed night that God singled out for all human beings, not just Muslims.

In conclusion:

Ihab Hariri's reading of Surat al-Qadr offers a unique and different vision based on esoteric reflection and radical linguistic analysis. Although it provokes a lot of controversy, it stimulates deep reflection and reflection on the meanings of the Qur'an, and invites us to search for hidden meanings that may not appear in superficial readings.

17.4 Surat Al-Qadr from a Contemporary Perspective: An Analytical Reading of Dr. Youssef Abu Awwad

In his commentary on Surat al-Qadr, Dr. Yousef Abu Awwad presents an analytical reading that combines language and contemplation and is based on a contemporary understanding of the universe and man. This reading goes beyond traditional interpretations and offers an innovative vision that focuses on cosmic norms and the natural laws that govern existence.

1. {We sent him down on the Night of Power}: Laws guarded by angels

Dr. Abu Awwad believes that the act of revelation refers to the meeting of a set of cosmic norms guarded by the angels of God. This means that the revelation of the Qur'an is not just a historical event, but the embodiment of an integrated cosmic order.

2. {And do not realize what the Night of Power}: The interrogative indicates greatness

He asserts that the interrogative in this verse indicates the greatness of the Night of Power, and that it is not an ordinary night, but carries with it great secrets.

3. {Laylat al-Qadr is better than a thousand months}: not for preference, but for harmony and harmony

He believes that the word "good" here is not for preference, but to indicate that the whole night is good, that "alif" denotes harmony, harmony and harmony, and "month" denotes appearance and proclamation. This means that Laylat al-Qadr is the night of harmony and harmony among all the elements of the universe.

4. {The angels and the Spirit descend in it with the permission of their Lord from every command}: The angels are the guardians of the Sunan

He explains that the angels are the guardians of the Sunan and the executors of God's commands, and that they descend on the Night of Power with all the commands that represent God's laws and laws. The soul, on the other hand, refers to a special type of God's command in which a special kind of His creation occurs, and it is associated with man because He has given the will.

5. {Peace is until dawn}: Safety until the emergence of existence

He sees that this night grew up on the safety system until dawn with the Big Bang. And dawn here is the emergence of existence in its first moments.

Other aspects of Dr. Abu Awad's vision:

- **Laylat al-Qadr as a cosmic system:** He links Laylat al-Qadr to the system of the universe and its laws, and sees it as the night in which the laws governing existence were established.
- **Night repeated:** He believes that Laylat al-Qadr in the sense he explained is one night in which he revealed the whole matter and began to implement it, and that what people commemorate is a memory of this blessed night.
- **Science and Religion:** It confirms that the study of the universe with its various sciences leads us to its laws and Sunnahs, and deepening the study of the book shown also leads us to these commands and Sunnahs.

In conclusion:

Dr. Yousef Abu Awwad's interpretation of Surat Al-Qadr presents an innovative vision that combines tradition and modernity, and seeks to understand the Night of Power in the light of science and religion. It is an invitation to reflect deeply on the meanings of the Qur'an, to reflect on the laws of the universe, and to strive to build a better world of justice, goodness and peace.

17.5 The Personal Night of Power: Righteousness and Good Work at All Times

The concept of Laylat al-Qadr has always been associated with the month of Ramadan and private worship, but can there be another Laylat al-Qadr guaranteed for every human being, regardless of time and place? Can we turn this concept into a driving force towards righteousness and good deeds in our daily lives?

1. {Those who said our Lord is Allah and then straightened up, the angels will descend on them}: The True Night of Power

This verse from Surah Fussilat (30) introduces us to a new concept of Laylat al-Qadr. It is not just a night in Ramadan, but a constant state of communication with God, integrity in behavior and morality. It is the night when the angels bring good news and tranquility to the hearts of believers who have been true to their faith and have stood firm in it.

2. Laylat al-Qadr in every time and place:

This concept goes beyond the idea of Laylat al-Qadr as a specific annual event, to emphasize that every day can be a night of power if we achieve righteousness and good deeds. It is a call to hard work and constant diligence for the sake of God, not just waiting for a specific night.

3. The Real Challenge: Integrity in a Troubled Society:

Achieving integrity in a society rife with challenges and conflicts is not easy. It requires constant awareness, constant effort, and a strong determination to uphold truth and goodness. It requires us to be a light that guides people to the right path, and to lead by example in our words and deeds.

4. Critique of reality: Transcending tradition and inertia:

This concept of Laylat al-Qadr also requires us to critique the reality we live in, and to transcend tradition and rigidity. The Islamic Ummah needs intellectual and practical awakening, freedom from superstitions and illusions that hinder its progress. It needs to rely on reason, science and hard work, not just pray and wait.

5. The Call to Action: Transcending the Priesthood and Inertia:

This concept also invites us to transcend priesthood and inertia, and to read the Qur'an with reason and contemplation, not just blind indoctrination. The Qur'an is light and guidance, and it invites us to think, reason and act.

6. Spending for the sake of Allah: Exceeding the collection of money:

This concept invites us to spend for the sake of Allah, but not just to collect money in mosques in the name of Laylat al-Qadr. Real spending is spending time, effort and money in order to spread goodness, science and justice in society.

In conclusion:

The personal Night of Power is an ongoing journey towards righteousness and good deeds. It is a call for us to be a light that guides people to the right path, and to be a good example in our words and deeds. Let us make every day a night of destiny, and let us work to build a better society in which justice, goodness and peace prevail.

17.6 Laylat al-Qadr: The Light of Guidance between Science and Faith

Laylat al-Qadr has always been the focus of Muslim attention, both as the night on which the Qur'an was revealed and as a great blessed night. However, this concept has been shrouded in many controversies and questions, especially in light of scientific progress and the discovery of theories such as the Big Bang theory, which may seem to contradict some religious concepts. How can we understand Laylat al-Qadr in light of these data? And how can we extract the high-end concepts that illuminate our paths in this age?

Laylat al-Qadr is not just a night, it is a light:

Beyond time limits and astronomical speculations, the essence of Laylat al-Qadr lies in the fact that it is the embodiment of the light of guidance that God has revealed to humanity. It is a symbol of the manifestation of divine mercy in all times and places, a reminder that God did not leave us in vain, but sent us the light that illuminates our paths in the darkness of ignorance and wandering.

Qur'an: A light sent down to illuminate the universe for us:

Surat Al-Qadr confirms that it is the night on which the Qur'an was revealed: {We revealed it on the Night of Power}. This means that the essence of Laylat al-Qadr is this great book that carries with it guidance and mercy for the worlds. It is a constant invitation to renew the relationship with this light, to reflect on its meanings and gifts, and to seek to understand and apply it in our lives.

Reconciling Science and Faith: The World of Command and the World of Creation:

There may seem to be a contradiction between the Big Bang theory and the concept of creationism in religions. But this conflict can be overcome by differentiating between the "world of command" and the "world of creation." Laylat al-Qadr can be considered the night when the laws and norms that will govern the universe were laid down in the world of matter, while the Big Bang is the beginning of the implementation of these laws in the world of creation. In other words, Laylat al-Qadr is the moment of divine design, while the Big Bang is the beginning of execution.

Deep Contemplation: Exploring Esoteric Meanings:

Some scholars and thinkers, such as Ihab Hariri, call for deep reflection on the meanings of the Qur'an and the search for esoteric meanings that may not appear in superficial readings. This requires studying the Arabic language in depth, referring to the original manuscripts, and contemplating symbols and signs that may hold divine secrets.

Laylat al-Qadr: A Call for Change:

Laylat al-Qadr is not just an occasion for celebration and rituals, it is a call for real change in our lives. It is the night when we review ourselves, evaluate our journey, and pledge righteousness and good deeds. It is an opportunity to renew intention, purify the heart, and strive for moral perfection.

Cosmic Sunnahs and the Divine Will:

Some scientists, such as Dr. Yousef Abu Awad, argue that Laylat al-Qadr is linked to cosmic norms and the natural laws that govern the universe. It is the night when divine orders were given to create the universe in a tight order. This means that our understanding of the laws of the universe helps us understand and act upon the divine will.

Laylat al-Qadr: The Responsibility of Mankind:

Laylat al-Qadr reminds us of our responsibility as human beings in this universe. We are not just beings living on earth, we are God's successors on earth, responsible for bringing justice, goodness and peace to this world. It is an opportunity to pledge to work to repair the earth, protect the environment, help those in need, and spread love and peace.

In conclusion:

Laylat al-Qadr is not just a night in Ramadan, but a permanent symbol of the light of guidance that God has sent to humanity. Let us make this night an opportunity to renew our relationship with the Qur'an, work to understand and apply it, draw inspiration from the light that illuminates the way to the future, and spread the values of justice, goodness and peace in this world.

17.7 Laylat al-Qadr: Between the spaciousness of interpretation and the dangers of superstition

Laylat al-Qadr holds a great place in the hearts of Muslims, but throughout history, this concept has been subjected to many myths and popular interpretations that have distanced it from its true essence. In this section, we seek to review the diversity of opinions about Laylat al-Qadr, emphasizing the importance of criticism and scrutiny to avoid falling into sha'da and negative dependence, and calling for action, scientific research and conscious reflection.

Plurality of opinions: wealth or distraction?

There is no doubt that there is a great diversity of opinions about Laylat al-Qadr, whether in terms of determining its date, interpreting its virtues, or understanding the nature of the revelation that took place in it. Some of them believe that it is in the last ten days of Ramadan, some of them favor stringed nights, and some of them provide complex astronomical calculations to determine them. Some of them focus on the acts of worship that are held there, and some of them see it as the night of appreciating livelihoods and predestinations. This diversity, in itself, is not necessarily a negative thing, but can To be a source of richness and expansion of understanding, if we deal with it rationally and constructively criticize.

The dangers of superstition and rejection:

The problem lies in popular interpretations that go beyond the boundaries of reason and logic, relying on myths, legends and undocumented stories. Such explanations often promote ideas such as:

- Knowing the exact timing of Laylat al-Qadr conclusively: and promoting it with unscientific or logical evidence.
- **Getting special dignities on this night:** like seeing a certain light or hearing the voice of angels.
- **Immediate and guaranteed response to supplication:** And believing that Laylat al-Qadr is an opportunity to obtain everything we ask of God without seeking or working.
- **The magical effect of some actions:** such as reciting certain remembrances or performing special prayers to achieve worldly goals.

These ideas lead to turning Laylat al-Qadr into an occasion for passive trust, and relying on the occult instead of work and diligence.

Passive Trust and Positive Action:

Passive trust is the belief that God will meet our needs without us making any effort, while positive trust is giving reasons, striving and working hard, while relying on God and delegating the matter to Him. Laylat al-Qadr is not an opportunity to sit and wait for miracles, but rather an opportunity to renew intention, set goals, and work hard to achieve them, with confidence that God will help us and guide our steps.

Science and reflection:

Instead of being drawn into superstition, we must deal with Laylat al-Qadr rationally and scientifically, through:

- **Reading the Qur'an thoughtfully:** instead of just reciting verses, we should seek to understand their meanings and apply them in our lives.
- **The study of science and knowledge:** We must strive to acquire science and knowledge in all fields, because science is a light that illuminates the way for us and removes ignorance and illusion from us.
- **Hard work and diligence:** We must work hard to achieve our goals, and contribute to building a better society.
- **Criticism of superstitious thinking:** We must criticize superstitious thinking and confront it with argument and proof, and spread awareness of the importance of reason and science.

In conclusion:

Laylat al-Qadr is a great occasion for reflection, reflection and closeness to God, but we must deal with it rationally and scientifically, and avoid falling into superstition, sha'dah and passive trust. We must be inspired by this night by the determination to work, diligence and scientific research, and to contribute to building a better society in which justice, goodness and peace prevail.

17.8 Laylat al-Qadr: A renewed vision that combines cosmic energies and human activation (Yasser Ahmed's perspective)

Yasser Ahmed presents a contemporary and new vision of the concept of Laylat al-Qadr, which transcends the prevailing rituals and traditions, combines religious, scientific and spiritual concepts, and focuses on **the cosmic energies** that manifest themselves in this night, and the need **for human activation** of these energies through deep understanding, good deeds and continuous renewal.

The main pillars of Yasser Ahmed's vision:

1. Angels and the Spirit: Active Forces in the Universe:
   - **Angels as cosmic energies:** They are not just beings of light, but "supreme divine energies that govern the universe" that include gravity, oppression, magnetism, and nuclear.
   - **The soul as activable divine commands:** they are "the divine commands that descend on the Night of Power" and "the spiritual cables represented in the highest filling (angels and scholars filled with creative energies)".
2. The essence of the Night of Power: The Flow of Divine Commands and Estimates:
   - It is not just a historic night, but "a night in which divine commands are revealed, and every wise command is dispersed."

- Affirmation that the "command" (divine planning) is the most important, not just the revelation of the Qur'an.

3. Human responsibility: understanding, complying and acting:
   - **Compliance as a prerequisite:** "Compliance with the divine commands within the Qur'an" is the prerequisite for receiving the blessings of Laylat al-Qadr, fulfilling the calls, and reaching peace and tranquility.
   - **Transcending formal rituals:** focusing on deep understanding and hard work rather than just performing rituals.
4. Renewal and Emancipation: Critical Thinking and Progress:
   - **Rejection of blind imitation:** "getting rid of backward and frozen reactionary ideas, and breaking free from old constraints and traditions."
   - **Striving for development:** "Trend towards renewal and development" in all aspects of life.
5. Ayat Al-Kursi: The informatics data of the universe
   - A new explanation of Ayat al-Kursi, where he sees that the chair is the data of information, and all the knowledge that we have sublimated to, and they do not surround anything of his knowledge except what he wants.

Conclusion:

Yasser Ahmed's vision of Laylat al-Qadr presents us:

- **Cosmic dimension:** Laylat al-Qadr is not just a religious event, but part of the order and laws of the universe.
- **A Human Dimension:** Laylat al-Qadr is an opportunity for us to elevate ourselves and our communities through good deeds and critical thinking.
- **Call to action:** We must seek to understand and apply divine commands in our lives, and be part of the fulfillment of God's will on earth.

In other words, Laylat al-Qadr is not just a night in which we wait for miracles, but a night in which we set out towards change and development, inspired by the divine light and the laws of the universe. It is a night when we transform cosmic energies into meaningful human actions.

17.9 Conclusion:

"After this enjoyable journey in Laylat al-Qadr, we hope that this series has enriched your understanding of this great night, and prompted you to reflect, reflect and do good deeds. Let us always remember that Laylat al-Qadr is not just a night in Ramadan, but an enduring symbol of the light of guidance that God has sent to humanity. Let us make our entire lives a night of power, by upholding high values, hard work, and the constant pursuit of perfection. Let us make our societies beacons of goodness, justice and peace, inspired by the divine light and the laws of the universe. Happy New Year."

18 The general idea of the series: "Faith between Text and Contemporary Hermeneutics: A Journey into a Deeper Understanding".

18.1 Introduction to the dialectic of faith: Why do we differ in understanding a pivotal term?

Introduction: Faith, the cornerstone of life and thought

The concept of "faith" occupies an incomparable central place in Islamic thought, as it is not just a theological term taught in academic corridors, but is the cornerstone on which man's relationship with his Creator, himself, and the universe around him is based. It is the light that guides the believer in the paths of life, the motivation that moves him towards goodness and goodness, and the goal that he seeks to achieve in word, deed and belief. From this standpoint, a thorough and deep understanding of this term acquires paramount importance, not only at the theoretical level, but also On the practical level in the life of every Muslim.

The problem of understanding: Why is the conflict widening over the essence of faith?

Despite the obvious importance of faith, the observer in the Islamic intellectual arena, ancient and modern, notices a striking variation, and sometimes a fundamental contradiction, in the definition of this concept and its dimensions. While a traditional understanding of faith that focuses on heartfelt belief, linguistic acknowledgment and action with limbs emerges from time to time, contemporary propositions appear that seek to reinterpret the term and present it in new forms, which may agree or radically disagree with what has been settled over the centuries.

So why this contrast? Is it due to the richness of the Arabic language and its ability to carry multiple meanings of a single linguistic root? Or is the difference in methodologies of reflection and deduction from the sacred texts (the Qur'an and Sunnah) the main reason? Or are there other factors related to the contexts and challenges of the times that push thinkers to try to provide new answers and insights?

The texts before us, which will be the focus of this series, indicate that there is a lively intellectual debate about the concept of faith. For example, we find a current represented by Abdelghani Ben Odeh (influenced by Khaled al-Sayyid Hassan) and Dr. Youssef Abu Awad, who tends to link faith primarily to the practical behavior of giving security and trust to others, and even to the activation of universal laws for benefit. On the other hand, we find another current, represented by the Firas Al-Munir Academy, that stresses that faith is in essence a belief and belief of the heart, and that Behavior is a necessary fruit of this doctrine, with a careful linguistic and methodological distinction between terms.

Objectives of this series: Towards a deeper and more balanced understanding

This series of interconnected divisions aims to dive into the depths of this intellectual controversy, through:

1. **Review and analyze the most prominent views** put forward on the concept of faith (as well as the concepts of Islam and Sunnah as they are closely related), based on available sources.

2. **Dismantling the linguistic and methodological foundations** on which each party relies in building its vision.

3. **Highlight the fundamental points of agreement and differences** between these views, and evaluate the arguments and evidence presented.

4. **Trying to come up with a balanced vision** that seeks to reconcile the different dimensions of the concept of faith, in order to serve a deeper and more comprehensive understanding of this central term.

Who is this series for?

This series is aimed at every reader who is passionate about contemporary Islamic thought and is looking for a deeper understanding of basic religious terminology. It is an invitation to reflection and constructive criticism, and to openness to diverse points of view, with the aim of reaching convictions based on insight and evidence.

18.2 Faith in the balance of language and terminology: the vision of Firas Al-Munir Academy and its decisive critical approach

Introduction: The word is the key to understanding and the method is the way to accuracy

In our quest for a deeper understanding of the central terminology of Islamic thought, the importance of returning to the pure springs of the Arabic language emerges, as it is the vessel through which the Holy Qur'an was revealed, and the indispensable key to entering the treasures of its meanings. In this context, Firas Al-Munir Academy offers a curriculum that attaches great importance to linguistic accuracy and terminological rigor in contemplating the concept of "faith", considering that much confusion and disagreement arises from exceeding or confusing these assets. The Academy stresses that this scrutiny is not an intellectual luxury. Rather, it is necessary to protect the essence of religion from distortion.

The linguistic methodology of Firas Al-Munir Academy: Deconstructing the roots - distinguishing buildings and mental reasoning

The vision of Firas Al-Munir Academy is based on the basic principle that "if the building is different, the meaning is different." Accordingly, the Academy stresses the need to:

1. **The subtle distinction between verbs based on their root and morphological structure:** The distinction between the triple verb "secure" (meaning felt secure, was honest, or granted security in certain contexts) and the quadruple verb more with the hamza "believe" (meaning believe and believe) is an essential point in its approach. The Academy argues that confusing these two verbs, although they share the root (a-m-n), leads to a distortion of the meaning of Qur'anic "faith".

2. **The importance of prepositions in determining the significance of the verb:** It is noteworthy that the verb "believe" indicating doctrinal faith is often transgressed by the

preposition "ba" (such as: "believe in God", "believe in the messengers"), which distinguishes it from other uses of the verb "believe" and its derivatives.

3. **Drawing on the dictionaries of the considered language and understanding the overall Qur'anic context: It** is not enough to rely on the general linguistic meaning of the root, but rather to consider how the Qur'an uses the term in its various contexts, and trace its contradictions and interviews.

4. **The centrality of reason and reasoning in understanding faith:** The Academy asserts that faith is not blind submission, but the result of "strong reasoning" and "rational evidence leading to certainty." God tests man in his intellectual abilities to "infer the existence of another world outside his world without seeing it physically."

The concept of "faith" in the perspective of Firas Al-Munir Academy: a heart-inferential doctrine first

Based on this methodology, Firas Al-Munir Academy defines "faith" in the Qur'anic term as:

- **A purely doctrinal and moral concept, based on mental reasoning:** it is mainly related to the heartfelt belief in God Almighty, His angels, His books, His messengers, the Last Day, and destiny is good and evil. This belief is "faith in something invisible, beyond sensory perception—not by blind submission but by rational evidence that leads to certainty." This is the essence of faith that distinguishes a believer from an infidel, a polytheist, and a hypocrite.

- **Good behavior as a necessary fruit and an inevitable consequence of true doctrine: The** Academy holds that good deeds and good morals (including giving security to others in the behavioral sense) are necessary requirements and fruits of faith, not the basic definition of faith itself. A person is not called a believer simply because he or she "gives security" to people if he or she lacks the basic doctrine.

"Security" and its derivatives: a differentiated semantic field

On the other hand, Firas Al-Munir Academy believes that the term "security" and its various derivatives in the Qur'an (such as: security, security, security, security, faithful, trust) constitute a distinct semantic field, although it is sometimes linked to the results of faith, but does not represent its essence:

- Security as a psychological feeling or a real state: such as "feed them from hunger and secure them from fear" (Quraish: 4).

- "Amin" as an adjective indicative of trust and responsibility: such as "faithful messenger".

- "Secretariat" as a responsibility and assignment: as in the verse of the parties.

Refutation of suspicions: the problem of the name of God "believer" as a model

One of the suspicions raised by the violators, to which the Firas Al-Munir Academy responds decisively, is the claim that if the "believer" refers to a doctrine, how can God Almighty describe himself as the "believer" (as in Surat Al-Hashr: "He is God, who has no god but He is the Holy King, the Peace, the Believer, the Dominant...")? For those with

this suspicion, this implies that the meaning is that God "provides security and protection." The Academy responds to this in several ways:

1. **Behavioral interpretation degrades humans: The** interpretation of the "believing man" as "someone who protects people" focuses on behavior in which animals may excel (cheetah is faster and the dog is better able to protect), while "the fundamental difference that distinguishes man from animal is the mind" that is the object of the faith mandate.

2. **God is a "believer" in honor of the quality of mental faith and in encouragement to mankind:** God described himself as a "believer" is "to affirm the greatness of this trait (inferential belief in the unseen)" and "to encourage you to develop it using your mind, in the search for truth objectively, fairly, and impartially."

3. **God is "believing" in the sense that he "believes" in the latent powers of his creation:** "Just as you are capable of deducing the unseen, so God is more capable of it. If you believe in its existence... He also believes in you: he believes in your abilities" that he deposited in you for scientific and moral advancement, even before you chose to activate them. God "believes in your ability to succeed... Even if you haven't chosen to succeed or fail yet." This is a belief in capabilities, not in guaranteed results.

4. **God's omnipotence to deduce and know the unseen: God's** ability to deduce and know what is absent from the senses of creation is "very complete, absolute and unlimited." This is why his name "believer" (defined by Al) came without transgression with a preposition, to signify absolute and perfection, unlike the limited faith of men related to certain things (believe in ...). God believes not only in the abilities of human beings, but in the abilities of jinn and other intelligent beings.

5. **The unseen for God:** "What is not seen from God is only the small circle of future decisions that will be made by intelligent beings... to whom he gave complete freedom of choice." Anything else is known to him.

Word nullifiers: another proof of meaning

The Academy also bases on the fact that the antithesis of faith in the Qur'an is disbelief, hypocrisy, polytheism, and injustice, all of which are essentially doctrinal or moral concepts. The antithesis of security is fear. There is no term "fear" in the Qur'an as the antithesis of the believer, which supports that the "believer" is not his primary definition of the "security giver" whose opposite is the "fear-monger".

Criticism of other propositions from an academic perspective:

Based on the above, Firas Al-Munir Academy strongly criticizes trends that define "faith" primarily as "giving security to people" or merely "behavior", considering that this:

- **Gross linguistic and terminological confusion:** between the verbs "safe" and "secure" and their different meanings, ignoring the nuances between morphological buildings.

- **Emptying religion of its doctrinal essence:** underestimating the importance of faith, and even considering it (according to some critics of this proposition) "worthless on the

Day of Resurrection", which the Academy considers "the destruction of religion from its roots."

- **"Random" and "ridiculous and funny" interpretations:** The Academy describes some interpretations of this approach as lacking academic methodology and documentation, and even leading to the "destruction of the meanings of the Qur'an" by neglecting the precise Qur'anic and linguistic contexts.

- **Contrary to reality and the requirements of the texts:** It indicates that the believers in many verses were in a state of fear and weakness, so how can the definition of the believer be the "giver of absolute security" to others in this world, and "the one who loses something does not give it"?

Summary of the vision of Firas Al-Munir Academy:

Firas Al-Munir Academy insists that a correct understanding of the term "faith" requires strict adherence to precise semantics, a comprehensive Qur'anic context, and a distinction between the essential definition of the term and its effects and requirements. Faith, in essence, is a heartfelt doctrine and certain belief based on rational reasoning, and is the foundation on which all good deeds and righteous behaviors are built, including contributing to the security of society as a fruit, not as a definition.

18.3 "Nullifiers of Words": The Argument of Opposites in Refuting the Behavioral Interpretation of Belief in the Firas Al-Munir Academy Curriculum

In this episode, Firas Al-Munir Academy presents a strong argument that it considers irrefutable evidence that the "believer" in the Qur'an does not mean "the one who gives security and protection to people." This argument is based on the principle of "nullifiers" or "opposites", knowing the opposite of something knows the same thing.

First, the antithesis of "security" is "fear", not "faith":

- **Logical argument:** If the "believer" were the one who "believes" people (gives them security), his opposite would be the "fearful" (the one who causes fear).

- **Quranic reality:** The word "fearful" does not exist in the Qur'an as the antithesis of the believer.

- **Qur'anic evidence that fear is the opposite of security:**

  - "He who fed them from hunger and secured them from fear" (Quraish: 4).

  - "And if a command of security or fear comes to them, they will broadcast it" (an-Nisa: 83).

  - "Do those who deceive evil deeds believe that Allah will bring them down to the earth or bring them torment from where they do not feel, or take them for fear" (An-Nahl: 45-46).

  - "God gave an example of a village that was safe and reassuring... And Allah gave her the garment of hunger and fear" (An-Nahl: 112).

- These verses clearly show that "fear" is the antithesis of "security" and its derivatives, not the antithesis of "faith" or "believer".

Second: The possibility of "faith" and "fear" coming together:

- **Evidence:** "What is safe for Moses except the offspring of his people against the fear of Pharaoh and their fullness" (Jonah: 83).
- **Inference:** If "believe in Moses" means "give him security", how can they when they themselves were afraid of Pharaoh? This shows that faith and fear are not necessarily contradictory, but can come together.

Third: The opposite of "faith" in the Qur'an is "disbelief" and its doctrinal and moral derivatives:

The Academy presents a large number of verses that show that "faith" comes as a direct antithesis to "disbelief" and other doctrinal concepts, not to fear or security behavior:

1. **Faith is the opposite of disbelief:**
   - "Whoever disbelieves in Taghut and believes in Allah" (al-Baqarah: 256).
   - "He who created you is a disbeliever and a believer among you" (al-Taghabun: 2).
   - "But those who disbelieve lie... except those who believe and do good deeds" (Schism: 22-25).
   - "Those who disbelieve, whether you warn them or not, do not believe" (al-Baqarah: 6).
   - "But those who believe will know that it is the truth from their Lord, but those who disbelieve will say..." (Al-Baqarah: 26).
   - "And believe in what you have revealed, believing what is with you, and do not be the first disbeliever in it" (al-Baqarah: 41).
   - "God is the guardian of those who believe... and those who disbelieve their guardians, the tyrant" (al-Baqarah: 257).
   - And many other verses (al-Baqarah: 108, Al-Imran: 149, 167, 177, an-Nisa: 136, 140, Muhammad: 1-3, 8, 11, Ghafir: 85).
2. **Faith is the opposite of hypocrisy:** (Since the hypocrite conceals disbelief and shows faith)
   - "Let Allah teach those who believe, and let them teach the hypocrites" (Al-Ankabut: 11).
   - "The day when the hypocrites and hypocrites say to those who believe..." (Iron: 13).
3. **Faith is the opposite of injustice (in its moral sense in this context):**

- "God will confirm those who believe... and God will lead the unrighteous astray" (Abraham: 27).
- "And those who believe and do good deeds in the kindergartens of Paradise... That's the great credit for you. And you see the oppressors with compassion for what they have gained" (Ash-Shura: 22). (The Academy points out that the injustice here is moral because it came in a moral context as the antithesis of faith).

4. **Faith (with action) is the opposite of abuse:**

- "What is equal to the blind and the sighted, and to those who believe and do good deeds, and not to the offender" (Ghafir: 58).
- "Or according to those who have done evil deeds, to make them like those who believe and do good deeds" (Jathiya: 21).

5. **Faith is the opposite of polytheism:**

- "And do not marry the polytheists until he believes... And do not marry the idolaters until they believe" (al-Baqarah: 221).

6. **Faith is the opposite of arrogance and the charge of mythology:**

- "...Have you believed and been arrogant..." (Understood from multiple contexts, although not so precise).
- "They are crying out to God, and you are safe... He will say, "These are but the legends of the first" (al-Ahqaf: 17).

The decisive conclusion from the argument of opposites:

- All the verses mentioned place "believer" and "faith" as opposed to "infidel" and "disbelief" or other doctrinal and moral concepts (hypocrisy, moral injustice, polytheism, arrogance about faith).
- Not a single verse mentions "fearful" as the antithesis of the believer.
- This shows that the opposites of faith are all "doctrinal or moral."
- The Academy describes the attempts of the "rogue group" (as it is described) to invent a behavioral meaning of infidelity, hypocrisy, and polytheism to agree with their interpretation of faith as "funny and absurd" and a distortion of the Qur'anic context.

18.4 "Trust", "Believe in One Another", and "Believe in Him": Resolving the Radical Differences in the Curriculum of Firas Al-Munir Academy

In this episode, Firas Al-Munayer Academy continues to refute the confusion between the terms security and faith, focusing this time on the concept of "honesty", the verb "secure" (in the context of "secure one another"), and the verb "believe" (in the context of "believe in him" in Jacob's speech), while emphasizing that the original Qur'anic drawing of the Qur'an supports this distinction.

First: "Secretariat" - Public Responsibility and Assignment:

- **"We offered honesty..." (Parties: 72)The** Academy believes that "honesty" here means "the general responsibility for which man will be held accountable and accountable", which distinguishes him from inexpensive beings, and is known in jurisprudence as "assignment". Carrying this trust resulted in the torment of the hypocrites and polytheists and the repentance of the believers (because the believer may sin and repent).

- **"Let him whose faithfulness I entrust be performed" (al-Baqarah: 283):**

  - In the context of a mortgage received, the person receiving the mortgage (guarantee) has "held the trust" (agreed to be a fiduciary).

  - When the mortgage is restored after the right has been fulfilled, he has "paid his trust".

  - **"His honesty" (added denial):** refers to the responsibility of a particular person for a particular subject.

  - **"Secretariat" (defined by "Al" and not added):** represents the general responsibility of man for all his beliefs and actions.

Second: "If you believe in one another" – a sense of mutual trust (not doctrinal faith):

- In the same verse of the mortgage (al-Baqarah: 283), the phrase "If you believe in one another, let the one whose faithfulness I entrust be performed."

- **Meaning:** Each party feels reassured that the other will not betray him and that his right will not be lost. This feeling may result from paying a price, writing a document, or any reason to be reassuring.

- **Response to "quasi-thinkers":**

  - If it were to be regarded as safety in which the verb "believe" (doctrinal) was used, the verse would say, "If you believe one another." But she said "security" (by opening the hamza and meem), which confirms that it is a different act related to behavioral security.

  - **The verse of Surah Quraish "And believe them from fear":**

    - The Academy responds to those who cite it to interpret "believe in God" that the verb in Surat Quraish is connected to it by an object (the pronoun "they"), while "believe in God" transgresses with a preposition, which destroys - according to the Academy - the theory of opponents.

    - **The most severe blow (the original Qur'anic drawing):** The Academy confirms that the phrase "and secure them from fear" was not written in the "original manuscript" with a thousand tides or hamza, as well as Jacob's letter to his sons. The original manuscript (which the Academy indicates that those who do not know it cannot contemplate the Qur'an) is free of hamzat and tidal alphabets. The task of the true contemplative is to determine the correct pronunciation after analysis and linking the verses.

- Since "safe from fear" (in this common drawing and pronunciation) has no analogy in the Qur'an (in terms of the doctrinal connection of "safe" with a direct object), in order not to be anomalous, it is returned to its familiar linguistic word "secure from fear" (by emphasizing the meme from the verb "secure" meaning to make them safe), a well-known expression in the dictionaries of the language.

- **"They will secure you and their people" (an-Nisa: 91):**

  - In the context of the hypocrites, a group of them wants to "secure you and their people" (by opening the yaa, the silence of the hamza and the opening of the meem), that is, they feel safe on your part and on the side of their people.

  - This is all from the verb "secure believes". If the one who "believes" (dogmatic) were to believe, the verse would say, "They believe in you and their people believe."

Third: Jacob's Speech to His Sons: "Have I entrusted you to Him except as I have entrusted you to His brother before" (Joseph: 64) - Careful dismantling:

Here the Academy addresses the problem that may arise from the appearance of a "thousand tides" at the beginning of "Amnkom", which may give the illusion that it is from the doctrinal "Amen".

1. **The context supports the behavioral "security":** the continuation of the verse "as I have believed" (with the opening of the hamza and the meem) indicates that the first verb ("believe" is not from the doctrinal "believer", but both from the "security" signifying behavioral credit.

2. **The origin of "Amnkom" is "Amnkom" (from Aman):**

   - James did not say, "Do I believe in him" (as in faith in God), but "believe in you."

   - **Etymology:** "I secure you" (interrogative hamza + verb hamza "security"), i.e.: Do I give you security on it? Do I entrust you with it?

   - **Pronunciation facilitation:** Due to the confluence of two hamzats, the Arabs facilitated the pronunciation and transformed the two hamzatin into one long hamza (a thousand meds), an ancient Arabic method.

   - It can be pronounced "I believe you" (following the original) or "Amnkom" (following the common facilitation).

3. **The ideological structure of "Amen" is different:**

   - The doctrinal verb "believe" (e.g. believe in God) is a quadruple verb, the form of which begins with a thousand original words (a cut hamza followed by a thousand tides in modern spelling), and is not the result of the confluence of two hamzat. These thousand are an authentic part on which the discharge is built (believe, believe, believe, believe).

   - In "Amankom" (in the verse), the alif is not original but a phonetic conversion.

4. **Similarity in pronunciation does not mean identical origin or meaning:**

- Thinking that "believe" is like "believe in God" is a mistake caused by poor linguistic sense or lack of knowledge of conjugation.
- "Did he believe you" has the origin of two hamzat (interrogative + verb "secure"). "Believe in God" has its origin in an original cut + thousand hamza.
- The difference is not only in pronunciation but in root, meaning and function: the first is security behavior, the second is doctrinal and faith.

The conclusion from this analysis:

- The two verbs in Jacob's phrase ("believe" and "secure") refer to the triple root "secure" associated with safety and behavior.
- The Qur'an contains a variety of verbs: "secure" (trio), "secure" (ideological quartet), and perhaps "secure" (aggravated), which is not one thing as the "criminal saboteurs" claim (as the academy describes).
- The Academy assures that it has not yet begun to explain the dogmatic verb "believe" in its details that will "surprise" followers.

The importance of this section in the series:

- **Dealing with the apparent evidence of opponents:** This section directly confronts verses that at first glance may seem to support the mixing of "security" with "faith" (such as the verses of Yusuf and the verse of Quraish).
- **The Role of Qur'anic Painting in Reflection:** The introduction of the "original manuscript" element and Qur'anic painting as a tool for weighting between readings and pronunciation is an important aspect of the Academy's methodology.
- **Emphasizing the nuances of morphology: A** detailed analysis of the structure and linguistic origin of "Amnakom" shows the accuracy that the Academy seeks.
- **Continued sharp criticism of violators: The** language used to describe "quasi-masterminds" and "criminal saboteurs" reflects the depth of disagreement and the academy's conviction of the correctness of its curriculum.

This section is very vital because it addresses delicate and sensitive points in the discussion, and provides linguistic and morphological arguments and Quranic drawing to support the position of Firas Al-Munir Academy.

18.5 "Safe for him": Dismantling the significance of trust by saying in the curriculum of Firas Al-Munir Academy

In the context of its ongoing defense of the doctrinal understanding of faith, Firas Al-Munir Academy faces what it considers a "distortion" by other currents of the concept of faith, especially with regard to the connotations of the verb "believe" when it appears in different linguistic forms. Among these forms, the form "safe for him/them" stands out (corresponding in some other languages such as French to "cru pour quelqu'un" when

the verb "croire" is associated with the preposition "pour")., which dissenters claim is simply "believing" or "trusting" someone, supporting their view that faith is not necessarily a dogma.

Firas Al-Munir Academy responds to this claim in precise detail, clarifying the following points:

1. **"Safe" is not synonymous with "believe" or "certified":The**

Academy stresses that the phrase "safe for him" is not equivalent to the expressions "verification" or "ratification" that carry the meaning of "credibility", which the Academy considers to have a deeper and more dangerous meaning. While "believe in him" may mean "I trusted him" or more precisely "I trusted his words," this is different from "believing," which involves acknowledging the truth of the statement itself.

2. **The exact connotation of "believe in him": Trust in the word and what results from it:**

The Academy holds that "believe in him" or "believe in something for someone" means in essence: "I trusted his words." This meaning can be expanded to include: "I trusted what he claimed," "I believed what he advocated," or "I believed an idea based on my trust in him." To increase precision, the Academy adds another dimension: "I was confident in what came out of him (i.e., from his words)."
The full sentence reads: "I trusted his words or what came out of them." Speech is what a person produces.

3. **Why add "what results from it"? Comprehensiveness of Quranic Trust:**

The Academy explains that this complexity of expression ("confidence in what is produced") is necessary because trust in the Qur'an is not limited to a person's words, but sometimes extends to confidence in an event or, more precisely, confidence in the consequences of a particular event.

4. **Application to the story of Joseph's brothers:**

- When Joseph's brothers wanted their father to "believe" (i.e., trust their words) that the wolf had eaten Joseph, they expected him not to trust them even if their statement (on the face of it) could be believed ("You are not a believer to us even if we are sincere" - Joseph: 17).

- If Jacob (peace be upon him) had "believed in them" (i.e., trusted their words), he would have "believed in the idea they were claiming" that the wolf ate Joseph (this represents faith B related to content).

- The Academy points out that ending the verse with "even if we are sincere" links the father's "trust" in their words (faith "theirs") with the possibility of "believing" the content of their words.

5. **Distinguish between "safe for him" and "trustworthy":**

- The Academy emphasizes that "safe for him" in the Qur'anic language means trusting someone's words.

- As for the root of the verb "trust", it is not used in the Qur'an for simple things such as trusting a person's words, but is intended for important things such as the covenant with God.

- In Joseph's story, when the "basic trust" that Jacob gave to his children the first time (when he "believed in them" and lost Joseph) did not work), the second time he resorted to a "covenant from God" (covenant) which is more and more close, not just "faith for them" in the sense of ordinary trust.

- **The Timing Problem of "Believe for Them" in Joseph' s Story: The** Academy asks a catch-up question about Jacob's saying, "And you are not a believer in us" (i.e., you will not trust us), while the context suggests that he had previously "believed in them" (trusted them) when he sent Joseph with them.

18.6 "Believe" and "Believe": Dismantling the Synonymous Claim and Rooting Linguistic and Terminological Differences in the Firas Al-Munir Academy Curriculum

In its series of episodes, Firas Al-Munir Academy continues to refute what it considers a "distortion" of the meaning of faith, especially by clarifying the fundamental differences between the verb "believe" (ideological) and the derivatives of the verb "secure" (denoting a sense of security or granting security), as well as between "believe" and "believe". In this context, the Academy addresses a key suspicion raised by violators (and here refers in particular to Dr. Yousef Abu Awad): If faith meant doctrinal belief, it would lead to a synonym between "believe" and "believe", which is considered unacceptable in the Qur'an, which is not synonymous (according to this proposition).

Firas Al-Munir's Academy responds to this suspicion with a detailed linguistic and terminological analysis of the derivatives of "security" and the different meanings of "truthfulness" in the Qur'an, proving that each term has its own semantic field, and that it is the confusion between them that leads to the misunderstanding of faith.

First: Derivatives of the verb "secure" (indicating a sense of security):

The Academy asserts that derivatives such as "safe" (as an adjective for a person who feels safe) and "safe" (describing their sense of security) are radically different from "believer" (in the doctrinal sense):

- **"Safe" as a subjective feeling:** such as "They who are frightened at that time are safe" (An-Naml: 89), where "Safe" describes their feeling of being safe from dread. The Almighty's saying of the people of Paradise "They shall be called safe in every fruit" (Al-Dukhan: 55), describes their inner sense of security.

- **"Safe" as the opposite of fear:** In the story of Moses, peace be upon him, "Accept and do not be afraid, you are one of the believers" (Al-Qasas: 31), the "believers" came after his Lord reassured him, and his feeling shifted from fear to safety.

- **"A safe sanctuary" (safe place):** such as "Did they not see that I made a safe sanctuary and kidnapped the people around them" (Al-Ankabut: 67). The Academy points out a difference between the "honest country" (which punishes those who attack it) and the "safe sanctuary" (which people are ordered to make safe, and whose relative safety may be breached).

- **Denigrating the illusory sense of security: The** Academy cites verses such as "It is safe for the villagers to bring them Asna Bayata while they are sleeping" (Al-A'raf: 97)

and "Believe in the cunning of God" (Al-A'raf: 99), to assert that "a sense of security does not require security in reality", and that absolute true security is a special divine gift in the hereafter.

Conclusion from the analysis of the derivatives of "security": If the "believer" were about giving or feeling security, the Qur'an would use one of these many derivatives. The insistence of the violators on the interpretation of the "believer" in the one who grants security, despite the clarity of the Qur'anic contexts, is "blindness" and "God is the helper of what they describe."

Second: The relationship between "behavioral insurance" and "doctrinal faith":

The Academy recognizes that there are "similarities in certain parts" between the two verbs (safe and secure), and therefore their letters are similar. The reason is that "doctrinal faith gives you the sense of relative security today in this world." The more faith there is, the greater the confidence in the eschatological destiny and of God's wisdom in managing the worldly affairs. It cites a verse: "Those who believe and do not wear their faith in the injustice of those have security and are converted" (Al-An'am: 82), to make it clear that whoever believes in this world (provided that his faith is not corrupted by injustice) enjoys security after death. She strongly criticizes the "childish" interpretation that claims that whoever grants security in this world grants security in the hereafter as a direct punishment, naively likening it to saying that whoever feeds a dog bone in this world will feed bones in the hereafter, stressing that the nature and laws of the world of this world are different from the world after death.

Third: Dismantling the synonymous claim between "believe" (meaning honesty) and "honesty":

The Academy goes on to respond to the suspicion that the meaning of "truthfulness" is the same as the meaning of "secure" (in the doctrinal sense), which entails a rejected synonymy. In her view, those who put this forward did not understand the meaning of "truthfulness", which the Academy associates with the concepts of "credibility" and "official authentication".

The meanings of "truthfulness" in the Qur'an are detailed as follows:

1. **Believe something (prove its credibility and correctness):**

- The Qur'an "believes" the verses of the Qur'an in its hands, that is, proves by its miracles that they are from the world of heaven: "This Qur'an would not have been slandered without Allah, but it would have believed what is in His hands" (Yunus: 37).

- Moses asked that Aaron be with him to "believe me" (al-Qasas: 34), that is, to give him credibility as a prophet, especially since Aaron was a prophet before him.

- Muhammad (peace and blessings of Allaah be upon him) "brought the truth and believed the messengers" (as-Saffat: 37), i.e. acknowledged the authenticity of their messages and gave them credibility.

2. **Believe something (proven to be true overall):**

- The Qur'an "confirms the Book in its hands" (al-Ma'id: 48), i.e. confirms the existence of the Torah and the Gospel as heavenly books, without confirming the authenticity of each letter in the current versions (it is "dominant").

- **Direct criticism of Youssef Abu Awad:** The Academy denounces how a person with a doctorate in language who claims to contemplate the Qur'an can claim that "believing means doctrinal faith" and then conclude that faith must have nothing to do with faith to avoid synonymy. The Academy asks: Can "certifying what is in his hands" be replaced with "believing in what is in his hands"? "Is there a believing book and an infidel book in this world?" Since compensation is not possible, how can it be claimed that affirmation of doctrinal faith leads to tandem?

3. **Believe so-and-so, he is honest (match his words reality):**

- God's fulfillment of His promise: "Praise be to God whose promise we have believed" (Az-Zumar: 74).

- "In the seat of truthfulness" (al-Qamar: 55), "they have a foot of truthfulness" (Yunus: 2).

- Correction of recitation: "The vision has been believed" (as-Saffat: 105) (not its truth), in the sense that Abraham carried out the vision on the ground, in conformity with the theoretical conception, knowing the credibility of its source.

- The confession of the dear woman: "I told him about himself and he is one of the truthful" (Joseph: 51), i.e. her words agreed with his claim.

- Correction of the recitation: "There is no truth or prayer" (Al-Qiyamah: 31) (by conquest and not by emphasis), so that the talk becomes about his personal credibility (being honest or false) and not giving him credibility to others.

- **An essential difference between faith and belief (in the sense of personal honesty):** a person can easily reach the level of "personal credibility" (to be honest). "Faith" is a rank and a degree and needs intellectual depth and certainty evidence ("Then they did not doubt"). Faith is that "you believe in others," while honesty can be "achieved in yourself."

4. **Believe in something (giving an idea or person relative credibility by declaring faith in it, and it concerns people of status):**

- Yahya, peace be upon him, "believing in a word from Allah" (Al-Imran: 39): Yahya's status led his followers to believe in Christ (the Word of God) when they saw Yahya believing in Him.

- Maryam (peace be upon her) "believed in the words of her Lord" (Tahrim: 12): Her status made her lovers believe in the words of her Lord in imitation of her.

- "He who came with truth and believed in it" (Az-Zumar: 33): These people took advantage of their social status to declare their faith in the right thought, so they encouraged those who were inferior to them, and they had additional honor.

- "And those who believe in the Day of Judgment" (al-Ma'arij: 26): Linking this to money ("and those whose wealth has a known right") because social status may be associated with money.

- "As for the one who gives, fears and believes in goodness" (Al-Layl: 5-6): Investing in status to encourage religiosity.

- **Note:** This meaning ("believe B") is the only one that may resemble "believe" from a certain angle, but the final meaning here is not just "believe" as a simple act, but "give credibility" through the proclamation of faith. This act does not come from anyone, but from those who have prestige and influence.

5. **You believe something (on a person):**

- Giving money to the needy indicates the "sincerity of his faith" (his theoretical faith matches his practical behavior): "He gave us enough and gave us charity" (Joseph: 88).

- Giving charity by pardoning the right of retribution: "Whoever gives charity is an expiation for him" (Al-Ma'idah: 45).

6. **The truth of something on something (applicability of a conception to reality):**

- "And Satan believed them" (Sheba: 20): The reality of the people of Sheba agreed with Satan's belief, so they gave his belief relative credibility. (The Academy suggests reading "Believe" with dilution).

Summary of Youssef Abu Awwad's criticism and the vitriolic attack:

The Academy concludes with a stern critique of Dr. Youssef Abu Awad, asking how someone who claims a doctorate in language and contemplates the Qur'an can "turn a blind eye to all this Qur'anic evidence" or "not actually see it." Harsh questions are raised about his degree and scientific honesty, likening him to a "traitorous doctor" or someone who "keeps up with the new fashion in interpretation" or that there are "other reasons for his lightning ignorance." She wonders what the usefulness of his testimony is if his interpretations are "ashamed to be uttered by children who grew up in an eloquent Arab environment."

The importance of this section in the series:

- **Depth of linguistic analysis:** This section provides an unprecedented level of detail in analyzing the nuances between "safe" and "safe" and their derivatives, and between "safe" and "truthful" with their various transgressions.

- **A rigorous methodology in responding to suspicions:** illustrates how the academy is not satisfied with general rejection, but dismantles the opponent's argument from its linguistic and Quranic roots.

- **Intensity and style of criticism:** This section reflects the intensity of the ongoing debate and the strong dialectical style of the Academy. (Note: This sharpness may be a strong point in highlighting the Academy's conviction, but it may alienate some readers who prefer quieter language in the scientific debate.).

- **Enriching the understanding of faith:** By denying the alleged synonymy, the Academy emphasizes the specificity of the doctrinal meaning of "faith" and that it is not just a "sense of security" or "general belief".

This section represents the essence of Firas Al-Munayer Academy's defense of its position, and deserves to be presented in detail because it illustrates the methodology and tools it uses in "confronting distortion" as it sees it.

18.7 "Their Trusts Have Shepherds" and "Amin/Al-Amin": Completing the Deconstruction of "A-M-N" Derivatives in the Firas Al-Munir Academy Curriculum

In this episode, Firas Al-Munir Academy continues its careful explanation of the derivatives of the verb "security" related to behavioral security and responsibility, to distinguish them from doctrinal "faith". After clarifying the differences between "believe", "security" and "truthfulness", the Academy moves on to analyze other Qur'anic expressions that are often misunderstood or used to support interpretations that link faith to the granting of security fundamentally.

First: "Their trusts have sponsors" - taking care of responsibility:

- **Time Phase:** This expression refers to the stage in which the trust is with the trustee, before returning it to its owner.
- **The essence of care:** Because of the trust feeling of great responsibility, the trustworthy "takes care of this trust", that is, tries to protect it so that it remains intact.
- **Shepherd analogy:** The Qur'an likens this case to that of a shepherd who tends the sheep, in terms of his concern for their safety. The verse cited: "And those who are faithful and covenant are shepherds" (al-Mu'minun: 8, al-Ma'arij: 32).
    - This illustrates that "caring for honesty" is a behavior resulting from a sense of responsibility for what a person has entrusted to them, and is different from "faith" as a dogma of the heart.

Second: The adjective "honest" - the cause of the feeling of security or the investigator of it (with precise detail):

According to the Academy, the word "honest" means "something that causes those around him to feel safe, and thus deters them from fear." Their uses are detailed:

1. **"Honest Country":**
    - Such as: "And figs and olives, and Tur Sennen, and this faithful country" (figs: 1-3).
    - Significance: There is divine protection for this country, so that if anyone wants to encroach on it, they will be punished from heaven. (This is different from the previously discussed "safe sanctuary" whose safety is related to people's command of it.).
2. **"Amin" (sane being) – may include scaring some to achieve safety for others:**
    - **General principle: A** "honest" person (tasked with providing security) may have to intimidate individuals (such as criminals) to bring safety to the rest of society (such as "police secretary" in Egyptian dialect).

- **The Apostles "Ameen":** Whoever described himself in the Qur'an as "Amin" (one of the Apostles) ordered the people to take orders and demanded that they implement them, and those who did not execute were punished, and the believers were saved. This punishment included behavioral and ideological crimes.

- **The necessity of the "faithful" prophet: If a person** entrusted with a mission and holding the status of "faithful" did not come, a segment of society would be at risk due to behavioral crimes, and even doctrinal crimes (such as resorting to witchcraft instead of medicine in superstitious societies).

- **The goal of the "Secretary":** "He wants to intimidate the oppressors to give relative security to the oppressed."

- Examples: Noah, Hud, Saleh, Lot, Shuaib (peace be upon them) all said: "I am your faithful messenger" (poets).

- **Moses is a "faithful messenger":** "To lead to me the servants of God, I am your faithful messenger" (Dukhan: 18). Moses asked Pharaoh to stop torturing the Israelites, and when Pharaoh disobeyed, Moses' "faithfulness" (as the missionaries) necessitated Pharaoh's punishment, which relieved the Israelites and gave them relative security.

- **Compared to "safe from fear":** the security granted by the householder to the Quraysh ("secure them from fear") was absolute security (in that particular context), differing in wording and degree from the adjective "amin", which may involve achieving relative security through confrontation.

3. **"Faithful" (as an adjective for the ability to preserve and protect):**

- **Goblin from the jinn:** "And I am on him for a strong and faithful" (An-Naml: 39). His strength enables him to carry the throne, and his "faithfulness" enables him to protect him from dangers until he reaches Solomon safely (relative protection, not 100% absolute).

- **Moses (peace be upon him) (according to the girl's father):** "It is better than hiring the strong and faithful" (Al-Qasas: 26). His strength to work, and his "honesty" to protect them when the aggressors transgress (limited ability and relative "honesty").

4. **"In a faithful place" – cosmic missions after death:**

- "The pious are in a faithful place in gardens and eyes" (Dukhan: 51-52).

- The Academy links this to other verses that indicate that believers receive cosmic tasks after death (such as Abraham's honored guest who punished the people of Lot).

- "Faithful maqam" indicates that they have the powers to intimidate people into being faithful to others, and they carry out great tasks on earth after death.

- **Earthly context in Surat Al-Dukhan:** The preceding and subsequent verses (such as the mention of hell, the first death, and the connection of the command to "our Lord") indicate that these atmospheres and tasks are "earthly".

5. **"He has power with the Throne, who is obedient and then faithful" (Gabriel's description):**

- Amin's "faithful" here is identical to Gabriel's reality that he "fears the oppressors in order to grant security to the oppressed" (in the context of carrying out God's commands).

6. **Joseph (peace be upon him) (with the king):** "Today we have an honest makin" (Joseph: 54). "Makin" (stable position) and "Amin" (powers to hold the reckless accountable and achieve justice). Joseph understood this and asked, "Make me on the treasuries of the earth."

7. **"The faithful Spirit came down to him" (Michael/Holy Spirit):**

- "And it is for the revelation of the Lord of the worlds that the faithful Spirit descended upon your heart" (Poets: 192-194).

- "Amin" here refers to Mikael's ability to communicate the book with absolute honesty, protected from loss and distortion, even if force is required (such as protecting Muhammad from oblivion that Satan may inflict).

- **The Spirit is the "messenger of their Lord" and his power to punish:** verses such as "So they disobeyed the messenger of their Lord, and he took them as a hillock" (al-Haqqa: 10) refer to the ability of the Spirit (who the Academy confirms is Michael or the Holy Spirit) to punish the disobedient.

- **Interpretation of the singular and plural in "Messenger(s) of their Lord":**

  - When he speaks of "messengers of your Lord" (Moses and Aaron) or "messengers of your Lord" (guests of Lot), he is talking about people as human beings.

  - When he says "messenger of their Lord" (singular with multiple disobedient), it is talking about the one "Holy Spirit" who is behind all the apostles, and who has the extraordinary power to take and punish.

Third: The difference between "Amin" (Nakra) and "Al-Amin" (knowledge):

- **"Amin" (Nakra):** He can carry out the task assigned to him with success and relative safety, with the possibility of his inability to perfection.

- **"Al-Amin" (defined by Al):** 100% capable of accomplishing the task assigned to him (within the limits of that task).

- Moses was described as "faithful" (in his hiring) because his strength was quite sufficient for the tasks assigned.

- The Spirit is described as "faithful" because it is 100% capable of protecting revelation.

- **Important note:** Even this perfection is limited to limited tasks, and does not mean the ability to grant security

18.8 Faith as a transgressive act and social behavior: the proposals of Abdul Ghani bin Odeh - Khaled Al-Sayed Hassan - and Youssef Abu Awwad

The text presented seems to combine an earlier summary of the concept of "transitive faith" with a detailed explanation of its arguments. These ideas can be combined and arranged to provide a comprehensive presentation of this concept as follows:

Faith as a transitive act and social behavior: a vision of a contemporary current of thought

The concept of "faith" occupies a central place in Islamic thought, and despite its importance, there is a remarkable variation in its understanding and dimensions. In contrast to the approach that focuses on the doctrinal dimension as the essence of faith (such as the traditional understanding and vision of Firas Al-Munir Academy), contemporary visions emerge that seek to provide a more practical understanding and application of this central term, focusing on the behavioral and social impact of faith on this worldly life. This current is represented by personalities such as Sayyid Khaled Sayyid Hassan (influenced by Abdelghani Ben Odeh) and Dr. Youssef Abu Awad. They see that traditional understanding did not allow progress in understanding the word.

Basic premise: "Security" as a linguistic and practical essence

The proponents of this trend share several main premises:

1. **Back to the linguistic root (a-m-n):** They believe that the basic and closest meaning of the word "faith" should be derived directly from the connotations of its linguistic root (A-M-N), which denotes "security", "honesty" and "trust". They downplay the importance of "believing" as a basic meaning, considering it a common but not the deepest or most accurate meaning in the context of understanding the word itself before its pillars.

2. **Faith as a transgressive act and social practice:** the "believer" is seen not only as a person with inner beliefs, but as a positive actor in his surroundings. The believer, in this conception, is "the one who gives security and tranquility to those around him and becomes a source of confidence for society." This is referred to as "transgressive faith."

3. **Islam is a prelude, and faith is a higher stage:** Some believe that "Islam" represents the first stage by entering the system of public peace (stopping harm and aggression), while "faith" is a higher stage that requires building trust with society through contact and good treatment, so that the individual becomes "a source of trust for the urban people".

Delving into the concept of "transitive faith": linguistic basis and supporting arguments

This concept is based on the idea that faith does not remain confined to the self, but extends its impact to others through positive behavior that confers security.

Linguistic basis:

This concept is based on the fact that the verb "safe" can be transitive, like other verbs whose effect goes beyond the subject to the object: "I rejoiced" (necessary), "I rejoiced

others" (transitive), "I grieved" (necessary) and "I grieved others" (transitive). Similarly, "believed" (necessary) and "believed others" (transgressive).

Quranic examples and the significance of omitting the object:

This transgressive meaning is evidenced by verses such as:

- ﴿Who fed them from hunger and secured them from fear﴾ (Quraish: 4). It is indicated here that the verb "believe them" is transitive to the object of it (them), which means "give them security". This indicates that the verb "safe" carries the meaning of granting security.

The argument of omitting the object in the Arabic language and the Qur'an is to be added if it is to be launched and generalized. This current believes that "believe in God" when it comes without an apparent object, does not mean just believing, but granting absolute security, by analogy with other transitive verbs whose object is omitted for release, such as "He who laughed and cried" (An-Najm: 43-44) where the verbs are transitive and omitted the object for release (I laugh everything, I cry everything, I kill everything, I revive everything).

Additional arguments:

- **The name of God "believer":** The name of God is inferred as "believer" (al-Hashr: 23), and is interpreted as meaning "the giver of security" or "the one who grants security", indicating the greatness of this attribute and its association with faith.

- **The Prophet's Hadith:** He cites the hadith "The Muslim is one of the Muslims ... The believer is one of the security of people over their blood and money," and believes that he provides a definition of the believer linking him to granting security to people, stressing that faith is not just a belief but a behavior that grants security.

Details and dimensions of the concept (continued):

- **"Entering faith into hearts":** It is interpreted as a pervasive permeation of the conviction of giving confidence and security in a person's actions, behavior and thinking, so that behavior becomes a reflection of these convictions.

- **Faith as "knowledge" and a practical approach:** Dr. Yousef Abu Awwad asserts that it is not just a belief, but a specific knowledge of controls and methods from the Qur'an and Sunnah that guide the paths of achieving security and trust.

- **"Allah" as the title of the cosmic laws and laws:** Abdul Ghani bin Odeh links the concept of "God" to the cosmic laws and laws, and sees understanding them as a way to know God and get closer to Him.

The "cosmic activation" dimension of Abd al-Ghani ibn Odeh:

Faith is seen as the ability to "activate" and "transform" the raw material that dwells in the universe into useful by understanding and applying cosmic laws. Benefiting from heavenly and earthly books means applying their content to achieve this benefit. Faith is the process of activating the "program" of trust carried by man (reason and choice), and this activation and utilization leads to the achievement of "security".

Critique of traditional understanding and questioning the centrality of faith:

It is noticeable that this current often questions the adequacy of the traditional concept of faith, considering that it "did not allow progress in the understanding of the Word." It is also understood from the criticism of the other side of them that this trend may amount to underestimating the value of the "creed" on the Day of Resurrection, and considering that the account is limited to practical "behavior", which critics consider destructive to religion.

The summary of the vision of this current:

This current seeks to present a more dynamic and effective concept of faith, focusing on the social responsibility of the believer and his role in building a world of security, trust and benefit. Faith here is not a state of inner stillness, but a movement, influence and positive change in reality, starting from the individual and extending to society and the universe. This concept focuses on the practical and social aspect of faith, based on a linguistic analysis of the verb "believe" as a transitive verb, and the significance of omitting the object in the Qur'an at all, citing specific verses from the Qur'an, the name of God "the believer" and the hadith of the Prophet, to confirm that the true believer is the one who is the reason for achieving security and safety for society. It also emphasizes the practical impact of faith and the need for it to have a tangible positive return.

18.9 The concept of "Islam" in the light of contemporary interpretations: between the cosmic order, peaceful behavior, and the universality of the same religion

Introduction: Rethinking the Universality of "Islam" as a Religion and Instinct

Contemporary intellectual debate is not limited to the concept of "faith", but extends to other core concepts such as "Islam." While the common understanding that Islam is the final religion brought by the Prophet Muhammad, with its well-known pillars and rituals, contemporary readings, such as those of thinkers such as Dr. Yusuf Abu Awwad and Dr. Samer (the author of the last interview), provide a broader and more comprehensive view of the term. These readings seek to link "Islam" not only to a specific historical message, but to the regime. The universal universality, the innate human behavior, and the concept of the "one religion" by which all the prophets were sent.

The linguistic roots of Islam: "peace" and "surrender" as the basis of the universal and moral meaning

The contemporary analysis of the concept of "Islam" proceeds from its triple linguistic root "ladder". The proponents of this approach believe that this root does not only indicate surrender and submission in the sense of passive docility, but also carries deeper and more comprehensive meanings related to:

- **Smoothness, ease and regularity:** that is, harmony with the laws and natural laws of the universe, and walking according to a specific and harmonious system, which is manifested in the submission of beings to divine laws.

- **Peace and security:** as an end and as a result of this harmony and regularity, both at the global level and at the level of human relations.

- **Positive surrender:** It is the conscious submission to God as the creator and organizer, and following His commands aimed at the good of the individual, society and the universe.

"Islam" as a universal system and the religion of all prophets:

Based on this extensive linguistic and Qur'anic understanding, the concept of "Islam" is presented not only as a historical religion that began with a particular message, but as:

1. **Universal Cosmic Order:** It is the divine law approved by God and upon which all existence has followed since the beginning of creation. The verse "And to Him is the safest of those in the heavens and the earth, voluntarily and unwillingly" (Al-'Imran: 83) refers to this cosmic submission, voluntary or forced, to the laws and natural laws of the universe. Islam in this sense is the instinct of the universe.

2. **The religion of all prophets ("The religion with God is Islam"):** This proposition, as Dr. Samer emphasized, sees Islam as the "one religion" brought by all the prophets and messengers, from Noah, Abraham, Moses and Jesus, to Muhammad, may God's prayers and peace be upon them. Every prophet came to call his people to this innate and moral "Islam", which is represented by faith in God, the Last Day and good deeds. Thus, true followers of prophets, at the core of their faith and action, are "Muslims" of God.

3. **Stopping hostility and achieving peace at all levels:** Islam in this vision is not limited to stopping hostility between human beings (achieving social peace), but extends to stopping hostility with the land, ploughing, offspring and the laws of the universe. It is a call for harmony with the environment and the environment, and for achieving environmental and moral balance, which is consistent with the overall concept of "good deeds".

"Islam" as a Behavior that Unites Humans: Good Work Above Formal Perceptions

It is remarkable in this proposition, and confirmed by Dr. Samer, that "Islam" in its behavioral sense of stopping harm, entering into the system of peace, and adhering to the system of values, morals and basic commandments (such as the Ten Commandments), is "capable of uniting human beings in behavior regardless of detailed doctrinal perceptions or formal affiliations." This means that any human being, regardless of the name he gives himself or his society calls him, can be a "Muslim" in this essential sense if he believes in God and the Last Day and does good. He adhered to peaceful behavior and did not attack others or the cosmic order. The reckoning with God, as this approach sees it, is based on "what you have been doing" and not necessarily on the accuracy of intellectual perceptions if they are not translated into positive behavior.

The Relationship between "Islam" and "Faith": A Paper Gradient in Commitment

In light of this expanded understanding of "Islam", the relationship between Islam and faith is seen as a relationship of paper hierarchy:

- **Islam (Basic Stage):** It is to enter the system of public peace, stop harm and aggression, and adhere to a minimum level of moral behavior. It serves as the basic rule

of civilized behavior. The Holy Verse "The Bedouins said, 'Believe,' Say, 'You have not believed,' but say 'Islam is ours,' and when faith enters into your hearts" (Al-Hujurat: 14) is explained here that the Arabs have achieved the apparent rank of "Islam" by refraining from aggression and joining the Muslim community, but they have not yet reached the rank of deep heartfelt "faith." Which translates into comprehensive trust and security.

- **Faith (the highest stage):** It is going beyond the mere cessation of harm to the stage of building trust with society, granting security and tranquility to others, and achieving deep heartfelt surrender to God. The believer is not only the one who does not hurt, but he is the one who becomes a source of trust and security, and the effects of faith in God and the Last Day are reflected in his behavior and morals.

Comparison to traditional understanding and extended assessment:

This expanded conception of "Islam" differs from the traditional understanding, which may limit it to specific pillars and rituals linked only to the Muhammadan message, without losing sight of the importance of this message as a conclusion and dominant.

- **Potential pros of this contemporary vision:**
  - **Inclusive and humane:** It offers a more comprehensive and humane vision, transcending narrow sectarian boundaries, and emphasizing the unity of the religious origin of humanity.
  - **Promoting universal values:** Promote the values of peace, coexistence and shared environmental and moral responsibility among all human beings.
  - **Platform for dialogue:** opens up prospects for dialogue between cultures and religions on a common ground of ethical behavior and the search for "good deeds".
  - **Innate rooting:** linking religion to common sense and to the cosmic order, making it more in harmony with reason and reality.
- **Potential challenges and problems and how to approach them:**
  - **Dilution of the specificity of the religious term "Islam":** It may be feared that the specificity of "Islam" as a religion approved by God for His faithful servants in the message of Muhammad (peace be upon him) may be diluted.
    - **Approach:** It can be asserted that this expanded understanding does not negate the specificity and pillars of Muhammadan law, but places it in its broader context as the fullest and most complete manifestation of the "one religion" that is Islam. Universal and innate Islam is the norm, and Muhammadan law is the culmination and final detail.
  - **"Uniting human beings with behavior regardless of faith" and its conflict with the centrality of faith for salvation:** He may see a conflict with texts that emphasize the centrality of faith in God and his monotheism as a prerequisite for survival.
    - **Approach:** The proposition does not eliminate faith in God, but rather makes it (with belief in the Last Day and good deeds) the essence of behavioral "Islam." Disagreement may be over the "level" of doctrinal details required for survival, emphasizing that "good deeds" stemming from a fundamental faith are the most

important criterion. God is not held accountable for misconception if one seeks good and does good.

- **Underestimating the importance of private rites and worship:** It may be understood as underestimating the importance of rituals if the focus is only on the general behavioral dimension.

- **Approach:** Rituals can be placed in their proper order as part of a "good deed" and a means to strengthen the relationship with God and purify the soul, without being the whole religion or leaving it (especially individual duties such as prayers for those who did not leave it out of ingratitude) is a way out of "Islam" in its broadest sense if the system of values and public morals is realized.

Conclusion: Towards an Integrated Understanding of Islam

Presenting the concept of "Islam" as a universal system, a religion for all prophets, and peaceful behavior based on good deeds represents a serious attempt to present a modern vision that interacts with the challenges of reality and seeks to promote common human values. This vision does not necessarily seek to destroy traditional understanding as much as to expand it and reconnect it to its broader linguistic and Qur'anic roots. The need to balance this expanded understanding with the specificity of the rituals and the detailed provisions of the Muhammadan message remains vital to maintaining the integrity of the doctrinal and legislative system of Islam. Realizing that the essence of religion and its ultimate goal is to achieve peace, justice and mercy on earth, is a true surrender to God, Lord of the Worlds.

18.10 The Sunnah of the Prophet between the "mission" and the "message": a look at authenticity and employment in contemporary thought

Introduction: Sunnah of the Prophet, Second Source and Re-reading

The purified Sunnah of the Prophet, with its words, deeds and reports, is the second source of legislation and understanding in Islam after the Holy Qur'an. The Sunnah has received great attention from the scholars of the Ummah throughout the ages, collecting, scrutinizing, explaining and deducting. However, contemporary Islamic thought, in its quest for renewal and interaction with the challenges of reality, is witnessing attempts to re-read the concept of the Sunnah and its role, and to put forward distinctions that may affect the understanding and employment of its authenticity.

Introducing "Intellectual Dialogue": Distinguishing between the Two Functions of the Prophet (peace and blessings of Allaah be upon him)

One of the most prominent contemporary propositions in this context is the one presented within the "intellectual dialogue" (as indicated in the attached texts), which proposes an important distinction between two basic functions of the Prophet (peace be upon him):

1. **Prophet "as an emissary" (special adjective): The** Prophet (peace and blessings of Allaah be upon him) is seen in this function as a person sent to his people (Arabs at the beginning of the da'wa) within a specific historical, geographical, and cultural context. Accordingly, some of his words and actions may be related to this capacity, and are aimed at addressing issues specific to that time and place, regulating the affairs of an emerging state, or dealing with certain customs and traditions.

2. **The Prophet "as a messenger" (general and universal adjective):** In this function, the Prophet (peace and blessings of Allaah be upon him) carries an eternal universal message, addressed to all humanity at all times and places. His words and deeds issued in this capacity bear the character of general legislation, universal principles, and permanent moral values that do not change with changing circumstances.

The effect of this distinction on the understanding of the authenticity of the Sunnah:

This distinction between the "envoy" and the "messenger" has direct implications for understanding the authenticity of some aspects of the Sunnah:

- **Sunnah of a universal missionary character: The** words and deeds issued by the Prophet (peace and blessings of Allaah be upon him) as a "messenger" are of binding and general authority for all Muslims of all ages. It embodies the fundamental principles and timeless values of Islam.

- **Sunnah of a special Baathist character: Words** and deeds issued by him as an "envoy" of a particular context may not be equally binding for every time and place. They may serve as prophetic jurisprudence for special circumstances, administrative organizations for a particular period, or applications of general principles in a specific reality. Understanding these aspects requires an awareness of the historical and social context in which they are presented, and may be used to inspire wisdom and methodology, not necessarily to apply them literally if circumstances change.

Compared to the traditional understanding of the Sunnah:

This argument differs from the prevailing traditional understanding, which tends to treat the Sunnah (once proven to be true) as a legislative source more generally, with internal debates among jurists about the connotations of prophetic acts (are they obligatory, mustahabb, or permissible?) and about allocating the year and restricting the absolute to the sunnah, but without this explicit distinction between the functions of "mission" and "message" as a basic criterion for authenticity.

Traditional scholars of fundamentalism have distinguished between the types of actions of the Prophet (peace be upon him), such as:

- **Acts by legislation and notification:** They are binding on the nation.

- **Judicial actions:** They are specific to the facts in which it was ruled.

- **Actions in the Imamate (such as managing the affairs of the state):** These are subject to the diligence of the guardian in order to achieve the interest.

- **Acts according to the human mountain:** These are not for legislation.

The "mission and mission" approach may intersect with some of these divisions, but it offers a broader framework for distinction.

The importance of this proposal and its caveats:

- **Importance in the context of renewal:**

  - This distinction opens the door to a more flexible understanding of the Sunnah, which can help deal with certain texts that may seem to contradict the requirements of the times or the general purposes of Sharia if understood literally and absolutely.

  - Contributes to focusing on the overall purposes of the prophetic message and the universal moral values brought by Islam.

  - It may help purify heritage from certain understandings or applications that were associated with certain historical circumstances and are no longer appropriate.

- **Caveats and challenges:**

  - **Difficulty of accurate distinguishing:** Who is qualified to determine which words and deeds were issued by the Prophet (peace and blessings of Allaah be upon him) as an "envoy" and which were issued in his capacity as "messenger"? What are the precise methodological criteria for this distinction?

  - **The danger of selectivity or "filtering" of the Sunnah:** This proposition, if not controlled by a strict scientific methodology, may lead to the selection of what corresponds to the whims or preconceived intellectual orientations, and the exclusion of parts of the Sunnah on the pretext that they are specific to the context of the "mission".

  - **The possibility of suspending fixed rulings:** Fear that this discrimination will be used as a pretext to disrupt fixed legal rulings on the grounds that they were specific to the time of the Prophet (peace and blessings of Allaah be upon him).

Conclusion:

The distinction between the functions of the Prophet (peace and blessings of Allaah be upon him) as an "envoy" and "messenger" is an interesting intellectual proposition, which carries with it possibilities for renewal in understanding the Sunnah of the Prophet and employing it in a manner commensurate with the challenges of the age and the purposes of Sharia. However, it requires careful scientific methodology and strict controls so as not to turn into a tool of selectivity or evasion. The ultimate goal remains to understand the Sunnah correctly, and to be inspired by its guidance in all aspects of life, while distinguishing between what is fixed and immortal. And what is related to certain circumstances and contexts.

18.11 Methodologies for Contemplating Between Academic Rigor and Self-Interpretation: A Critical Reading

Introduction: Curriculum is the Way of Truth

In our journey to explore the profound differences in understanding of key terms such as "faith," "Islam," and "Sunnah," "method" emerges as a decisive factor directly influencing the findings of thinkers and thinkers. Every current of thought, whether traditional or contemporary, claims to start from a specific methodology that it considers the most correct and capable of clarifying the meanings of the sacred texts. But the

urgent question arises: what is the nature of these methodologies? Do they all adhere to academic rigor and objectivity, or do some of them fall into the trap of subjective interpretation or selectivity?

The importance of methodology in understanding texts:

No serious reading of religious texts can do without a clear methodology. The method is the compass that guides the researcher, and the tools he uses in analysis and deduction. Without a method, the process of reflection is subject to personal passions, contradictory interpretations, and intellectual chaos. Therefore, we find that all parties conflicting in the understanding of "faith" – as presented in the previous sections – emphasize the importance of following a methodology, even if it differs in the details of this methodology and its evaluation of each other.

Glimpses of the methodologies presented:

1. **The methodology of the Firas Al-Munir Academy (as understood from its criticism of others and its implicit approach):**

- **Linguistic rigor:** Focusing on the precise semantics of words based on the origins of the Arabic language, and distinguishing between verbs and their derivatives (such as "safe" and "safe").
- **Comprehensive Qur'anic context:** Understanding a word or verse within its broader context in the Qur'an, and linking verses together.
- **Studying the contradictions of terminology:** understanding the meaning of the word by knowing its opposite (faith is the opposite of disbelief, security is the opposite of fear).
- **Documentation and reliance on reliable sources:** relying on reliable language dictionaries, and the sayings of scholars considered in interpretation and language.
- **Systematic criticism of other proposals:** Diagnosing what you see as methodological errors in the interpretations of other currents, such as "randomness", "lack of discipline", or "destruction of the meanings of the Qur'an".

2. **The methodology of the other current (Abdul Ghani bin Odeh, Khaled Al-Sayed Hassan, Youssef Abu Awwad - as understood from their proposals and Al-Munir's criticism of them):**

- **Focus on the root broadly:** start from the initial meanings of the root (such as "a-m-n" and "s-l-m") and generalize or derive new concepts from them.
- **Linking concepts together based on a common root or perceived semantic affinity:** such as linking "faith" to "security" directly, or linking "faith" to the meaning of "moving and generating" through the root of "m-n" (as Ben Odeh pointed out).
- **Direct reflection of the Qur'anic text to derive the "general concept" or "court verse" of the word:** then customize this concept based on the context of the different verses.

- **Focus on the "know-how" and "methodology" inherent in the Qur'an:** as Dr. Yusuf Abu Awad points out.

- **They may be accused by the other side of:** neglecting the nuances between linguistic structures, providing interpretations not supported by the general Qur'anic context, underestimating the importance of the considered interpretive heritage, or "confusing meanings" and "contradicting themselves."

Challenges facing any methodology that manages:

Whether the methodology is traditional or contemporary, it faces fundamental challenges that must be recognized as:

- **The danger of self-projection and personal whims:** the biggest challenge. How can a contemplator ensure that his preconception, ideological convictions, or even psychological desires do not fall on the text he contemplates? "Avoiding personal passions" is a noble goal, but achieving it requires constant critical self-awareness.

- **Dealing with traditional dictionaries and interpretive heritage:** This monumental heritage that represents the effort of centuries of scholars cannot be ignored. But how to deal with it is a point of contention. Do we take it for granted, or do we subject it to criticism and scrutiny in light of our contemporary understanding of language and text? Is it possible to "avoid relying on traditional dictionaries" entirely, as some propositions might imply suggest, or is it required to deal with them critically?

- **Lack of consensus on "academic rigor":** Each party claims to follow a rigorous methodology, but its findings may be diametrically contradictory. This suggests that the concept of "academic rigor" itself may be disputed in its definition, standards, and applications in the field of religious studies.

- **The influence of "colloquial language" or common understanding:** Some common or colloquial concepts may infiltrate the process of reflection, affecting the understanding of the original meaning of the Qur'anic term.

The importance of systematic mutual criticism:

In the midst of this diversity and difference, mutual systematic criticism acquires great importance. When each party highlights what it sees as weaknesses or systematic excesses in the other's argument, this – if done in a constructive scientific spirit – can contribute to:

- **Develop the same methodologies:** through awareness of potential gaps.

- **Purification of understanding from impurities:** whether subjective or cognitive.

- **Get closer to the most correct meaning of the text:** through cross-pollination of ideas and multiple angles of view.

Conclusion:

The issue of methodology in the contemplation of religious texts is central and extremely complex. A correct and deep understanding of concepts such as "faith" cannot be reached without a conscious and disciplined methodology. However, we must remain constantly aware of the challenges facing any methodology, and have the intellectual

humility that allows us to constantly review our tools and convictions. Constructive critical dialogue on the same methodologies is an integral part of the journey of searching for the truth in understanding the words of God and the Sunnah of His Messenger (peace be upon him). God bless him.

18.12 Towards a Balanced Conception of Faith: Gathering Threads and Foreseeing Prospects

Introduction: A journey into the depths of a pivotal concept

Over the past six divisions, we have embarked on a profound intellectual journey to explore the concept of 'faith' in its many dimensions, tracing the threads of the debate surrounding it in contemporary Islamic thought. We reviewed divergent perspectives, analyzed the linguistic and methodological underpinnings on which they were based, and highlighted the fundamental points of agreement and difference. Now, in this concluding section, we seek to synthesize these threads, present a balanced vision of the concept of faith, and foresee the future prospects for this important intellectual debate.

Summarizing the most prominent points of controversy and disagreement:

It has become clear from this journey that the disagreement over the concept of faith is mainly centered on the following points:

1. **The essential definition of faith:** is it essentially "the belief and belief of my heart" (as the Firas Al-Munir Academy sees it and the traditional understanding), or is it basically "practical behavior and grants of security and trust" (as Abdelghani Ben Odeh, Khaled al-Sayyid Hassan, and Youssef Abu Awad argue)?

2. **The relationship between belief and behavior:** Is behavior a necessary fruit and consequence of faith, or is behavior the primary definition of faith, and belief may be subordinate or of less importance?

3. **Linguistic and contemplative methodology:** Is the focus on the precise distinction between the different linguistic structures of the single root (such as "safe" and "secure") and their Qur'anic contexts, or is it starting from the general meaning of the root and expanding it to include direct behavioral applications as a definition of the term?

4. **The value of belief in the hereafter:** Is the belief of the heart a prerequisite for survival and judgment on the Day of Resurrection, or is reckoning limited to action and apparent behavior?

5. **Understanding Related Concepts:** How to Understand "Islam" and its Relationship to "Faith"? How is the Sunnah employed in light of these perceptions?

Towards a Balanced Conception of Faith: Clustering and Integration of Dimensions

In an attempt to overcome acute polarization and present a more comprehensive and balanced vision, it can be said that **faith is a complex and integrated entity, starting from the heart as conviction and certainty, and manifesting itself in the tongue as an acknowledgment and recognition, and necessarily yielding fruit in the limbs and**

society as an effective and influential practical and ethical behavior, seeking security, benefit and advancement.

This balanced concept seeks to accommodate the different dimensions highlighted by the discussions:

- **Cardiac doctrinal dimension (foundation and root): It** is not possible to imagine a true faith without the doctrinal foundation of believing with certainty in God, His angels, His books, His messengers, the Last Day and destiny. This is the premise that distinguishes the believer from others, and it is frequently emphasized in the Qur'anic and prophetic texts. This corresponds to the careful linguistic analysis of the verb "believe" in the Qur'an, **emphasizing that this belief, when investigated, is not blind submission but the product of reasoning and mental consideration, as evidenced by the defenders of This dimension in their response to the suspicions raised.**

- **The practical behavioral dimension (fruit and proof):** True faith cannot remain confined to the heart or just chant with the tongue. Rather, it must overflow the limbs with a strong behavior, and be reflected in the individual's dealings with himself, his society and the universe around him. In this context, the propositions of "transgressive faith", "granting security and trust" and "activating universal laws for benefit" acquire their importance, not as a basic definition of faith, but **as necessary fruits and conclusive evidence of the truth and firmness of the inner faith.**

- **Complementarity between the two dimensions: The** relationship between belief and behavior is not a relationship of separation or priority for one at the expense of the other absolutely, but rather a relationship of complementarity and inseparability. Heartfelt faith is the motive and engine of good behavior, and good behavior is the proof of the existence and validity of heartfelt faith. Just as a tree is known only by its fruits, so faith is known only by its practical effects.

- **Universality of faith:** Faith is not limited to individual devotional rites, but extends to all aspects of life. A true believer is one whose faith is a driving force for reform on earth, for spreading goodness, justice and security, and for contributing to the progress of his society and its civilizational advancement.

The importance of this balanced understanding:

Adopting this balanced understanding of the concept of faith carries with it many benefits, the most important of which are:

1. **Overcoming intellectual polarization:** contributes to bringing points of view closer and finding common ground between different currents, by recognizing the importance of both the doctrinal dimension and the behavioral dimension.

2. **Provide a more comprehensive and deeper understanding of faith:** liberates the concept from reductionism, whether it is a reduction in the doctrinal theoretical aspect only, or in the practical behavioral aspect only.

3. **Motivating the believer to be effective and positive:** This understanding pushes the believer to be not only the owner of a correct belief, but also the owner of a right behavior and a positive influence in his surroundings. It combines the salah of the inner and the salah of the zahir.

4. **Facing contemporary challenges:** In a world of ethical, social and environmental challenges, this integrated understanding of faith provides a framework within which believers can be part of the solution, by activating their faith in the service of humanity.

Foresight: A Call for Constructive Dialogue and Conscious Renewal

The intellectual debate over the concept of faith is not necessarily a negative phenomenon, but rather evidence of the vitality of Islamic thought and its constant quest to interact with the sacred text and understand it more deeply suited to the requirements of each age. What is required is that this dialogue continue in a constructive scientific spirit, adhering to solid research tools, diving into the subtleties of language and the origins of reasoning, as reflected in deep discussions about the meanings of nouns and attributes and their applications to the concept of faith, respecting diversity of opinions, and aiming to reach a deeper and more integrated understanding of the purposes and purposes of Sharia.

The renewal of understanding of our basic religious concepts, including the concept of faith, must be a conscious renewal that proceeds from the constants and principles of religion, takes advantage of the rich scientific heritage of our nation, and at the same time interacts with the realities and challenges of the times, without excess or negligence.

"...What is needed is that this dialogue continue in a constructive scientific spirit, adhering to solid research tools, and delves into the subtleties of language and the origins of inference, **such as the importance of distinguishing between verb transgressions in different prepositions and their impact on meaning, as reflected in deep discussions about "believe in it" and "believe in it", respect diversity** of opinions, and aim to reach a deeper and more integrated understanding of the purposes and purposes of Sharia."

In conclusion, we hope that this series of sections has shed some light on this important and complex topic, and that it has contributed to motivating the reader to further research and reflection, in order to reach an understanding of faith that combines the depth of belief and the transcendence of behavior, so that the true believer is a light to guide him and others.

19 TASBEEH IN ISLAM: FROM THE DEPTH OF HONOR TO THE PROSPECTS OF WORK AND LIFE

Series Introduction:

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings be upon the most honorable of the Messengers, our master Muhammad, his family and companions.

Praise, that light word that the tongues of believers chant and reverberate throughout the vast universe, is not just a passing word or a ritual performed routinely. It is a deep concept, a solemn worship, and an integrated way of life that connects the slave to his Creator, and regulates his relationship with himself and the world around him.

At a time when the pace of life is accelerating and concepts are intertwined, some may limit their understanding of praise to its purely verbal or devotional aspects, without diving into its intellectual depths and practical dimensions that make it a driving force towards righteousness and reform.

This series of articles aims to attempt to explore the essence of tasbeeh in Islam, drawing on interpretations and analyses from religious sources (extracted from a reference file). Together, we will seek to deconstruct this rich concept, moving from the basic linguistic meaning of tanzih to its various forms that are manifested in the Qur'an and in the life of the believer.

We will examine the complementary relationship between praise and praise, and how their combination is necessary to realize God's majesty and perfection. We will also delve into the practical dimension of praise, and how it is not just words of hesitation, but rather actions and behaviors that reflect on the reality of the individual and society.

We will stop at the word "Glory be to you" and its extraordinary connotations that indicate the absolute greatness of God and his transcendence of material laws. We will not lose sight of the importance of choosing the right times and adhering to the etiquette of praise to maximize its spiritual impact.

The purpose of this series is to provide a balanced and comprehensive understanding of praise, highlighting how this worship can truly be a way of life for the believer, guiding his thought, correcting his behavior, and illuminating his path towards pleasing God. We invite the reader to join us on this expedition, so that together we may draw from the help of this great worship that will increase our closeness to God and understanding of His religion.

In this series we will cover the following headings:

1. **The Fundamental Concept of Tasbeeh in Islam: Transcending Words**
2. **Exploring the Diverse Forms of Praise: Multiple Manifestations of a Single Cult**
3. **Praise and praise: a complementary relationship to the realization of God's majesty**
4. **The practical dimension of praise: from words to deeds**
5. **Understanding "Glory be to You": The Manifestation of God's Greatness and His Transgression of Laws**
6. **Timing and Etiquette: When and How to Swim to Maximize Spiritual Impact?**
7. **Towards** a Balanced and Comprehensive Understanding of Praise: A Way of Life for the Believer

THE FUNDAMENTAL CONCEPT OF TASBEEH IN ISLAM: TRANSCENDING WORDS

Tasbeeh is a word that is repeated on the tongues of Muslims and in their prayers, carrying with it deep meanings that go beyond simply uttering it. To understand the essence of tasbeeh in Islam, it is necessary to dive into its linguistic origins and Qur'anic connotations, to realize that it is not just verbal worship, but a state of awareness and awareness that is reflected in the believer's thought and behavior.

From linguistic distance to divine exaltation:

In the Arabic language, the root "Subh" carries the meaning of distancing and purification. They used this term to negate any unwanted adjective about someone, such as saying: "Glory be to so-and-so for doing such", i.e. he is far and free from it. As this concept moved into the religious and Qur'anic context, it acquired a higher and more solemn dimension. Tasbeeh in Islam basically means **the transcendence of Allah Almighty from every deficiency, defect and partner, and from any description that is not worthy of His lofty Self, His perfect deeds and His ideal attributes.**

The need for this exaltation would not have arisen had it not been for the fact that previous people, in the midst of their ignorance or delusion, attributed to God unworthy of Him, such as fatigue after creation, sleep, or taking a child or partner. Praise came as a clear and explicit declaration of God's innocence from all these misconceptions, and an affirmation of His uniqueness and absolute perfection.

Praise and the regular movement of the universe:

The meaning of tanzih in tasbeeh is related to the original linguistic meaning of "swimming". Swimming is a regular, streamlined, movement free from disturbance and disruption. Thus, when the arks are said to "swim" in their orbits, it means that they move according to a precise and regular divine order, which is not lacking or defective. In this way, when a believer praises his Lord, he not only describes himself and his actions as orderly and perfect, but also acknowledges that this whole universe, with all its creatures and movements, follows God's will and wisdom, bearing witness to his greatness and power. Praise is an acknowledgment that everything in the heavens and the earth, from the smallest atom to the largest galaxy, is in a perpetual state of "swimming", that is, submission and praise to the Almighty Creator.

"Subhan": a word that carries the energy of glorification:

The word "glorified" itself, one of the most prominent forms of praise, is not just a passing word. Sources indicate that it is a Qur'anic word that carries **a very high energy**, as it is one of the words that comes on the weight of "two actions" and often belongs to God, and carries the meaning of absolute and perfection. It is a word that expresses **exaltation and appreciation** for God Almighty. The mere utterance of it, while evoking its meaning, is an acknowledgment of God's greatness and integrity. It is a recognition that God's image and actions are free from any defect, and that everything that comes from Him is Absolute perfection.

Beyond just words:

Therefore, the fundamental concept of tasbeeh in Islam goes beyond just repeating words. It is:

1. **Heartfelt belief:** It starts from a firm belief in the uniqueness of God, His absolute perfection, and His removal from all that is not worthy of Him.

2. **Confession of my tongue:** manifested in the recitation of the various forms of praise, especially the word "glory", as a witness to this belief.

3. **Intellectual awareness:** It includes understanding the meaning of this transcendence, and recognizing that God is the masterminded Creator who is not resembled by any of His creatures.

4. **Emotional state:** It generates in the heart a glorification and reverence for God, and a sense of His power and greatness, which is manifested in His creation and system.

19.2 Exploring the Diverse Forms of Praise: Multiple Manifestations of a Single Cult

Having addressed the fundamental concept of praise as exaltation and glorification of God, we now move on to explore the various forms that this praise takes in the Qur'an and in the life of the believer. Praise is not a single static form, but a living worship manifested in multiple forms, each with its own context and deep significance, all of which ultimately pour into the sea of glorification and exaltation of the Creator.

The sources reveal several main types of praise, which vary according to the subject, the object (if any), and the context in which it is received:

1. **Tasbeeh Allah: Collective understanding and practical application of the Divine Will**

When it comes to human praise of God specifically, the sources emphasize two important aspects: **collectivism and practicality**.

- **Collective commitment:** An individual cannot achieve "praising God" alone, but rather an act that requires a community of believers. It is a sense of belonging to one nation that seeks to implement God's command.

- **Practical application of the divine will:** This type of praise is not just a male tongue, but a **voluntary behavioral commitment** by the chosen rational beings (humans) to the religious rites that God has required of them related to the state system and the cohesion of the believing community. This is mainly represented in:

  - **Holding congregational prayers in mosques:** It is a manifestation of unity and collective commitment.

  - **Zakat (taxes to the state):** which regulates the affairs of society and guarantees the rights of its members.

  - **Spreading awareness and cooperation:** Contributing to spreading awareness of the importance of these rituals and cooperating in their application is part of praising God.

This praise aims to achieve community cohesion and unity, and to implement God's will in relation to the earth on which human beings live. It is worth noting that everything in the heavens and the earth praises God, whether voluntarily (like human believers) or

involuntarily (compulsorily and automatically to irrational beings and matter that follows His precise divine order, such as the movement of cells in the body).

2. **Praise of our Lord (Tasbeeh Rabbana): an individual relationship and a course correction**

Unlike the collective "praise of God," "praise our Lord" is often an **individual initiative** of the believer. It follows from the sources that if tasbeeh is mentioned in the Qur'an without an explicit effect (e.g. "they praise" or "you praise"), it is often meant to "praise our Lord". This type of praise includes multiple aspects:

- **The Lord's removal from error in his relationship with his servants or in his system:** this is the basic meaning if no effect is mentioned. It is as if the believer says: O my Lord, do not make mistakes in your relationship with us, for your relationship with us is based on a precise system and you are infallible.
- **Repentance and Confession of Negligence:** "Praise our Lord" is closely related to repentance from error and recognition of personal negligence. Quranic examples of this include the saying of Yunus (peace be upon him) while in the belly of the whale: "Glory be to you, I was one of the oppressors", and the saying of the owners of Paradise after their regret: "Glory be to our Lord, we were unjust". Tasbeeh here implies an acknowledgment that the fault is from the servant, and that the Lord is free from injustice.
- **Correcting misconceptions:** "Praise our Lord" can include correcting misconceptions about a slave's relationship with his Lord, often as a reaction to the ideas of polytheists or previous nations that are offensive to the Lord. This is done by studying and disseminating ideas of revelation.
- **Meditation on cosmic and life systems:** It also includes contemplating the systems created by our Lord, and recognizing His wisdom and power through them.
- **Purification of the self of our Lord, His attributes and actions:** It is the general meaning of praise, which includes the removal of all imperfection and defect from the self of God, His attributes and actions.

3. **Tasbeeh of the Prophet: Honoring the Mission of Communicating Revelation**

This type of praise is concerned with the Prophet Muhammad (peace and blessings of Allaah be upon him) removing any mistake in **communicating the message of the Qur'an to people**. He is infallible in this aspect with the support of the Holy Spirit. This praise is done by studying the verses and miracles of the Qur'an that prove that it is from God, and studying its biography that confirms the truth of its prophecy. This type of praise is understood from verses that command believers to believe, ta'zir and reverence and praise Allah and His Messenger.

4. **Tasbeeh of the name of your Lord: glorifying Gabriel and his role**

Sources indicate that this type of praise, especially in phrases such as "Praise the name of your Lord Most High" or "Praise the name of your great Lord", is related **to the mention and exaltation of the name "Gabriel".** In this context, Gabriel is considered "your supreme Lord" compared to ordinary human lords (such as the king and head of the family). It includes the purification of his ability from the weakness attached to it by

the polytheists. This mission was initially directed exclusively at the Prophet Muhammad, and then passed on to the true contemplator of the Book of God.

5. **Cosmic swimming (Sibaaha): a regular movement that testifies to the Creator**

As noted earlier, the word "swimming" and "praise" have in common the linguistic root "praise". Swimming here means the regular, continuous and tireless movement of celestial bodies such as the sun and the moon in their orbits (closed paths), which is a movement free from imperfection or defect. This regular cosmic movement contributes to the preservation of the sky and the security and integrity of the universe. Praise differs from swimming in that praise is a description of this movement or actions of regularity and walking away from imperfection, or it is a conscious act and commitment to order, while swimming is the movement itself. "Sabhahat", "activists" and "naza'at" in the Qur'an are universal systems of action that establish two future systems.

6. **Praise be to our Lord (Tasbeeh bi-hamdi Rabbana): the coupling of honor with reform work**

This important type of praise combines the Lord's removal from error (praise) and doing what befits Him (action). In practice, this praise is closely linked to the concept **of "reform" on earth**, which is the antithesis of "corruption." This includes:

- **Avoid acts of corruption:** such as non-application of Sharia, denial of the Day of Judgment, manipulation of rights, harming people, harming the environment.
- **Practicing repair work:** such as removing causes of discord between people, repairing relationships, compensating losses, changing negative internal thoughts, biological reform such as medicine, and preserving the environment and the cosmic order.

This praise was obligatory for the Prophet Muhammad (peace be upon him) and is desirable for believers, especially religious scholars and preachers. It is practiced by ordinary believers when a mistake is made, with the intention of completely reversing it, repairing it, and removing its traces.
Angels also praise their Lord, which means that they maintain cosmic laws and fix any defects that occur to them to achieve balance, and this work is linked to the divine throne. Because angels are neither good nor sinful, praising their Lord may be considered "incomplete" in terms of not correcting their own error, and they compensate for this by asking forgiveness for believers.

7. **Tasbeeh bi-hamdi Allah: Acknowledgment of submission to the divine supernatural order**

This type is different from "praising our Lord." It is about **God's cosmic order based on the supernatural** that humans cannot study, perceive, or interact with (no integration, no repair, no vandalism, no learning). For example, the praise of thunder with praise to God, and hearing it is aimed at fearing God more than being a studyable phenomenon. Even angels are not qualified for this kind of praise, as it concerns the supernatural and beyond human comprehension and control.

This multiplicity of forms of praise reflects the universality of this worship and its ability to surround the life of the believer in all its aspects, linking him to his Creator and the universe around him, and to the moral and social order that should prevail.

19.3 PRAISE AND PRAISE: A COMPLEMENTARY RELATIONSHIP TO THE REALIZATION OF GOD'S MAJESTY

Having explored the fundamental concept of praise and its various forms, we arrive at a pivotal point in understanding this great worship, which is its close relationship to "praise". In the Holy Qur'an, we often find a conjunction between praise and praise, as in the saying: "Praise be to your Lord" or "Praise be to their Lord". This conjunction is not merely a linguistic coincidence, but carries with it profound connotations that reveal the integrity necessary for the realization of God's true destiny.

Praise: Purification of imperfection, and praise: description of perfection

To understand this complementary relationship, we must return to the basic meanings of both praise and praise:

- **Praise:** As mentioned above, it is in essence **God's transcendence of all imperfections, defects and partners**, and of all that is not worthy of His lofty self, His deeds and attributes. It is the removal of all blemish and imperfection from the divine arena of Jerusalem.

- **Al-Hamad:** As for Al-Hamad, it is **the description of Al-Mahmud with the qualities of absolute perfection, love and glorification**. It is only right, that is, of true merit of these qualities. Absolute perfection is deserved only by God Almighty. When we praise God, we describe Him as the perfection of knowledge, the perfection of power, the perfection of creation, the perfection of justice, the perfection of mercy, and other attributes of majesty and beauty.

Why pairing? A necessity of knowledge and perfection in remembrance

Sufficiency in praise alone, that is, merely negating imperfections, may not be enough to truly know God and fully recognize His greatness. Purification negates what is not appropriate, but it does not necessarily prove what is appropriate. Here comes the turn of praise to complete the picture.

- **Proving the Qualities of Perfection:** By adding praise to praise, we not only negate the imperfection of God, but we **prove to Him all the attributes of absolute perfection**. This proof opens up wider horizons for the servant to realize the majesty and majesty of God.

- **Perfection in remembrance and appreciation:** When the tanzih (praise) is combined with the proof of perfection (praise), the servant's remembrance of his Lord and appreciation of him are completed in a manner befitting his majesty. The male becomes more comprehensive and deep, and expresses a deeper understanding of the divine.

- **Cognitive necessity:** Sources indicate that the need for praise arose to remove God from the incomplete descriptions attributed to Him by some of the previous nations. Praise is necessary to demonstrate God's perfection, which human minds may not fully grasp on their own. Combining them presents a balanced and correct picture.

Praise as a divine system and way of creation:

Some sources go beyond merely verbally describing praise, seeing it **as a stand-alone system** or **God's way of creation**. This is evidenced by verses such as: "If you ask them

who created the heavens and the earth, they may say Allah, say praise be to Allah." It is as if praise is the law or system that governs this creation and shows the perfection of its maker. "Creation" is understood here as "removing things from their original essence and changing their control and control", and this output and payment is carried out according to the "method of praise", which requires observing the laws and laws governing the universe. "Praise be to God" means that this praise, in this universal sense, belongs to God and belongs to Him.

Praise be to our Lord: a practical embodiment of integration

This complementarity is clearly manifested in the concept of "praise by the praise of our Lord". This kind of praise, as we have seen, is not limited to removing the Lord from error, but also involves **doing what is appropriate for Him, which is to fix the defect and put everything back on track**. It is a practical embodiment of the complementarity between purification (the Lord's removal from having a defective system or being the source of the defect) and praise (taking positive actions that reflect the perfection of the divine order and contribute to its maintenance). When man praises his Lord, he removes his Lord from error and attributes the error to himself or to the chosen creatures that destroy God's system, and then he does the act of praise, that is, to repair that defect.

Conclusion:

The relationship between praise and praise is organic and complementary. Praise purifies the divine image from impurities and imperfections, and praise adorns it with the attributes of perfection and majesty. In conjunction with them, the slave elevates his knowledge of his Lord, and his remembrance becomes more profound and comprehensive, and this is reflected in his understanding of the universe and his behavior in life, especially when this conjunction is embodied in a reform work aimed at applying the "method of praise" that God intended for his creation.

19.4 THE PRACTICAL DIMENSION OF PRAISE: FROM WORDS TO DEEDS

After reviewing the essential concept of praise, its various forms, and its complementary relationship to praise, we now reach a vital dimension that moves praise from the realm of heartfelt belief and linguistic remembrance to the space **of work, behavior and life practice**. Tasbeeh in Islam is not just a theoretical philosophy or repeating words, but a profound concept that aims to be translated into a concrete practical reality in the life of the individual, society and the universe.

Reform as a Praiseworthy Behavior: Embodying "Praise be to Our Lord"

One of the most prominent manifestations of the practical dimension of praise is the concept **of "praise by the praise of our Lord".** As we explained earlier, this kind of praise is not limited to removing the Lord from error, but extends to **doing what is appropriate for Him, which is to fix the defect and get everything back on track**. This "reform" is the essence of work, and it is the antithesis of "corruption on earth".

- **Repair tasks:** This repair includes multiple aspects of life:

  - **Social reform:** such as removing the causes of discord between people, seeking to make them friendly and loving, and repairing the relationship between the disputants.

- **Personal reform:** such as removing the effects of bad deeds, whether by material compensation or by changing inner thoughts and self-improvement, and this may even include moving to another community to start a new page if necessary. This is closely related to repentance, for those who do evil in ignorance and then repent, must also repair what they have destroyed.

- **Biological and physical reform:** such as the study of real medicine to help cure people's physical illnesses, or the reactivation of disrupted material things, such as God's nullification of the work of sorcerers.

- **Cosmic and environmental reform:** such as preserving cosmic and life systems, avoiding corruption in them, and preserving the environment to the maximum extent possible, even with simple actions such as extinguishing embers that cause harmful smoke.

The Prophet Muhammad (peace and blessings of Allaah be upon him) was constantly practicing this practical praise, carrying out the tasks of reform, and this was part of his praise by praising his Lord. This practical behavior is what believers, especially scholars and preachers, are asked to emulate.

Praise of different beings: work and order

The practical dimension of praise is not limited to human beings, but includes all beings, each according to his nature and assignment:

- **Believing human beings:** praise God by choice, by adhering to collective religious rites that organize and consolidate society (such as praising God), through individual initiatives to repent, correct concepts and meditate (such as praising our Lord), and by actively engaging in reform and anti-corruption work (praise of our Lord).

- **Angels:** She praises her Lord and exalts him from error in his management, and praises her Lord by constantly maintaining cosmic laws and correcting any defect that occurs to achieve cosmic and environmental balance. The work of angels in maintaining cosmic order and maintaining the divine throne is practical praise. Because they are neither good nor sinful, they ask forgiveness for believers to compensate for the "deficiency" in their praise in terms of their inability to repair a self-inflicted mistake they did not commit.

- **Other beings (non-rational and matter):** Everything in the heavens and the earth, from irrational beings to deaf matter, praises God or praises Him compulsorily and spontaneously. This is done through their careful and regular conduct in accordance with the system and laws that God has deposited in them. The movement of the spheres, the functioning of cells in the body, and every cosmic phenomenon that proceeds regularly, are in fact practical praise that testifies to the power and wisdom of the Creator.

Praise as an Application of the Divine Will:

In essence, the "praise of God" by human beings, when it is collective and voluntary, is **their application of His will in relation specifically to the land on which they live**. This application requires an understanding of this will (through reflection, reflection and diligence), and then translating this understanding into practical behavior aimed at achieving what God wanted in terms of goodness, goodness and cohesion for society.

Prostration as a meditative and praiseworthy act:

Even prostration, which is one of the pillars of prayer, can carry a practical and contemplative dimension that goes beyond mere physical movement. The adoration of the angels to Adam was interpreted as a reflection on the courses of action, and our prostration as human beings can be a reflection on the courses of action of the cosmic and daily life systems created by our Lord. This meditation, which is a kind of "adoration of our Lord", is different from prostration in prayer, but it has the same meaning as practical praise through the awareness of the divine order.

Conclusion:

Tasbeeh in Islam is not just an inner feeling or a phrase to be said, but a call to action and action. It extends from God's purification in heart and tongue to the relentless pursuit of self, society, and the environment, and adherence to the divine order that governs the universe. Unless translated into deeds, words fall short of the full meaning of praise. A believer who understands this practical dimension transforms his entire life into permanent praise, in his worship, in his dealings, and in his quest to populate the earth and achieve God's pleasure.

19.5 Understanding "Glory be to You": The Manifestation of God's Greatness and His Transgression of Laws

In the course of our exploration of the multiple dimensions of praise, the word "Subhan" and its derivatives, and in particular the direct interlocutor "Subhanak", emerge as a key word with exceptional connotations that go beyond mere general exaltation. Understanding the deep meaning of "Subhanak" opens a window for the believer to realize God's absolute greatness and power beyond all limited human law and reasoning.

"Glory be to you": You are above the law, higher than every circumstance

Sources strongly suggest that the word "glory", when addressed directly to God, carries a deeper and more energetic meaning than simply removing him from imperfections. It means:

- **"You are above the law":** that is, God Almighty is not subject to the laws He Himself created to govern the universe and creatures, but He is the author and dominator of these laws.
- **"You are above the law":** No system or law, no matter how strict or inevitable it may seem, can limit God's power or will.
- **"You are not subject to your law":** while creatures are conducted according to the cosmic laws in which God has deposited them, God Himself is not bound by them, and He can break them whenever and however He wants.
- **"You are higher than any circumstance, too great to be confined to a time or place":** no matter how compelling circumstances or material reasons point to a particular result, God's power transcends all of that.

This understanding of "glory" makes it a **word of very high energy**, used by the "conscious" – those who have realized this profound truth about the divine – in situations where natural laws or human logic seem powerless or indicate impossibility.

Qur'anic contexts that illustrate the meaning of "Glory be to you":

This profound meaning of "Subhanak" is manifested in several central Qur'anic positions:

1. **The story of Yunus (peace be upon him) in the belly of the whale:** When Yunus found himself in three darknesses, where all biological and physical laws required his inevitable doom, his prayer was: "There is no God but You, **Glory be to You,** for I was one of the oppressors." Here, "Glory be to you" was not just a transcendence, but an acknowledgment that God is higher than the laws of the whale, its stomach and its juice, and that He is the one who set this law and is able to transcend it. This confession of "high energy" was one of the reasons for his survival, as if he had exploited the "highest law", which is that God Above any law he has established.

2. **Moses (peace be upon him) asked to see God:** When Moses asked his Lord to see Him, and was shocked after God's transfiguration of the mountain, he said: "I repent to you, and I am the first of the believers" after realizing that God is too high to see by sight or materially aware of the limited laws of the world. In other contexts, prophets used "glory" to acknowledge that God is too high to fully grasp His being.

3. **The angels said when Adam's succession:** In the beginning, the angels acted with their logic and laws that saw that man's succession on earth would lead to corruption and bloodshed. But when God taught Adam all the names and then prophesied them, and the angels were unable to do so, they said: "**Glory be to you,** we have no knowledge except what you have taught us, for you are the wise knower." Here, the Almighty was their realization that God is above their limited logic, and that His knowledge and wisdom in managing the universe are beyond their understanding.

4. **When asked about taking Jesus and his mother as gods, Jesus (peace be upon him) said:** When Allah asks Jesus on the Day of Resurrection: "Did you say to the people, 'Take me and my mother as two gods apart from Allah?'" Jesus answers: "**Glory be to you,** I cannot say what I do not rightly have." Here "Glory be to you" is a transcendence of God from being associated with Him, and an acknowledgment that Jesus, as a creature, cannot claim what He does not rightly have, and that God is too high to have a partner.

5. **When those with preponderant minds think about the** creation of the heavens and the earth, they say: "Our Lord, you did not create this in vain, **Glory be to You,** so we will suffer the torment of fire." "Glory be to you" here denies that God created something in vain or without purpose, emphasizing His wisdom that transcends the outward.

6. **The supplication of the people of Paradise: The** supplication of the people of Paradise is "**Glory be to you**, O Allah, and greet them with peace, and the last of their prayers is that praise be to Allah, Lord of the Worlds." This indicates that this word is mentioned by the people of Paradise, which confirms its high energy and status.

7. **When riding transport:** It is prescribed for the believers when riding to say: "**Glory** be to Him who mocked us and for whom we were not horned." This statement is a removal of God from the need for what human beings need to move, as it is too great to

be confined to time and place, and does not need anything to transmit. It is also an acknowledgment that harnessing these things was not by human power alone.

The practical application of the meaning of "Glory be to you": a faith that goes beyond the ordinary

Understanding this profound meaning of "Glory be to You" is not just theoretical knowledge, but has practical applications in the life of the believer:

- **Belief in God's omnipotence:** It helps the believer to believe that God is able to transcend all the limited circumstances and laws that He Himself sets in His creation. If the laws of medicine say that it is impossible to cure a disease, or to conceive a woman at a certain age, then to say "Glory be to You" means: "Lord, you are higher than these laws, you wrote me healing or offspring, it will happen even if it violates all expectations."

- **Breaking out of the constraints of time and space:** Understanding "glory" may help to feel conscious in the state of "God is time" (the temporary), where man transcends the physical constraints of time and space.

Conclusion:

The word "Glory be to you", when understood in its depth, is a proclamation of the believer's awareness of the absolute greatness of God, which is manifested in the fact that he is above all law, higher than every circumstance, and not subject to the judgment of his creatures. It is the word of the conscious who realize that human logic and natural laws, important as they are in understanding the order of the universe, are not the ultimate limit of God's power and will. It is a call to faith that goes beyond the ordinary, and opens the heart to absolute confidence in the power of the Creator, who is not incapacitated by anything on earth. In the sky.

19.6 Timing and Etiquette: When and How to Swim to Maximize Spiritual Impact?

After we have deepened the understanding of the essence of praise and its various forms and its relationship to praise and its practical dimension, and we have understood the special significance of the word "Glory be to you", an important question arises: Are there certain times or special etiquette that help to maximize the spiritual impact of praise? Qur'anic sources and prophetic directives indicate that choosing the right time and place, while evoking the heart and intention, plays an important role in making praise more influential and profound in the life of the believer.

Favorite times for praise: moments of connection and concentration

Although remembrance and praise of God is required at all times, there are times that have been singled out for more credit and emphasis, because of the clarity of mind, tenderness of heart and closeness to God:

1. **The reel and the authentic (tomorrow and the originals): the beginning and end of the day**

- The Qur'an often commands praise in these times: "Praise Him with dignity and authenticity", "Glory be to Allah when you touch and when you become".
- **Al-Bakra (Al-Ghaddu):** It is the beginning of the day, and includes the time of Fajr prayer. Praise at this time gives the believer the beginning of his day spiritual strength and blessing.
- **Al-Asal:** It is the end of the day, and includes the time of the Asr and Maghrib prayers. Praise at this time with which the believer concludes his day with gratitude and repentance.
- Sources indicate that "praise of God" in particular, which is associated with collective rituals, is often associated with these times that correspond to the times of the main prayers such as Fajr and Maghrib.

2. **Ashi and Firstborn: Times of Praise of the Prophets and Believers**

- "Ashi" is the end of the day to the darkness of the night, and "firstborn" is the beginning of the day.
- "Praise be to our Lord" was one of the guidance of the Prophet Muhammad (peace and blessings of Allaah be upon him) in these times, as were the prophets before him such as David and Zachariah (peace be upon them).
- These times, including the stillness and transition between night and day, help to concentrate and meditate.

3. **Before sunrise and before sunset:**

- These are specific times of praise for the Lord, associated with patience with harm and preoccupation with self-development and fixing defects.

4. **At night and at the ends of the day, and in the adbar of prostration:**

- Night, especially in times of magic and tranquility, is a great time to be alone with God, praise and supplication.
- The ends of the day (its beginning and end) are also blessed times.
- The prostration of prostration, i.e. after the completion of the prayer, is a place where it is mustahabb to dhikr and praise.

5. **The state of "the unnecessary": times of spiritual manifestation**

- Some sources indicate that these mentioned times (especially the reel and the original) are described as "contracted" or "highly concentrated". It is believed that these states may help a Christian break out of the constraints of material time and enter a deeper state of consciousness called "Allah Zaman" or "Elazam", in which spiritual contact with God is more powerful and manifested.

Etiquette of Praise: Presence of the Heart and Evoking Meaning

It's not just about choosing the time, it's about how the praise is performed:

1. **Presence of the heart and sincere intention:** Praise is not just a wording of words, it must come from a present heart, sensing the greatness of God, and intending to draw closer to Him.

2. **Invoking meanings:** When praise, the believer should evoke the meanings of exaltation, exaltation and perfection that are implied by the different words of praise.

3. **Contemplation and reflection:** Praise can be accompanied by reflection on God's cosmic and psychological signs, and in His greatness and power, which increases its impact.

4. **Reverence and tranquility: It** is desirable for the believer to be in a state of reverence and tranquility during praise, away from distractions.

5. **Increasing praise:** Remembrance of God in general, and praise in particular, is one of the acts of worship that it is desirable to increase because of its great virtue.

6. **Practical praise:** As mentioned above, verbal praise is inseparable from practical praise. Abiding by God's commands, avoiding His prohibitions, and striving for reform is one of the greatest and essential etiquettes of praise.

Special occasions for praise:

In addition to general times, there are certain occasions and circumstances in which praise is especially prescribed:

- **When riding transport:** by saying, "Glory be to Him who mocked us for this, and we were not horned to him."

- **When seeing people entering the religion of Allah in droves:** (specific to the Prophet (peace and blessings of Allaah be upon him), and is accompanied by seeking forgiveness).

- **Upon hearing the thunder:** (Praise be to God, related to the fear of God's supernatural order).

- **When needed or feeling weak before seemingly inevitable laws:** by using "glory" to evoke God's transcendental power.

- **When committing a mistake or feeling negligent:** (praising our Lord, coupled with repentance and seeking forgiveness).

Conclusion:

Choosing virtuous times for praise, while adhering to his etiquette of presence of the heart, evoking meanings and reverence, helps the believer to deepen his connection with his Lord and achieve the desired spiritual impact from this great worship. Praise in these moments is no longer just a duty performed, but a rich spiritual experience, in which the linguistic remembrance is mixed with heartfelt awareness and intellectual meditation, leading to greater closeness to God and a deeper understanding of His majesty and perfection.

19.7 Towards a Balanced and Comprehensive Understanding of Praise: A Way of Life for the Believer

After our journey of exploring the core concept of praise, its multifacet, its close relationship to praise, the practical dimension it embodies, and the deep meanings of the word "Subhanak", passing through the times and etiquette of this solemn worship, we now arrive at trying to build a balanced and comprehensive understanding. Tasbeeh in Islam is not just one aspect of worship, but rather an integrated system, a way of life that guides the believer in his relationship with his Creator, himself, and the universe around him.

Praise: an integrated system that combines words, thought and action

By reviewing the multiple aspects of praise in the sources, it is clear that it is not worship limited to one aspect or another, but rather harmoniously combines between:

1. **Doctrinal and intellectual dimension:**

- **The essence of purification:** Tasbeeh begins from the heartfelt and intellectual acknowledgment of the transcendence of God Almighty from every deficiency, defect and partner, and from everything that is not worthy of His lofty self, deeds and attributes. This is the foundation on which praise can only be done.
- **Proof of perfection (in conjunction with praise):** Praise is not satisfied with negating shortcomings, but is integrated with praise to prove the qualities of absolute perfection of God, deepening knowledge of Him and glorifying Him.
- **Understanding "Subhanak" (God is above the law):** Realizing that God's power transcends all laws and material circumstances, generating absolute certainty and trust.
- **Correction of concepts:** Tasbeeh (especially "praise of our Lord") includes reviewing and correcting misconceptions about God and His relationship with His servants.

2. **Practical and behavioral dimension:**

- **Applying God's will in building society (praising God):** It is manifested in commitment to collective rituals such as congregational prayer and the payment of zakat, with the aim of building a cohesive believing society.
- **Reform and Resistance to Corruption (Praise be to our Lord):** Actively contributing to the preservation of cosmic order and reform on earth, whether on a personal, social or environmental level, is an integral part of praise.
- **Commitment to the cosmic and human order:** the realization that everything in the universe, from rational beings to irrational beings, praises God by following His divine order, whether voluntarily (for believing humans) or forcibly (for other creatures).

3. **Spiritual and personal dimension:**

- **Repentance and Confession of Negligence (Praise of Our Lord):** Tasbeeh as an individual act that expresses the slave's remorse and desire to return to God and correct his course.

- **Meditation and contemplation (cosmic prostration):** Contemplating the signs of God in the universe and in the soul, and recognizing His greatness and power through them, is a form of profound praise.

- **Evoking God's greatness and transgression of laws:** Feeling God's absolute and limitless greatness, especially when using the "glorified" formula.

- **Connection and purification of the Prophet:** Understanding the role of the Prophet (peace and blessings of Allaah be upon him) in communicating the message and removing him from any mistake in this aspect.

4. **Commitment to timing and etiquette:**

- The choice of virtuous times of praise, the presence of the heart, the invocation of meaning, and reverence all contribute to deepening the spiritual impact of this worship.

Praise as a way of life:

When these dimensions are integrated, praise is no longer just words repeated at certain times, but becomes **a holistic way of life** that guides the believer in all aspects of his life:

- **In his relationship with God: a** relationship based on honor and exaltation, praise and thanksgiving, absolute trust, and the constant pursuit of his pleasures.

- **In relation to himself: a** relationship based on revision and repentance, the pursuit of reform and spiritual and moral development.

- **In its relationship with society: a** relationship based on cooperation on righteousness and piety, striving to achieve cohesion and unity, and contributing to building a good society.

- **In relation to the universe: a** relationship based on contemplation and respect, preservation of the environment and the cosmic order, and the realization that everything in it bears witness to the greatness of the Creator.

Final conclusion:

A balanced and comprehensive understanding of praise reveals a dynamic and active cult, going beyond verbal stillness to practical movement, from individual reflection to collective responsibility. It is a constant invitation to the believer to live in a state of constant awareness of the greatness of his Creator, and to translate this awareness into righteous behavior and good deeds by which to populate the earth and achieve the end of his existence. Praise, in this sense, is the pulse of living faith in the heart of the believer, and a light that illuminates the paths of life towards pleasing God and winning his paradise.

We have thus completed the series of articles that aim to provide a comprehensive and balanced view of the concept of praise based on the sources analyzed. I hope these articles have fulfilled the purpose and provided the desired benefit.

20 SERIES "FASTING"

20.1 INTRODUCTION - FASTING: IS IT JUST ABSTINENCE FROM FOOD AND DRINK?

Title: Fasting: Beyond Abstinence from Food and Drink

Introduction:

- Attention-grabbing editorial:
  - "Fasting... This word that resonates with us every year, carrying with it memories of the holy month, and the atmosphere of worship and spirituality. But have we ever thought about what fasting really means? Is it just abstinence from food and drink for specific hours? Or does it have deeper and more comprehensive dimensions?"
- Common definition of fasting and its effect:
  - "The concept of fasting has always been associated with abstaining from food, drink and sexual intercourse from dawn to sunset, especially during the month of Ramadan. This understanding, though outwardly correct, reduces this great cult to its physical aspect only."
  - "This limited understanding of fasting may lead to the omission of other, more important aspects, and may turn this worship into a mere formal ritual devoid of true spirit and meaning."
- Chain Objective:
  - "In this series of places, we invite you to a thoughtful and contemplative journey into the verses of fasting in the Holy Qur'an, to discover together new dimensions of this worship, and to elevate our understanding of it from mere abstinence from sensory fasts to a comprehensive and integrated way of life."
  - "We will seek to provide a renewed vision of fasting, based on a deep understanding of the Qur'anic text, and drawing inspiration from its spiritual and moral meanings."

The problem of traditional understanding:

- Presentation of traditional understanding in detail:
  - "The traditional understanding of fasting focuses on the physical aspect, considering it as abstinence from eating, drinking and having sexual intercourse from dawn to sunset. This understanding is based on a literal interpretation of some Qur'anic verses and some hadiths."
  - "This understanding, although jurisprudential correct, does not cover all aspects of fasting, nor does it answer all the questions that may arise about it."
- Raise pivotal questions:
  - "Is fasting just abstinence from food and drink? Where is the spiritual and moral aspect of this worship?"

- "What is 'piety' that is the end of fasting, as it says in the Almighty: 'O you who believe, fasting is written upon you as it was written on those before you, that you may be pious' (al-Baqarah: 183)? Is piety achieved by simply abstaining from sensory fungi?"
- "If fasting is just abstinence from food and drink, how can someone who lives in areas where the day or night is very prolonged, or even the day or night lasts for months?"
- "What is the definition of a disease that permits mushrooms? Is it only physical illness? And what about mental illness?"

"Does the definition of disease apply to menstruation and postpartum, and does it apply to people with chronic diseases?"

- Arousing critical thinking:
  - "These and other questions invite us to reconsider our traditional understanding of fasting, and to seek deeper and more comprehensive meanings of this worship."
  - "We should not be satisfied with superficial interpretations, but seek to understand the essence and true wisdom of fasting."

Seeds of new understanding:

- Initial indication of the presence of broader meanings:
  - "The Holy Qur'an, the eternal book of God, carries with it treasures of meaning and wisdom, inexhaustible with the passage of time. The verses of fasting, like other verses of the Qur'an, carry deeper and more comprehensive dimensions than it might seem at first glance."
  - "By reflecting on these verses, we can discover that fasting is not just abstinence from food and drink, but a way of life, a way of thinking, and a way to elevate the soul and spirit."
- Emphasizing the importance of reflection:
  - "Contemplation in the Holy Quran is the key to correct understanding. It is a process of deep reflection, reflection on the meanings of verses, and trying to relate them to reality and life."
  - "By reflecting on the verses of fasting, we can reach a deeper understanding of this worship, and discover its spiritual and moral dimensions."

Conclusion:

- Invite the reader to join the journey:
  - "In the coming places, we will embark together on a journey of reflection on the verses of fasting, with the help of God Almighty, and armed with reason and critical thought."
  - "We will seek to understand fasting as a way of life, as a tool to draw closer to God, to purify and purify the soul."
- Thrill for the following topic:
  - "In the next topic, we will discuss the difference between 'fasting' and 'fasting' in the Qur'an, and we will discover that each has its own meaning and unique connotation."
  - "Then we will review the verses of fasting in Surat Al-Baqarah, and we will provide a new interpretation of the Qur'anic terms related to fasting, such as 'a few days', 'sick or on travel', 'ransom for poor food', and others."

- "We will delve into the verse of fasting (187) of Surat Al-Baqarah, and we will reveal the secrets of contemplation that this verse holds."
- "We will also deal with other related verses, such as verse 188 and verse 189.
- "Finally, we will address verse (35) of Surat Al-Ahzab, "
- "Be with us on this fun and informative journey, learning together how to make fasting a deep and moving spiritual and intellectual experience."

20.2 Types of fasting in the Qur'an: fasting and fasting

Introduction: Fasting and Fasting: A Qur'anic Dualism that Reveals the Dimensions of Contemplation

Fasting (in the special sense):

- Linguistic and idiomatic definition (with emphasis on specificity):
  - "Fasting in the language is absolute constipation. But in Qur'anic terminology, as the extrapolation of manuscripts shows, fasting (in the special sense) is abstinence from *a specific act*, and this abstinence is circumstantial and temporary."
- Examples from the Qur'an:
  - Mary's Fast from Speech:
    - "The Almighty said: 'Either you see any of the human beings, say that I have made a vow to the Most Merciful *to fast,* and I will not speak today to anyone' (Maryam: 26)."
    - "Fasting here is limited to abstinence from speaking, and it is temporary (today)."
- Properties:
  - **Specific to a specific action:** Fasting is an abstention from a specific action (such as speaking in the previous example).
  - **Temporary and circumstantial:** linked to a specific time and place.
  - It may be a vow or a mandate.

Fasting (in the general sense):

- Linguistic and idiomatic definition (with emphasis on comprehensiveness):
  - "Fasting, as it appears where it appears in Qur'anic manuscripts, carries a broader and more comprehensive meaning. It refers to abstinence, which includes two basic aspects:"
    - **Traditional aspect:** abstinence from food and drink (sensory mycobacteria).
    - **The contemplative aspect:** refraining from speaking about religion and the Qur'an until after deep reflection.
  - "Fasting is a state of consciousness and awareness, which goes beyond mere physical abstinence."
- Evidence from the Qur'an:
  - "The Almighty said: 'O you who believe, fasting is written upon you as it was written on those before you, that you may be pious' (al-Baqarah: 183)."
  - "This verse mandates *fasting*, and it includes abstaining: from the sensual fasts, and from haste to speak about religion."
- Objective:

- "The goal of fasting is to attain piety through contemplation of the Qur'an. Piety is not merely the result of abstinence from food, but a state of consciousness that arises from correct understanding."

- Properties:
  - It is obligatory for believers.
  - It is associated with reflection and deep understanding.
  - Continuous rather than temporary (meaning it is a continuous state of consciousness, albeit temporary abstinence from food and drink).
  - Includes refraining from sensory mycobacteria

Comparison of fasting and fasting (with emphasis on abstinence from food):

Property	Fasting (in the special sense)	Fasting (in the general sense)
Range	Specific to a specific action (not necessarily eating and drinking)	More comprehensive: includes abstaining from food and drink and talking about religion without forethought
Time	Temporary and circumstantial	Continuous (as a state of consciousness), albeit temporary abstinence
Nature	It may be a vow or a mandate	Obligatory
Goal	Refraining from a specific action	Reaching piety through reflection
Abstain from food	Not necessarily included	**Included** as an essential part
Examples	Mary's fast from speaking	Abstaining from food and drink and talking about religion without forethought (in Ramadan and elsewhere)

Conclusion:

- Summarize the most important differences (with an emphasis on the position of eating and drinking):
  - "'Fasting' and 'fasting' are not synonymous. Fasting is a specific and temporary abstinence, while fasting is more comprehensive, and includes abstaining from food and drink *as an essential part of it*, in addition to refraining from speaking about religion without forethought."
- Emphasize the importance of correct understanding (with reference to manuscripts):
  - "Understanding this difference, going back to authentic Qur'anic painting, is key to a deeper understanding of the verses of fasting."
- Thrill for the next section:

- "In the next topic, we will begin the journey of reflection on the verses of fasting in Surat Al-Baqarah, enlightened by this new understanding."

Additives:

- It can be added that the word "fasting" (as it appears in the manuscript) may have a meaning close to "fasting" (in the general sense), i.e. it may include abstaining from eating and drinking.
- It can be emphasized that abstaining from eating and drinking is *a means* to a higher end, which is contemplation and piety.

20.3 Fasting as a method of Quranic reflection (Part One)

Title: "A Few Days" and "Sick or on Travel": Keys to Contemplation in the Verses of Fasting (1)

Introduction:

- "Having revealed the subtle difference between 'fasting' and 'fasting' in the Qur'an, using ancient Qur'anic manuscripts, we now enter the heart of understanding fasting as an integrated approach to reflection. Surah al-Baqarah, specifically the verses of fasting in it, clearly presents this approach."
- "We have realized that fasting is not just abstinence from food and drink, but a deeper process aimed at attaining godliness through a correct understanding of God's words. This understanding requires us to reflect on every word and every term mentioned in the verses of fasting."
- "Qur'anic terminology is not just passing words, but keys to understanding the deep meanings of verses. Every term carries connotations and suggestions, and understanding it correctly leads us to a deeper understanding of the divine message."
- We will focus on two key terms in the context of the verses of fasting: 'a few days' and 'sick or traveling'. We will try to understand them in the light of the contemplative interpretation of fasting, and we will see how they relate to the concept of fasting as a way of life."
- "Our goal is to provide a new interpretation of these terms ('a few days' and 'sick or on travel'), which goes beyond the traditional literal interpretation, and is based on understanding fasting as a process of reflection."
- "We will show how these two terms refer to stages in the process of reflection, and how they are not just jurisprudential rulings related to traditional fasting."

Few days:

- Traditional interpretation:
- "The traditional interpretation of 'a few days' in the saying: 'A few days...' (Al-Baqarah: 184) is that they are the days of the month of Ramadan."
- "This interpretation is based on the hadiths of the Prophet and on the sayings of the early commentators."
- Proposed (contemplative) interpretation:
- "However, given the general context of the verses of fasting, and the concept of fasting as a method of reflection, we can understand 'a few days' in a broader and deeper sense."

- "We suggest that 'few days' mean days dedicated to counting and reflecting on the meanings of Qur'anic verses."
- "The word 'countable' is derived from the verb 'count', which means counting and auditing. The few days are days dedicated to counting the verses and checking their meanings."
- "These days are not necessarily consecutive days, but rather periods of time dedicated to reflection and reflection on the Holy Qur'an, may they be in Ramadan or elsewhere."

- Evidence for the proposed interpretation:
  - **Emphasis on contemplation as the goal of fasting: The** verses preceding and following this verse emphasize the importance of contemplation in the Qur'an as the primary goal of fasting ("May You Be Pious", "The Month of Ramadan in which the Qur'an was revealed...").
  - **There is no explicit identification that they are the days of the month of Ramadan: the** verse itself does not specify that these days are the days of the month of Ramadan, but leaves the matter open ("a few days").
  - **The linguistic meaning of the word "counted":** As mentioned, the word "countable" means statistics and auditing, and this fits with the concept of reflection.
- Implications of the proposed interpretation:
  - **It makes reflection a continuous practice throughout the year:** contemplation is not limited to the month of Ramadan, but becomes part of a Muslim's daily life.
  - **Encourages the allocation of specific times for reflection:** The Muslim is invited to devote certain times in his day or week to reflect on the Holy Qur'an.
  - **Fasting is closely linked to contemplation:** fasting (in its universal sense) and contemplation become inseparable, inseparable from each other.

Sick or on a trip:

- Traditional interpretation:
  - "The traditional interpretation of 'sick or on a journey' is in the saying: 'If any of you is sick or on a journey, then several other days...' (Al-Baqarah: 184) is physical illness and spatial travel."
  - "This interpretation is based on a literal understanding of words, and on jurisprudential rulings concerning the fasting of the sick and the traveler."
- Proposed (contemplative) interpretation:
  - "However, in light of the concept of fasting as a method of reflection, we can understand 'sick or traveling' with deeper and more meaningful meanings."
  - Sick:
    - "We suggest that 'sick' here does not necessarily mean physical illness, but rather *a disease of the mind*, that is, doubting the Qur'anic verses, or deviating from the right understanding of them."
    - "The real disease that hinders reflection is a disease of the heart and mind, not just physical illness. Man may be physically ill but able to reflect, and he may be healthy but unable to contemplate because of doubt or ignorance."
    - "It is not physical illness that hinders contemplation, but doubt and uncertainty"
  - On travel:

- "'Ali Safar' does not necessarily mean spatial travel, it means that a person is about to reach an understanding of the Qur'anic verses, but he has not yet arrived."
- "Traveling here is a journey of understanding and reflection, not just moving from one place to another. Man may be living in his place but he is traveling in his mind and heart, seeking the truth and seeking to understand the words of God."

- Evidence for the proposed interpretation:
  - **Linking fasting and piety: The** previous verse ("May you be godly") links fasting to piety, and piety is linked to certainty and faith, not just physical health or accommodation.
  - **"Several more days":** This phrase indicates that what is required is to complete the process of understanding and reflection, not just spending the days of fasting. The patient (with doubt) or the traveler (on the journey of understanding) needs extra time to reach certainty.
  - **The general context of the verses of fasting: The** verses focus on contemplation and understanding, and this fits with the interpretation of 'sick' and 'on travel' in their contemplative meanings.
- Implications of the proposed interpretation:
  - **It removes the problem about fasting the sick and travelers (in the traditional sense):** there is no longer a need to look for jurisprudential details about when a patient or traveler may break the fast, because the meaning has become more general and comprehensive.
  - **Focuses on the importance of reaching certainty in understanding the Qur'an: The** goal becomes to reach certainty in understanding God's words, not just abstaining from food and drink.
  - **It makes fasting (in its universal sense) accessible to everyone:** a person may be physically ill or a spatial traveler, but he is able to fast (in the sense of contemplation).

"Several other days":

- **Explanation:** "Whoever among you is sick (with doubt) or on a journey (on the journey of understanding), he must complete his fast (from talking about religion until after contemplation) on other days, until he reaches certainty and his doubt disappears."
- **Emphasizing the importance of completing the process of reflection:** It is not just about spending the days of fasting, but rather completing the process of reflection and reflection until the correct understanding is achieved.

Conclusion:

- Summarizing the most important points:
  - "'A few days' and 'sick or on a journey' are two key terms in the verses of fasting, with deeper meanings than traditional interpretation."
  - "'A few days' refer to days dedicated to contemplation in the Qur'an, and 'sick or on travel' signals stages in the process of meditation."
- Emphasizing the importance of contemplative interpretation:
  - "This contemplative interpretation opens up new horizons for us to understand fasting as a way of life, as a tool for drawing closer to God."
- Thrill for the next search:

- "In the next research, we will continue the journey of reflection on the verses of fasting, and we will focus on two other terms: 'and on those who bear it as a ransom for poor food' and 'the month of Ramadan in which the Qur'an was revealed.'"

Additives:

20.4 Fasting as a method of Quranic reflection (Part Two)

Introduction: "Ransom of poor food" and "The month of Ramadan": Keys to contemplation in the verses of fasting (2)

- We began the journey of contemplating the verses of fasting in Surat Al-Baqarah, and discovered that fasting is not just abstinence from food and drink, but rather a way of life aimed at reaching piety through a deep understanding of God's words."
- "We were introduced to the concept of 'fasting' in its comprehensive sense, which includes refraining from speaking about religion and the Qur'an until after contemplation, in addition to abstaining from sensory fasts. We have also interpreted the terms 'a few days' and 'sick or traveling' in light of this new understanding."
- "We now continue this journey, delving into two other terms that hold additional keys to understanding fasting as a method of reflection: 'Those who bear it must pay a ransom for poor food' and 'The month of Ramadan in which the Qur'an was revealed.'"

- The importance of these two terms:
  - "These two terms, like other Qur'anic terms, carry deep connotations that go beyond the direct literal meaning. Understanding them in the light of the contemplative interpretation of fasting opens up new horizons for us to understand this worship."
  - "We will see how these two terms are related to the concept of cooperation in seeking and disseminating knowledge, and to the concept of publicizing the Qur'an and comparing its appearance with its interior."
  - "Our aim in this paper is to provide a new interpretation of these two terms ('and those who tolerate it...' The 'month of Ramadan...'), goes beyond traditional interpretation, and is based on understanding fasting as a process of reflection."
  - "We will show how these two terms refer to important aspects of the reflection approach, and how they complement the picture that we have begun to draw in previous positions."

And those who can afford it as a ransom for poor food:

- Traditional interpretation:
  - "The traditional interpretation of this phrase is in the Almighty's saying: 'And those who bear it must pay a ransom for poor food...' (al-Baqarah: 184) is that whoever is unable to fast (in the traditional sense, i.e. abstain from food and drink) for a legitimate excuse, such as a great sheikh or a chronically ill, must feed a poor person for every day he breaks his fast."
  - "This interpretation is based on a literal understanding of words, and on jurisprudential rulings concerning the ransom of fasting."
- Proposed (contemplative) interpretation:
  - "However, in light of the concept of fasting as a method of reflection, we can understand this phrase in deeper and more meaningful senses."

- They can stand it:
  - "We suggest that 'tolerate' it here doesn't just mean the physical ability to fast, it means *the ability to continue the process of reflection*."
  - "Man may be able to abstain from food and drink, but he is unable to continue to reflect on the Qur'an, either because of lack of time, difficulty in understanding, or other reasons."
- Poor food ransom:
  - "The 'ransom of poor food' does not necessarily mean feeding material food, but rather feeding knowledge and Qur'anic meanings to a 'poor' person, that is, who has stopped contemplating or in need of help with it."
  - "The poor person here is the one who has 'dwelled' from contemplating, that is, ceased from it, either because of his incapacity, ignorance, or other reasons."
  - "Feeding this poor person is not with material food, but by feeding him science and knowledge, teaching him how to contemplate the Holy Qur'an, and helping him understand its meanings."

- Evidence for the proposed interpretation:
  - **Linking fasting and reflection: The** verses preceding and following this verse emphasize the importance of contemplation in the Qur'an as the primary goal of fasting ("May you be pious", "The month of Ramadan in which the Qur'an was revealed...").
  - **"Whoever volunteers for good is good for him":** this phrase immediately following the verse indicates that volunteering here is in the field of science and knowledge, not just in the field of feeding material food. Whoever volunteers to increase and disseminate knowledge is good for him.
  - **Linguistic meaning of the word "poor":** The word "poor" is derived from the verb "dwell", which means to stop and calm. The poor person here is the one who has stopped contemplating, he needs someone to push and move him.
- Implications of the proposed interpretation:
  - **Encourages cooperation in seeking and disseminating knowledge:** Seeking and disseminating knowledge becomes an obligation for those who are able to do so, as they are required to feed the "poor" scientifically.
  - **He emphasizes the importance of (scientific) feeding based on knowledge and certainty: it** is not enough to present any science, but it must be a true science based on a deep understanding of the Holy Qur'an.
  - **It makes fasting (in its universal sense) available to everyone in different ways:** a person may be unable to contemplate for himself, but he is able to help others to reflect, and this is a type of fasting.

The month of Ramadan in which the Qur'an was revealed:

- Traditional interpretation:
  - "The traditional interpretation of this phrase is in the saying: 'The month of Ramadan in which the Qur'an was revealed...' (Al-Baqarah: 185) is that the month of Ramadan is the lunar month in which the revelation of the Holy Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him) began."
  - "This interpretation is based on the hadiths of the Prophet and on the sayings of the early commentators."
- Proposed (contemplative) interpretation:

- "However, in light of the concept of fasting as a method of reflection, we can understand this phrase in deeper and more meaningful senses."
- Month:
  - "We suggest that 'month' here does not necessarily mean the lunar month, but rather the *announcement and proclamation of the completion of the revelation of the Holy Quran*."
  - "The month is derived from 'fame', which is to appear and advertise. The month of Ramadan is the time to proclaim the Qur'an and proclaim it to all people."
- Ramadan:
  - "'Ramadan' is derived from 'Ramda', which is the protected stones. This indicates that the publication of the Qur'an was accompanied *by strong opposition and resistance from infidels and hypocrites*, as if throwing the Qur'an with heated stones."
  - "Ramdaa signifies hardship and difficulty, and this reminds us of the difficulties faced by the Prophet (peace and blessings of Allaah be upon him) in communicating the message."
- Qur'an:
  - "The 'Qur'an' here, as we have mentioned in previous places, is derived from the root of 'Qarn', not from 'Read'. This means *comparing the zahir with the inner of the Qur'anic verses*."
  - "Contemplation in the Qur'an is a process of comparing the apparent meanings of verses and the inner meanings, to reach a correct understanding."

- Evidence for the proposed interpretation:
  - **Linguistic meanings of words:** As mentioned, the linguistic meanings of the words "month", "Ramadan" and "Quran" support this interpretation.
  - **Emphasis on contemplation as a basic concept in verses: The** verses preceding and following this verse emphasize the importance of contemplation in the Qur'an as the primary goal of fasting.
  - **Historical context of the revelation of the Qur'an: The** revelation of the Qur'an was accompanied by strong opposition from the disbelievers, and this fits with the meaning of "Ramadan" as a derivative of "Ramda".
- Implications of the proposed interpretation:
  - **It provides a new understanding of the meaning of 'the month of Ramadan' and 'the Qur'an': the** month of Ramadan is no longer just a lunar month, but a symbol of the proclamation and proclamation of the Qur'an, and the Qur'an is no longer just a book to read, but a book that contemplates and compares its appearance with its interior.
  - **Emphasizes the importance of contemplation as a comparison between the zahir and the batin:** contemplation becomes the primary process in dealing with the Holy Qur'an.
  - **It reminds us of the difficulties faced by the Prophet (peace and blessings of Allaah be upon him) in communicating the message:** this increases our appreciation for the Holy Qur'an and the efforts made to deliver it to us.

"Whoever among you bears witness to the month, let him fast":

- **Interpretation:** "Whoever among you realizes the importance of contemplation in the Holy Qur'an, and the importance of publicizing its correct meanings to people, let

him refrain from speaking in the Qur'an until after deep reflection and ascertainment of the meanings."

- **Emphasizing the importance of reflection before speaking:** It is not permissible for a person to speak in the Qur'an without knowledge, but he must first contemplate, and then speak what he has understood.

Conclusion:

- Summarizing the most important points:
  - "'Those who bear it must pay a ransom for poor food' and 'the month of Ramadan in which the Qur'an was revealed' are terms that carry deeper meanings than traditional interpretation."
  - "The first refers to the importance of cooperation in seeking and disseminating knowledge, and the second refers to the importance of publicizing the Qur'an and comparing its appearance with its interior."
- Emphasizing the importance of contemplative interpretation:
  - "This contemplative interpretation complements the picture we have begun to draw in the previous positions, and makes fasting an integrated method of reflection and reflection."
- Thrill for the next search:
  - "In the next research, we will delve into the verse of fasting (187) of Surat Al-Baqarah, and we will reveal the secrets of contemplation that this verse holds."

20.5 Details of contemplation in the verse of fasting (Al-Baqarah: 187)

Introduction: Secrets of Contemplation: An In-depth Reading in the Verse of Fasting (187) of Surat Al-Baqarah

- "Having explored the concept of fasting as a method of Qur'anic reflection, and tackling the interpretation of a number of key terms in the verses of fasting, we now come to a pivotal verse that carries precise details about this approach. It is verse 187 of Surah Al-Baqarah."
- "We have seen how fasting is not just abstaining from food and drink, but a deeper process that includes refraining from speaking about religion until after reflection, and includes cooperation in seeking and disseminating knowledge, and publicizing the Qur'an and comparing its appearance with its interior."
- "Verse 187 gives us a detailed road map for the process of contemplation, and shows us the limits we must adhere to in this process."
- Significance of verse 187:
  - "This verse, despite its shortness, carries treasures of meaning and wisdom, and is considered one of the most important verses that talk about fasting and meditation."
  - "Understanding this verse correctly opens up broad horizons for us to understand fasting as a way of life, and as a tool to draw closer to God."
- Our Goal:
  - It is to provide an in-depth interpretation of verse 187 of Surah Al-Baqarah, in the light of the contemplative interpretation of fasting that we have presented in the previous places."

- "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of reflection."
- "We will use ancient Qur'anic manuscripts to understand some words, and we will see how this understanding differs from the traditional interpretation."

Analysis of the verse (with the help of ancient manuscripts):

- Original text (as seen in some manuscripts):
  - "I will allow you the night of fasting to *forget you*, they are clothes for you, and you are clothes for them, God knew that you were *circumcising* yourselves, so he repented of you and pardoned you, so now *preach to them and follow* what God has written for you, and eat and drink until you see the white thread of the black thread from the dawn and then complete *Fasting* till *night*. And do not *preach them* while you are working in mosques These are God's limits, so do not approach them God shows His signs to people so that they may be pious.
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. I grant you the night of fasting:
   - **The traditional interpretation:** I allow you on the night of fasting (i.e. the night of the month of Ramadan).
   - **Suggested interpretation:** I allow you at the time of your contemplation of the Qur'anic verses (fasting: an active name from contemplative fasting).
   - **Notes:** "fasting" here refers to the state of continuous reflection, not just to the month of Ramadan.
2. Rafth to you forgot:
   - **Traditional interpretation:** sexual intercourse with wives.
   - **Suggested interpretation:** Even contemplating ugly meanings or negative thoughts (rafth: obscene or ugly speech) related to verses that you have forgotten or delayed your understanding (forgetting you: from forgetting or delaying).
   - **Notes:** This does not mean that ugly speech is permissible, but rather that it is permissible to reflect *on it in oneself* during reflection, with the aim of reaching the truth.
3. They are clothes for you and you are clothes for them:
   - **The traditional interpretation:** wives cover for their husbands, and husbands cover for their wives.
   - **Suggested interpretation:** Quranic verses contain a dress and a test of understanding (dress), and you too may confuse them with wrong meanings because of lack of complete understanding.
   - **Notes:** This refers to the reciprocal relationship between man and the Qur'an, where they influence each other.
4. God knew that you were circumcising yourselves:
   - **The traditional interpretation:** you betray yourself by sexual intercourse on the nights of Ramadan.
   - **Suggested interpretation:** You deceive yourselves with hasty and incorrect apparent meanings of the Qur'anic verses (circumcision: from betrayal in the sense of deception).

- **Notes:** God knows that we may rush to understand and make mistakes, which is not surprising.

5. Now preach to them and follow what God has written for you:

- **The traditional interpretation:** Now gather them and seek what God has written for you (from the child).
- **Suggested interpretation: Now** that you have contemplated and been sure, preach to the people the correct meanings of the verses (preach them), and follow what God has written for you in terms of verses and commands (in ancient manuscripts: "and follow" instead of "and seek").
- **Notes:** This indicates the importance of spreading the correct knowledge after contemplation, and the importance of following God's commands in the Qur'an.

6. Eat and drink until the white thread of the black thread of dawn becomes clear to you:

- **The traditional interpretation:** eat and drink until dawn (the time to refrain from food and drink).
- **Suggested interpretation:** Continue to reflect (eating and drinking here in the sense of continuing to think and look) until the truth becomes clear to you from the wrong (the white thread of the black thread), and the inner meanings of the verses (from the dawn) explode for you.
- **Notes:** This indicates that reflection is an ongoing process, not stopping at a certain limit.

7. Then complete the fast until night:

"And seek what Allah has written for you, and eat and drink until the white thread of the black thread becomes clear to you from the dawn, and then complete the fast until night, and do not preach to them, while you are working in the mosque, those are the limits of Allah, so do not approach them, as well as Allah will show His signs to people, so that they may fear 187"

- **Traditional interpretation:** Then complete the fast (abstaining from food and drink) until night.
- **Suggested interpretation:** Then continue to meditate (fasting) until you reach an understanding of the verses that seem weak or unclear (Al-Yale: from weakness or invisibility).
- **Notes:** "Allele" here may refer to similar verses that need further reflection.

8. And do not preach them while you are working in the mosques:

- **Traditional interpretation:** Do not have intercourse with them while you are in retreat in mosques.
- **Suggested interpretation:** Do not preach to people the meanings that you have reached while you are still in the stage of contemplation and reliance on the verses (working in mosques: they are attached to contemplating the Qur'an and obeying God's command).
- **Notes:** This indicates the importance of being careful and not rushing to spread meanings before confirming them. "Mosques" here may refer to the state of obedience to God's command to contemplate.

9. These are the limits of God, so do not approach them:

- **Traditional interpretation:** These are God's limits in fasting (regarding food, drink, and sexual intercourse), so do not exceed them.
- **Suggested interpretation:** These are God's limits in contemplation, so do not exceed them by rushing to interpret, or by spreading incorrect meanings, or otherwise.
- **Notes:** God's limits here are the right way to contemplate, which we must adhere to.

Suggested overall interpretation of the verse (after analysis):

"I allow you, at the time of your contemplation of the verses, to reflect even on the ugly meanings of the verses that you have forgotten. These verses are dressing you up and you are wearing wrong meanings on them. God knew that you were deceiving yourselves with incorrect meanings, so He repented and pardoned you. Now preach the right meanings to the people after you have contemplated and confirmed, and follow what God has written for you from the verses. Keep contemplating until the truth becomes clear to you from the wrong, and the meanings explode for you. Then keep pondering until you come to understand the seemingly weak verses. Do not preach meanings to people while you are still contemplating. These are God's limits in contemplation, so do not exceed them. God also shows His signs to men, that they may be pious."

Conclusion:

- Summarizing the most important points:
  - "Verse 187 of Surah Al-Baqarah provides precise details about the process of reflection in the Qur'an."
  - "Every word and every phrase in this verse has a special meaning related to the method of contemplation."
  - "The contemplative interpretation of this verse differs from the traditional interpretation in many respects."
- Emphasizing the importance of contemplative interpretation:
  - "This contemplative interpretation opens up new horizons for us to understand fasting as a way of life, as a tool for drawing closer to God."
  - "It invites us to be careful and thoughtful, not to rush to interpret the Qur'an, and to follow the right approach to reflection."
- Thrill for the next search:
  - "In the next research, we will deal with another important verse in the context of reflection, which is the Almighty's saying: 'And do not eat your wealth among you in falsehood...' (Al-Baqarah: 188)."

20.6 "AND DO NOT EAT YOUR WEALTH AMONG YOU IN VAIN" (AL-BAQARAH: 188) IN THE CONTEXT OF CONTEMPLATION

Title: Eating People's Money with Falsehood: A Qur'anic Warning in the Context of Contemplation

Introduction:

- "After delving deeper into the verse of fasting (187) of Surat Al-Baqarah, and revealing the secrets of contemplation that it holds, we turn to another verse that is

relevant to our subject, which is verse 188 of the same surah: 'And do not eat your wealth among you in vain...'"

- "We have seen how fasting is not just abstaining from food and drink, but a method of reflection that includes refraining from speaking about religion except after deep reflection, and adhering to God's limits in this contemplation. Verse 188 comes to complete this picture, and warns us of a serious scourge that may spoil the whole process of contemplation."

- The significance of verse 188:
  - "This verse, although short, carries a stern warning of behavior that many may fall into, which is 'eating people's money with falsehood.' But what does this have to do with reflection?"
  - "In this paper, we will discover that 'eating people's money falsely' in the context of contemplation has a deeper and more comprehensive meaning than just taking material money unjustly."
- Research Objective:
  - "Our aim is to provide a new interpretation of verse 188 of Surah al-Baqarah, in light of the thoughtful interpretation of fasting that we have presented in the previous places."
  - "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of reflection."
  - "We will see how this verse warns us against exploiting contemplation for personal gains, and from manipulating Qur'anic meanings for worldly ends."

Verse analysis:

- Text:
  - "And do not eat your wealth among yourselves in falsehood, and turn it over to the rulers, that you may eat a portion of people's wealth in iniquity, and you know."
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. And do not eat your wealth among you in vain:
   - **Traditional interpretation:** Do not take each other's money unjustly, such as theft, rape, fraud and usury.
   - **Suggested interpretation:** Do not take advantage of your knowledge (your money: the things you tend to) to promote false meanings or hasty (false) interpretations of Qur'anic verses.
   - **Notes:** "Money" here is not necessarily material money, but may be the meanings and ideas that man prefers and tends to. "Falsehood" is anything that is contrary to truth and rightness.
2. And they pointed it out to the rulers:
   - **Traditional interpretation:** Do not bribe rulers and judges to judge you falsely.
   - **Suggested interpretation:** Do not rush to publish these wrong meanings or hasty interpretations before presenting them to scholars and specialists (rulers) to verify their validity.
   - **Notes:** The "rulers" here are not necessarily political rulers, but may be scholars and specialists in religion. "Casting" is delivering and presenting, that is, presenting these meanings to scholars.

3. To eat a group of people's money in iniquity, and you know:

- **The traditional interpretation:** to take part of people's money unjustly, and you know that you are doing it.
- **Suggested explanation:** Take advantage of people's tendency to certain meanings or ideas to promote false interpretations that serve you personal interests (whether material or moral), and you know that you are doing so.
- **Notes:** This is a warning against exploiting religion for worldly ends, and from manipulating Qur'anic meanings to gain support, fame or money.

Suggested overall interpretation of the verse (after analysis):

"Do not take advantage of your knowledge and knowledge to promote false meanings of Quranic verses, and do not rush to spread these meanings before presenting them to scholars, to exploit people's tendency to certain ideas to achieve personal interests, and you know that you are doing so."

Evidence for the proposed interpretation:

- **Qur'anic context:** This verse comes immediately after the verses of fasting and reflection, which indicates a close relationship between them.
- **Linguistic meanings of words:** As we have seen, the linguistic meanings of the words "money", "falsehood", "rulers" and "statement" support this interpretation.
- **Linking to the concept of fasting as a method of reflection:** This interpretation is consistent with the concept of fasting as a method of reflection, which requires scientific honesty, not rushing to interpretation, and referring to scholars.
- **Contemporary reality:** In contemporary reality, we see many examples of the exploitation of religion to achieve personal interests, and the manipulation of Quranic meanings to gain support or fame.

Implications of the proposed interpretation:

- **Warning against exploiting contemplation to achieve personal interests:** Contemplation in the Holy Qur'an becomes a great responsibility, requiring honesty, sincerity and detachment from passions.
- **Emphasizing the importance of scientific honesty and not rushing to publish information: It** is not permissible for a person to publish any religious information until after verifying its authenticity, and by referring to the scholars.
- **A call for cooperation between contemplators and scholars:** There must be cooperation between those who contemplate the Holy Qur'an and between scholars and specialists, to ensure a correct understanding of religion.

Illustrative examples:

- **Example 1:** A person interprets a Qur'anic verse in a strange way and contrary to what the majority of scholars are, in order to achieve fame or material gain.
- **Example 2: A** religious group that promotes extremist interpretations of Quranic verses to justify its violent actions or to achieve its political goals.
- **Example 3:** A person uses their knowledge of religion to influence people and exploit them financially or morally.

Conclusion:

- Summarizing the most important points:

- "Verse 188 of Surah al-Baqarah offers an important warning in the context of reflection: our goal should be to reach the truth, not to achieve personal interests by manipulating Qur'anic meanings."
- "Contemplation is a great responsibility, requiring honesty, sincerity and impartiality."

- Emphasizing the importance of adhering to God's limits in contemplation:
  - "We must abide by God's limits in contemplation, and not exceed them by rushing to interpret, spreading incorrect meanings, or exploiting religion for worldly ends."
- Thrill for the next search:
  - "In the next paper, we will address another verse related to the subject of contemplation, which is the Almighty's saying: 'They ask you about the crescents...' (Al-Baqarah: 189)."

20.7 "They ask you about the crescents" (al-Baqarah: 189) in the context of reflection

Introduction: Crescents and Hajj Times: A New Vision in the Light of Contemplation

- "After Allah the Almighty warned us against 'eating people's wealth with falsehood' in the context of contemplation, we turn to another verse that carries an important guidance in this context, which is verse 189 of Surat Al-Baqarah: 'They ask you about the crescents, say they are times for people and Hajj...'"
- "We have seen how fasting is not just abstinence from food and drink, but a method of reflection that requires scientific honesty, not rushing to interpret, and referring to scholars. Verse 189 completes this image and directs us to the right way of dealing with the new meanings that appear to us during reflection."

- The significance of verse 189:
  - "This verse, like other verses of the Qur'an, carries deeper and more comprehensive meanings than it might seem at first glance. The question of 'crescents' may seem like a simple astronomical question, but the Qur'anic answer carries an important guidance related to reflection."
  - "Our goal in this research is to provide a new interpretation of verse 189 of Surat Al-Baqarah, in light of the contemplative interpretation of fasting that we presented in the previous research."
  - "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of reflection."
  - "We will see how this verse teaches us that the new meanings that appear to us during reflection are like 'crescents' coming upon us, and that these crescents are 'times' for argument and argument with verses after they have been understood."

Verse analysis:

- Text:
  - "They ask you about the crescents, say they are times for people and pilgrimage, and it is not righteousness that you come to houses from their backs, and righteousness be from those who fear them, and come to houses from their doors, and fear God, that you may succeed."

- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. They ask you about the crescents:
   - **Traditional interpretation:** They ask you about lunar crescents, when they begin and end, and what they are useful for.
   - **Suggested interpretation:** They ask you about the new meanings that appear to you during reflection in the Holy Qur'an (crescents: the plural of Hilal, which is the thing that appears and rejoices).
   - **Notes:** The "crescents" here are not necessarily lunar crescents, but may be the new meanings that come to the heart of the contemplative and appear to him as he contemplates in the verses.
2. Say these are the times for people and Hajj:
   - **Traditional interpretation:** Tell them that the lunar crescents are times for people in their worship and transactions, and times for pilgrimage.
   - **Suggested interpretation:** Tell them that these new meanings that appear to you are suitable times for arguing and arguing with Qur'anic verses after understanding and contemplating them (mawaqit: the collection of miqat, which is the time specified for something).
   - **Notes:** "Timings" here are not necessarily timelines, but may be the right times to present these meanings and discuss them with others. "Hajj" here may mean argument and debate, not necessarily pilgrimage to the Sacred House of God.
3. And it is not righteousness that you should come to houses from their backs, but righteousness be from the most fearful, and bring houses through their gates:
   - **The traditional interpretation:** It is not good to enter houses from their backs (as some Arabs used to do in the pre-Islamic era), but the good is in piety, and to enter houses through their doors.
   - **Suggested interpretation:** It is not good to take the apparent meanings of the Qur'anic verses and be satisfied with them (houses: verses, their appearance: apparent meanings), but the good is in piety, and to seek to understand the deep and inner meanings of the verses (its doors: deep meanings).
   - **Notes:** This is an important guidance in the process of reflection, which is not to be satisfied with the superficial meanings of the verses, but to seek to understand the deep meanings that serve as the "doors" through which we enter the truth of the verses.
4. And fear God, that you may succeed:
   - **Traditional interpretation:** Fear God in all your affairs, that you may win Paradise.
   - **Suggested interpretation:** Fear God in your contemplation of the Holy Qur'an, and do not rush to interpret, and do not take the apparent meanings only, so that you may succeed in understanding the words of God and reaching the truth.
   - **Notes:** Piety here is the fruit of correct contemplation, and it is what leads to the farmer in this world and the hereafter.

Suggested overall interpretation of the verse (after analysis):

"They ask you about the new meanings that appear to you during reflection, tell them that these meanings are appropriate times to argue and argue with the verses after you understand them. It is not good to be content with the apparent meanings of the verses,

but the good is in piety, and to seek to understand the deep meanings. Fear God in your contemplation, that you may succeed in understanding His words."

Evidence for the proposed interpretation:

- **Qur'anic context:** This verse comes after the verses of fasting and reflection, which indicates a close relationship between them.
- **Linguistic meanings of words:** As we have seen, the linguistic meanings of the words "crescents", "mawaqit", "pilgrimage", "houses", "their appearances" and "doors" support this interpretation.
- **Linking to the concept of fasting as a method of reflection:** This interpretation is consistent with the concept of fasting as a method of reflection, which requires deliberation and reflection, not being satisfied with apparent meanings, and seeking to understand deep meanings.
- **The importance of new meanings:** This interpretation emphasizes the importance of the new meanings that appear to us during reflection, and that they are not just fleeting thoughts, but rather "timings" that we must exploit in calling to God and in arguing and arguing with the Qur'an.

Implications of the proposed interpretation:

- **Encouraging the search for the deep meanings of the Qur'an:** Contemplation of the Holy Qur'an becomes a continuous process that does not stop at a certain limit, but always seeks to understand more.
- **Affirmation that correct understanding is the path of piety and cultivation:** it is not enough to read the Qur'an, but we must understand and contemplate it, for this is the way to piety and cultivation.
- **Guidance to the correct way to deal with new meanings: We** should not rush to publish these meanings before verifying their validity, and before presenting them to scholars.
- **Linking contemplation to calling to God:** The new meanings we understand from the Qur'an become tools for us in calling to God and in arguing and arguing with the Qur'an.

Illustrative examples:

- **Example 1:** A person contemplates a Qur'anic verse and has a new meaning that he did not know before. This new meaning is like a "crescent" on it, and it is a "miqat" suitable for calling to God with wisdom and good advice.
- **Example 2:** A group of contemplators who meet and study the Holy Qur'an, and come up with a new understanding of some verses. This new understanding is a "timetable" for them to discuss this understanding with scholars, and to spread it among the people.

Conclusion:

- Summarizing the most important points:
  - "Verse 189 of Surah al-Baqarah provides an important guidance in the process of reflection: we must strive to understand the verses in all their aspects, not be satisfied with the apparent meanings, and take advantage of the new meanings that appear to us in the call to God."
- Emphasizing the importance of continuous reflection:

- "Contemplation in the Holy Qur'an is a continuous process that does not stop, and the more we reflect on a verse, the more new meanings appear to us."
- "We have thus come to the conclusion of this series of researches, in which we presented an integrated vision of fasting"

20.8 CONTEMPLATION OF WORSHIP: FROM FASTING TO PRAYER - ZAKAT AND PILGRIMAGE

Introduction: Contemplation: The Key to Worship

- "Over the course of our research series on fasting, we have discovered a new dimension to this worship that goes beyond simply abstaining from food and drink. We have delved into the concept of 'contemplative fasting' and saw how it is a way of life that invites us to meditate and reflect on the signs of God, to purify the mind and heart, and to abide by God's limits in understanding His Holy Book."
- "But is this approach – the method of reflection – limited to fasting alone? Is it just an optional addition, or is it a necessity to understand the reality of all worship and make full use of it?"

- The importance of reflection in worship (with a focus on impact):
- "Worship in Islam is not just a rigid ritual that we perform unconsciously, but rather spiritual stations aimed at elevating the human soul, strengthening the relationship with God Almighty, and achieving happiness in both worlds. In order to reach these lofty goals, we must practice worship with present hearts and conscious minds."
- "Contemplation is what transforms worship from mere movements and words into a spiritual meander, from a monotonous habit to a renewed experience of faith. It is the fuel that ignites the flame of faith in hearts, the light that reveals to us the secrets and wisdom of worship."

- Research objective (with methodology clarification):
- "Our goal in this topic is to move from fasting, which was our focus in the previous places, to other basic acts of worship in Islam: prayer, zakat and pilgrimage. We will try to apply the contemplation method we have learned to these worships, to see how we can live it in a deeper and more impactful way."
- "We will not be satisfied with theoretical explanation, but we will provide practical examples and realistic applications that will help us embody this approach in our daily lives."

Contemplation in Prayer:

- Prayer is not just movements (with an emphasis on cardiac presence):
- "Prayer is the pillar of religion, the direct link between the servant and his Lord. But how often do we pray with our hearts oblivious, and our minds wandering? How often do we perform prayer movements without consciousness or the presence of the heart?"
- "True prayer is one in which the heart is present, the mind is contemplative, and the limbs are humbled. It is not just a duty to perform, it is a meeting with God, a monologue with Him, and standing in His hands."

- Contemplation of the pillars of prayer (with practical examples):
- Doing:

- **Contemplation:** sensing standing in the hands of God Almighty, remembering His greatness and majesty, and contemplating the Day of Resurrection, when we all stand in the hands of God for reckoning.
- **Practical example:** Before you begin to pray, gather your thoughts, and remember that you will now stand in the hands of the Creator of the universe. Imagine yourself in this majestic situation, and evoke the greatness of God in your heart.

- Bowing and prostration:
- **Contemplation:** sensing submission and humiliation to God Almighty, and thinking that we are slaves of God, and that we have neither benefit nor harm for ourselves.
- **Practical example:** When you kneel or prostrate, say in your heart: "Glory be to my Lord the Most High and praise be to Him, I am your weak servant, and you are my strong Lord."

- Read Al-Fatihah and the Surahs:
- **Contemplation:** Reflect on the meanings of the verses you read, and interact with them with your heart and mind. Try to understand what God says to you in these verses, and what is required of you.
- **Practical example:** If you read the words of the Almighty: "We do not worship you and we do not seek help", remember that you only worship God, and that you only seek help from Him. Feel the meaning of servitude to God, and what it means to use Him in all your matters.

- Tasbeeh, praise and takbeer:
- **Contemplation:** Sensing the greatness and majesty of God Almighty, and contemplating His attributes and beautiful names.
- **Practical example:** When you praise God, say in your heart: "Hallelujah, how great are you, Lord! Hallelujah, for you! Feel the meaning of these words, and express your glorification of God with all your heart.

- Supplication:
- **Contemplation:** Praying to Allah Almighty sincerely and sincerely, and asking Him from the best of this world and the Hereafter. Remember that supplication is worship, and that God loves to hear His servant call upon Him.
- **Practical example:** When you call upon God, raise your hands to heaven, and feel that you are praying to your Lord. Call upon Allah by His Most Beautiful Names and Attributes, and ask Him what you want from the best of this world and the Hereafter.

- The effect of reflection on prayer (with emphasis on results):
- **Increased reverence and tranquility:** When we reflect on prayer, our reverence for it increases, and we feel reassured and tranquil.
- **Feeling close to God Almighty:** Contemplation in prayer makes us feel closer to God, as if we see Him.
- **Positive influence on behavior and morals: The** prayer in which we reflect affects our behavior and morals, and makes us more committed to God's commands, and more distant from His prohibitions.
- Prayer becomes a spiritual mi'raj:

Contemplation of Zakat:

- Zakat is not just a tax (focusing on the spiritual dimension):

- "Zakat is the third pillar of Islam, and it is a known right of the poor and needy to the wealth of the rich. But, do we pay zakat sensing its true meaning? Do we see it as a mere financial tax, or do we see it as spiritual worship?"
- "Zakat is not just a sum of money that we pay, but it is a purification of money and the soul, a closeness to God Almighty, and the achievement of social solidarity."

- Contemplation of the wisdom of Zakat (with examples):
  - Cleansing money:
    - **Contemplation:** Zakat purifies and purifies money, and makes it blessed. It removes impurities and impurities, and makes it halal and good.
    - **Example:** Imagine that Malik is a beautiful garden, and zakat is pruning that removes dry branches and wilted leaves, to make the garden more beautiful and productive.
  - Self-cleansing:
    - **Contemplation:** Zakat cleanses the soul of scarcity and miserliness, and teaches it generosity and giving. It reminds us that money is God's money, that we are backward in it, and that we should spend it for good.
    - **Example:** Imagine that your heart is a vessel, and scarcity and stinginess are the dirt that pollutes this vessel. Zakat is the pure water that washes this vessel and makes it clean and pure.
  - Social Solidarity:
    - **Contemplation:** Zakat achieves social solidarity and meets the needs of the poor and needy. It reminds us that we are one nation, that we must cooperate and have compassion with each other.
    - **Example:** Imagine that society is one body, and zakat is the blood circulation that transports food and oxygen to all parts of the body. If this cycle stops, the body will get sick and die.
  - Drawing closer to God:
    - **Contemplation:** Zakat is a means of getting closer to God Almighty and gaining His approval. It is an expression of our gratitude to God for His grace, our faith in Him and our trust in Him.
    - **Example:** Imagine that zakat is a gift you give to your lover. The more valuable the gift, the more it indicates your love and appreciation for that lover.
- The effect of reflection on zakat (with a focus on feelings):
  - **When** we reflect on the wisdom of zakat, we perform it with the same satisfaction and willingness, not out of compulsion or compulsion.
  - **Feeling happy and giving:** Contemplating Zakat makes us feel happy and giving, because we know that we are doing something that pleases God and benefits His servants.
  - **Contribute to building an interdependent society:** When we pay zakat while we are contemplating its wisdom, we contribute to building an interdependent and compassionate society, where justice and charity prevail.

Contemplation of Hajj:

- Hajj is not just a journey (with an emphasis on the spiritual journey):
  - "Hajj is the fifth pillar of Islam, and it is the journey of a lifetime that every Muslim longs for. But do we make pilgrimages to the Sacred House of Allah only with our bodies, or with our souls and minds as well?"

- "Hajj is not just a tourist trip, but a spiritual journey, an opportunity to repent and seek forgiveness, and to renew the covenant with God Almighty."

- Contemplation of Hajj rituals (with spiritual examples):
  - Ihram:
    - **Contemplation:** sensing detachment from the world and its adornment, and devoting oneself to worshipping God Almighty. Ihram reminds us of death, when we leave everything behind, and meet God Almighty with our deeds.
    - **Example:** When you wear Ihram clothes, remember that you have left everything behind, and that you are now in God's hospitality. Feel your poverty and need for God, and pray to Him to accept your pilgrimage from you.
  - Tawaf:
    - **Contemplation:** sensing the circulation around the Kaaba, the symbol of monotheism and the center of the universe. Tawaf reminds us that our whole lives should revolve around obedience and worship of God.
    - **Example:** When you circumambulate the Kaaba, imagine that you are orbiting the center of the universe, and that you are swimming in God's orbit. Feel the greatness and majesty of God, and remember that you are part of this great universe.
  - Quest:
    - **Contemplation:** sensing the quest of Hagar (peace be upon her) in search of water for her son Ismail (peace be upon him). The quest reminds us of the importance of striving and working, and not despairing of God's mercy.
    - **Example:** When you seek between Safa and Marwa, remember the story of Hajar (peace be upon her), and how she sought and searched for water with all her strength, until God released her. Feel the importance of striving in your life, and trust in God in all your matters.
  - Standing in Arafah:
    - **Contemplation:** The sense of standing in the hands of God Almighty on the Day of Resurrection, when people gather for reckoning. Standing in Arafa reminds us of the hereafter and urges us to prepare for it.
    - **Example:** When you stand in Arafah, imagine that you are standing in the hands of Allah on the Day of Resurrection. Feel the horror of the situation, and remember that you will be held accountable for every small and big thing. Pray to Allah to forgive you your sins and make you one of the people of Paradise.
  - Throwing Jamarat:
    - **Contemplation:** sensing fighting Satan and his obsessions, and getting rid of everything that hinders us from obeying God. Throwing the embers reminds us that Satan is our enemy, and that we must fight him with all our might.
    - **Example:** When you throw embers, imagine throwing the devil and his whispers. Feel your hatred of Satan and your determination to fight it. Pray to God to help you overcome Satan and make you one of His righteous servants.
- The impact of reflection on Hajj (with a focus on positive change):
  - **Return with a new heart and a pure soul:** The pilgrim who contemplates the rituals of Hajj returns with a new heart and a pure soul, and God has forgiven him his sins, and cleansed him of his sins.
  - **Positive influence on behavior and morals: The** pilgrimage we contemplate affects our behavior and morals, and makes us more committed to God's commands, and more distant from His prohibitions.

- **Feeling of Islamic Unity:** The Hajj brings together Muslims from all over the world, making them feel lonely and fraternal.

Conclusion:

- Contemplation is the key to all worship (with an emphasis on universality):
  - "Contemplation is the spirit that revives worship, making it meaningful and influential in our lives. It is not just an optional addition, but a necessity to fully understand the reality of worship."
  - "Let us make contemplation our way in all our worship, in all things of our lives. Let us reflect on prayer, in almsgiving, in pilgrimage, and in every work we do. Contemplation is our way to God, to happiness in this world and the hereafter."
- A call for continuous reflection (with a link to the Qur'an):
  - "Let us reflect on the Holy Qur'an, the words of God revealed to us as guidance and light. Let us reflect on his verses, in his stories, in his lessons. Contemplation in the Qur'an is the key to all good, and it opens the doors of understanding and knowledge for us."
  - "Let us always remember the words of Allah, the Almighty: 'Do they not contemplate the Qur'an or on the hearts of its locks' (Muhammad: 24)."

20.9 Fasting as a method of Quranic reflection.

I have clearly summarized the main ideas and provided a detailed explanation of the verses related to fasting in Surat Al-Baqarah, focusing on the esoteric meanings extracted by the contemplator.

The most important points that distinguish this interpretation:

1. **Focus on reflection:** This interpretation considers fasting to be essentially a means of deep reflection in the Qur'an, not just an obligation related to food and drink.
2. **Abstaining from speaking about religion:** It is considered that fasting is abstaining from speaking in religion and the Qur'an in particular, unless it is ascertained that the meanings are properly understood. This is different from the traditional interpretation that focuses on abstaining from food and drink.
3. **Fasting and fasting:** differentiates between "fasting" (in the special sense) as a test for a specific and temporary action, and "fasting" (in the general sense) as a test of speech in religion until after reflection.
4. **New Interpretation of Terms:** Provides a new interpretation of many Qur'anic terms related to fasting, such as:
   - **A few days:** days dedicated to statistics and reflection.
   - **Sick:** Disease of the mind (doubt or deviation from the right).
   - **On a travel:** about to reach understanding.
   - **They tolerate it:** those who cannot continue to contemplate.
   - **Poor food ransom:** feeding science and Quranic meanings.
   - **Month Ramadan:** Publicity of the Qur'an and completion of its revelation.
   - **The Qur'an:** Comparing the Zahir with the Batin.
   - **Rafith:** obscene or ugly speech (in the context of reflection).
   - **Your women:** verses forgotten or delayed understood.

- **Begin them:** preach the right meanings to people after reflection.
- **White/Black Thread:** Truth/Error in Interpretation.
- **Fajr:** The explosion of inner meanings.
- **Working in mosques:** they are attached to contemplating the Qur'an and obeying God's command.
- **Your money:** the things we tend to (mismeanings).
- **Crescents:** New meanings that appear during reflection.

5. **Inference from old manuscripts:** This interpretation is based on the reading of old Qur'anic manuscripts, and refers to variations in drawing (such as "they begin them" versus "evangelize", and "your money" versus "your money") to support the new meanings.
6. **Emphasizing the importance of piety:** This interpretation links fasting to piety, and considers that the goal of fasting is to reach piety through reflection and correct understanding of the Qur'an.
7. **The call not to rush:** This interpretation warns against rushing to interpret the Qur'an and disseminate the meanings before confirming them, and calls for deliberation and deep reflection.

Overall, this interpretation provides an integrated vision of fasting as a way of life, and as a tool to reach a deeper and more comprehensive understanding of the Holy Quran. It is an interpretation that goes beyond formal rituals, and focuses on the spiritual and moral essence of this great worship.

20.10 Fasting in the original manuscript of the Qur'an Changing the building means changing the meaning

Saima 95 The Table - Sawm 23 Mary

- Fasting 184 The Cow

- The fasting and fasting 35 parties –

Fasting 183 cow and 187 cow –

Fasting 187 Al-Baqarah

Certainly, changing the structure (i.e. changing the letters or movements in a word) inevitably leads to a change in meaning, to varying degrees. This basic principle of morphology (morphology of the Arabic language) clearly applies to the Qur'anic words related to fasting that I mentioned.

Let's analyze each word and change its possible meaning based on the different structure:

1. Fasting (Siyam):
   - **Building:** source on "effective" weight.
   - **Meaning:** This is the most common and used form, meaning abstinence (in the traditional sense or contemplative meaning we are discussing). It is the general noun of the verb.
2. Fasting (fasting):
   - **Building:** source on the weight of "verb".

- **Meaning:** refers to a specific abstention from a specific action, as in the case of Mary (peace be upon her) (abstaining from speaking). is the time noun of the verb.

3. Fasting (fasting):

- **Building:** noun on the weight of "verb".

It may be a noun, and it may mean abstinence (a noun that signifies meaning).

1. Fast (fast):
   - **Building:** present tense verb.
   - **Meaning:** It indicates the occurrence of fasting in the future, and it is an act directed to the addressees.
2. Fasting (fasting) and fasting women:
   - **Building:** plural masculine Salem and feminine plural Salem for the name of the subject "fasting".
   - **Meaning:** refers to people who perform the act of fasting (whether it is traditional abstinence or abstinence from speaking in religion).
3. Fasting (fasting):

a name defined by

Conclusion and influence on meaning:

- **Diversity of forms:** This diversity in the wordforms related to fasting shows the richness of the Arabic language and its ability to express precise and varied meanings.
- **Defining the meaning:** Changing the building helps to determine the intended meaning more accurately. For example, the use of "fasting" in the story of Mary refers to a specific abstinence from speaking, while the use of "fasting" refers to the general meaning of abstinence.
- **Emphasis on reflection:** In the context of the contemplative interpretation we are discussing, this diversity of formulas can be seen as an indication of the importance of contemplating each Qur'anic word and understanding its exact meaning in its own context.

Therefore, changing the structure in Qur'anic words is not just a formal change, but a change that carries different connotations and meanings, and the contemplative must be aware of these subtle differences in order to understand the Qur'anic text correctly.

This is a beautiful and broad interpretation of the concept of fasting, and it adds a spiritual and moral dimension that goes beyond the traditional concept of abstaining from food and drink. Here's an analysis of this new interpretation:

1. Fasting as abstinence from all that is negative:

- **Overarching idea:** This interpretation expands the circle of fasting to include everything that is negative in human life, whether it is thoughts, morals or habits. This makes fasting a continuous practice in the life of a Muslim, not just in the month of Ramadan.
- **Focus on the essence:** This interpretation focuses on the essence of fasting and its real goal, which is to purify the soul and purify it of all that mars it.

2. Fasting of thought:

- **Renewal of the mind:** This call to "fasting of thought" is a call to freedom from old, outdated ideas that hinder development and progress, and openness to new bright and creative ideas.

- **Critical thinking:** This encourages critical thinking and not accepting everything that is inherited without scrutiny and reflection.

3. Fasting from traditional mosques:

- **A call for renewal:** This call may be a call to renew religious discourse in mosques, and to get out of stereotypes that do not keep pace with the times.
- **It is not a rejection of mosques:** it must be emphasized that this does not mean an absolute rejection of mosques, but rather a rejection of intellectual rigidity and blind imitation.

4. Fasting as a state of consciousness:

- **Taqwa as a goal:** This interpretation links fasting with piety, and considers piety to be the state of awareness and awareness that a Muslim should seek through fasting.
- **Transcending rituals:** This interpretation goes beyond the formal rituals of fasting, and focuses on the spiritual and moral impact that fasting should have on the Muslim psyche.

Evidence from the Qur'an (as given in the text):

- **"May you be godly":** This purpose of fasting emphasizes that the goal is to attain a state of piety, a universal state that includes awareness, awareness, fear of God, and observing Him in all actions and words.
- **"Eat, drink and read in kind":** This verse in the story of Mary (peace be upon her) may be understood as fasting is not necessarily absolute abstinence from food and drink, but may have broader and deeper meanings. But this verse must be understood in its own context of Mary's story, and cannot be generalized to all types of fasting.

Additional points:

- **Fasting in other religions:** This broad interpretation of fasting can be linked to similar concepts in other religions, where fasting is found for evil, obscene speech, and bad thoughts.
- **Fasting as a spiritual exercise:** Fasting (in its broad sense) can be considered as a spiritual exercise aimed at strengthening the will, self-control and purification.

Overall, this new interpretation of fasting offers a contemporary and renewed vision of this worship, and calls for a deeper and more comprehensive understanding of its essence and purposes.

20.11 Fasting in the Qur'an: A Method of Reflection that Transcends the Boundaries of Time and Space

Introduction:

The concept of fasting in the minds of many has always been associated with abstaining from food and drink during the month of Ramadan. But is this the only understanding that the Holy Qur'an offers for this great worship? A careful reading of the verses of fasting in Surat Al-Baqarah invites us to reconsider this concept, and to discover deeper and more comprehensive dimensions of fasting as a way of life, and as a tool for reflection and understanding.

Fasting: Not just abstaining from food and drink:

Qur'anic verses related to fasting raise questions about the traditional understanding:

- "O you who believe, fasting is written upon you as it was written on those before you, that you may be pious" (al-Baqarah: 183).
  - What is "piety" that is the end of fasting? Is it just abstaining from food and drink?
- "A few days, and whoever among you is sick or on a journey, then several other days, and those who tolerate him must pay a ransom for poor food" (al-Baqarah: 184).
  - If fasting is just abstinence from food and drink, how can someone who lives in areas of the day or long night fast?
  - Are menstruation and puerperium a disease that allows mushrooms? And what about people with chronic diseases?
  - What does "tolerate him" mean? And who is the "poor man" to whom the ransom is given?

Fasting: A Method of Quranic Contemplation:

A careful reading of the verses of fasting, with the help of ancient Qur'anic manuscripts, reveals a new understanding of fasting as a method of Qur'anic reflection:

- Fasting is abstaining from speaking about religion and the Qur'an in particular, except after deep reflection and ascertainment of the meanings. This does not mean absolute silence, but rather avoiding the interpretation and publication of verses before proper understanding.
- **Fasting (in the special sense):** It is the abstention from a specific and temporary action, as in Mary's fast from speaking: "Either you see anyone among men, say that I have made a vow to the Most Merciful to fast, and I will not speak today to anyone" (Maryam: 26).
- **Fasting (in the general sense):** It is the most comprehensive abstinence from speaking about religion until after reflection (which is the concept on which we focus).

Quranic terminology related to fasting: a new understanding:

Let us re-read the Qur'anic terminology related to fasting in the light of this new understanding:

- A few days: They are not necessarily the days of the month of Ramadan, but rather the days of stages dedicated to counting and reflecting on the meanings of the verses.
- Sick: not physical illness, but mental illness (doubting verses or deviating from the right understanding of them).
- On Safar: Not spatial travel, but about to reach the understanding of the verses, but it has not yet arrived.
  "Others strike on the ground seeking the bounty of Allah, and others fight for the sake of Allah" (Al-Muzzammil: 20).
- They tolerate it: those who cannot continue to reflect (due to lack of time or difficulty in understanding).
- Ransom of poor food: not feeding material food, but feeding science and Qur'anic meanings to a "poor" person (who has stopped contemplating).
- The month of Ramadan: not the lunar month, but in the sense of announcing and announcing the completion of the revelation of the Qur'an. and

"Ramadan" from the "Ramda" (protected stones), meaning that the publication of the Qur'an was accompanied by strong opposition.

- Qur'an: from the root of "century" (not "read"), i.e. comparing the zahir with the inner of the verses.
  "And we read it, and we divided it so that you might read it to the people, and we sent it down as a download" (Isra'a: 106).
- Rafth: not sexual intercourse, but obscene or ugly speech (in the context of reflection).
- Your women: not women, but verses that are forgotten or delayed in understanding.
- Begin with them: not sexual intercourse, but directly preach to people the correct meanings after reflection and confirmation. In ancient manuscripts, "and follow", that is, follow the verses and command to fast (meaning to contemplate).
- White/Black Thread: Truth/Error in Interpretation.
- Fajr: The explosion of inner meanings after deep reflection.
- Working in mosques: they are attached to contemplating the Qur'an and obeying God's command. "And you are working in the mosques" (Al-Baqarah: 187)
- Amoulkom: It's not material money, it's the things we tend to (the wrong meanings we prefer).

20.12 Crescents: They are not lunar crescents, but the new meanings that come to us and appear during reflection.

Verse 187 of Surah Al-Baqarah: New reading:

In the light of this understanding, verse 187 of Surah al-Baqarah can be reread (with the help of ancient manuscripts):

"I will allow you the night of the fasting person to **forget you**, they are clothes for you, and you are clothes for them, God knew that you were circumcising yourselves, so he repented and pardoned you, so now **preach to them** and follow what God has written for you, and eat and drink until you see the white thread from the black thread from the dawn, then complete **the** fasting Until **night** and do not **preach them** while you are working in mosques These are the limits of God so do not approach them God also shows His signs to people so that they may be pious"

Suggested explanation:

"It is permissible for you at the time of your contemplation of the verses (fasting) to think even about the ugly meanings (rifth) related to the verses that you have forgotten (forgot you). These verses are dressing you up and you are wearing wrong meanings on them. God knew that you were deceiving yourselves with incorrect meanings, so He repented and pardoned you. Now preach the right meanings to the people and follow the verses that Allah has written for you. And keep contemplating until the truth becomes clear to you from the wrong (the white thread from the black thread) and the meanings explode for you (from the dawn). Then continue to meditate (fasting) until you reach the seemingly weak verses (al-layl). Do not preach meanings to people while you

are still working on contemplation in mosques (obedience to God's command). These are the limits of God, so do not approach them. God also shows His signs to men, that they may be pious."

Conclusion:

Fasting in the Holy Quran is more than just abstinence from food and drink. It is a way of life, an invitation to contemplation and reflection, and to compare the apparent with the inner. It is a path to true piety, which is the fruit of a correct understanding of God's words.

21 THE "HAJJ IN THE QUR'AN" SERIES PRESENTS A NEW AND COMPREHENSIVE VISION OF HAJJ:

21.1 REDISCOVERING THE HAJJ: A JOURNEY BEYOND PLACE

Hajj has long been associated in the minds of many with the journey to Mecca, circumambulating the Kaaba, and performing specific rituals in a few days. But, is that all that Hajj means? Can pilgrimage have a deeper and more comprehensive meaning, beyond virtual rituals and physical place?

In these places, we will embark on an expedition to rediscover the Hajj from a new perspective derived from the opinions of the most important contemplators, based on a deep reflection on the verses of the Holy Qur'an, and inspired by the jurisprudence of the seven Mathani, which reveals to us the integrated meanings of the Qur'anic words. We'll see how our understanding of Hajj can turn from an annual obligation to （بنعودة عبدالغني） **A journey of continuous life**, an intellectual and spiritual journey, a journey in search of truth and purification of the soul, a journey **"Hajj Aql"** Towards the Signs and Meanings of God.

We will discover that Hajj is not just a ritual performed in a particular place, but a **way of life** that invites us to reflect and reflect, to fight by word, to communicate with God and with people, and to reform religion and society. We will see how Hajj can become **a compass** that guides our lives, **a beacon** that illuminates the paths of knowledge, and **an increase** that nourishes our souls and minds.

Let us embark together on this journey, to rediscover Hajj in its true meaning, and to make it an integral part of our daily lives.

21.2 HAJJ: AN INTEGRATED INTELLECTUAL AND SPIRITUAL JOURNEY

As we saw in the first topic, Hajj is not just a spatial journey, but an integrated intellectual and spiritual journey, manifested in several aspects:

- **Hajj as an argument:** Hajj in essence is an **argument of verses**, a relentless pursuit of understanding and contemplating the signs of God, and providing argument and proof to reveal the truth and nullify falsehood. It is **an intellectual jihad** that aims to refute

misconceptions and misconceptions, and to establish argument against oneself and others.

- **Hajj as Serenity:** The journey of Hajj is a journey **of purification of the heart and mind**, purification of the soul from impurities and passions, and purification of the soul from grudge and hatred. It is a quest to reach a state of **mental and spiritual purity**, and to prepare to receive the truths of faith.
- **Hajj as Tawaf: Tawaf** around the Kaaba (or "house" in its figurative sense) symbolizes **circling around the center of truth**, constantly searching for meanings from all angles, and not settling for one angle. It is a **relentless pursuit of knowledge**, and a constant exploration of treasures hidden in the ayatollahs.

These three aspects of the pilgrimage—Hajjah, Safa'a, and Tawaf — are not separate, but **rather complementary and interrelated**. Argumentation leads to serenity, serenity opens new horizons for circumambulation around meanings, and circumambulation deepens the argument and increases serenity. This is **the spiritual and intellectual cycle of pilgrimage** that we must strive to achieve in our lives.

21.3 THE SYMBOLISM OF PILGRIMAGES: BEYOND THE APPARENT RITUALS

In traditional understanding, Hajj rituals are merely rituals and physical movements. However, from the perspective of the jurisprudence of the seven Mathani, these rituals acquire **profound symbolic dimensions**, revealing sublime mystical meanings:

- **Shaving and shortening:** They are not just hair removal, they are **a symbol of abandonment and rejuvenation**. Full throat symbolizes the complete abandonment of outdated thoughts, and default symbolizes partial abandonment or gradual modification. They are a call to cleanse the mind and heart of false beliefs, and to prepare to receive new understanding.
- **Throwing stones**: It is not just stone-throwing, but a **symbol of self-struggle and fighting satanic ideas**. Jamarat represents the obstacles and obstacles that stand in the way of the pilgrim (the contemplative) towards the truth, and throwing them is an expression of determination to overcome them.
- **The slaughter of the gift:** It is not just bloodshed, it is a **symbol of sacrifice and giving**. Guidance represents the most precious possession of the pilgrim, and his slaughter is an expression of willingness to sacrifice desires and passions for the sake of Allah, and to give to others.

These symbolic rituals, when understood in their inner senses, become **powerful catalysts for spiritual and intellectual growth**. They are not merely physical acts, but an **expression of a deep inner state**, of the (contemplative) pilgrim's commitment to continue the journey of truth and spiritual purification.

Fourth Theme: Hajj in Our Daily Lives: A Continuous Way of Life

If Hajj is an integrated intellectual and spiritual journey, and if its rituals are symbols of sublime mystical meanings, how can we benefit from this new understanding in our daily lives? How can we turn Hajj into **a continuous way of life**, not just a once-in-a-lifetime obligation?

The answer lies in applying the concepts of Hajj in all aspects of our lives:

- **Constant argumentation:** We must make **reflection and reflection an** integral part of our daily lives. We must always strive to understand and reflect on the verses of the Qur'an, and use reason and argument in all ideas and opinions that confront us.
- **Lasting serenity:** We must always strive to cleanse our hearts and minds of impurities and passions, and to maintain **the purity of the soul and the purity of the bed**. We must abandon grudges and hatred, and seek tolerance and love.
- **Always circumambulating the truth:** We must make the **search for knowledge** an ongoing goal in our lives. We must always strive to broaden our perceptions, deepen our understanding of the world around us, and not settle for one angle of view.
- **Continuous renunciation and renewal:** We must always be ready **to let go of outdated thoughts and beliefs** that hinder our progress, and welcome renewal and change into our lives. We must be open to new ideas, ready to correct our mistakes.
- **Sacrifice and constant giving:** We must make **sacrifice and giving** part of our core values. We must be willing to sacrifice our time, effort and money for the sake of Allah, and to help and assist others.

When we apply these concepts in our daily lives, Hajj transforms from an annual obligation to **a continuous way of life**. Hajj becomes **a compass** that guides us every step of the way, **a light** that illuminates the paths of life, and **a force** that pushes us towards growth and advancement.

21.4 Quran Witnesses: Verses Supporting New Understanding of Hajj

In the previous positions, we have presented a new vision of the Hajj that goes beyond the traditional understanding. But is there any Qur'anic support for this vision? Are there verses in the Holy Quran that support this expanded understanding of Hajj?

Certainly, the Holy Quran is full of verses that refer to the deep meanings of Hajj, and support the new understanding we have provided. Here are some examples:

- **Verses of argument and reflection:** "This is our argument that Abraham brought to his people" (al-An'am: 83), "Will they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24). These verses emphasize the importance of argument and reflection in understanding the signs of God, which is the essence of Hajj in its new sense.
- **Verses of purity and serenity:** "And I will purify my house for those who are ta'ifeen and those who are standing, and I will bow prostrately" (Hajj: 26), "I may succeed in purifying you" (Al-A'la: 14). These verses refer to the importance of purity and serenity in worship, which is manifested in Hajj as a journey of purification of the heart and soul.
- **Verses of seeking and searching:** "So seek the remembrance of Allah and sow the sale" (Friday: 9), "And those who have labored in us to guide them our paths" (Al-Ankabut: 69). These verses urge the pursuit and search of God, which is in line with the idea of pilgrimage as a journey of truth.
- **Verses of sacrifice and giving:** "Allah will not receive its meat or blood, but piety will receive it from you" (Hajj: 37), "and feed food on His love, poor, orphaned and captive" (Human: 8). These verses emphasize the importance of piety, sacrifice and giving in worship, which is reflected in the symbolic rituals of Hajj.

These are just a few examples, and the Qur'an is full of verses that support the new understanding of Hajj. The Qur'an testifies that Hajj is not just a formal ritual, but a **comprehensive journey of faith**, which invites us to reflect and reflect, to fight by word,

to spiritual purification, to communicate with God and with people, and to reform religion and society.

21.5 HAJJ IS NOT A TRIP TO MECCA.. BUT A JOURNEY IN THE WORLDS OF KNOWLEDGE!

The Hajj has always been associated in the minds of many with that spiritual journey to Mecca, where the Kaaba, circumambulation and saa'i, and throwing the Jamarat. Stereotypes reduced the greatness of this obligation to limited rituals and a known place. However, is it conceivable that Allah the Almighty reduces the wisdom of Hajj to a few days and visible rituals? Isn't it time to rediscover Hajj in its true sense, as a journey that transcends the boundaries of space and time, to take us into the worlds of knowledge and contemplation?

In this series of places, we will embark on an exceptional journey, re-reading the Hajj with new eyes, enlightened by the light of the Holy Qur'an and the guidance of the jurisprudence of the "seven Mathani". We will discover that Hajj is not just a once-in-a-lifetime ritual, but a **way of life** that we follow every day, a compass that guides us in the paths of knowledge, and increases our spiritual and mental journey.

We will start from the words of the Almighty: {And it is authorized for people to go on Hajj, men will come to you, and on every atrophy they will come from every deep hole}, to dive into the meanings of its words, explore its secrets, and redefine its concepts, to reach **the "true pilgrimage".**The pilgrimage of minds and hearts, the pilgrimage of knowledge and contemplation, the pilgrimage of continuous life in the rehab of the signs of God.

21.6 "HAJJ IS A NEED".. ARE WE AWARE OF OUR TRUE NEED?

"Hajj is a need".. This is how the text begins to define this great obligation. Hajj is not a luxury or curiosity, but an **authentic human need**, an innate need in the depths of every human being, regardless of his religion, language or culture. But, what is this need that we are talking about?

It is **the need for knowledge and understanding**, the need to realize the great truths of existence, the need to find the straight path that leads us to happiness in this world and the hereafter. Hajj is an answer to the call of the instinct thirsty for knowledge, a quest to quench the thirsty spirit to wisdom, a journey of searching for **a compelling "argument"** that convinces the mind and reassures the heart.

Hajj, in this sense, is not confined to a particular group of people, or to a specific area of life. It is **a universal and universal need**, which includes all human beings at all times and places, and is embodied in various forms of striving, research and diligence in every field.

From simple commercials that seek to convince us of our need for a product, to major international exhibitions that display the latest technologies and inventions to meet our material and professional needs, all are images of "earthly pilgrimage" that reflects man's constant quest to meet his needs and improve his life.

As for **the "pilgrimage to God**", it is to raise this need to a higher level, it is the pursuit of pure knowledge for the face of God, it is serious scientific research in the system of

the universe and its laws and laws, it is the deep reflection on the universal and Qur'anic verses of God, to reach **"guidance for the worlds**", and to illuminate the paths of humanity with the light of knowledge and wisdom.

21.7 "And he authorized the people to go on pilgrimage." A global call to meet the need

{And authorized people to pilgrimage}.. A divine command of Abraham, peace be upon him, resonates at all times and places, it is **a universal appeal** addressed to all people, without exception, to invite them to meet this great need.. the need of pilgrimage.

But, how is this call to prayer? What is the means of communicating this global appeal?

The holy verse gives us the answer. {Authorized in people **By Hajj**}.. The call to prayer is **"Hajj"** itself!

Hajj, here, is not just a silent ritual trapped in the walls of the Kaaba, but it is **a resounding "call to prayer",** echoed everywhere, and chanted at all times.. It is **a "statement"** to the people of their real need, and a "overcoming of the reasons" to convince them of the need to answer this call.

The call to prayer for Hajj is **to "inform"** people of the benefits and benefits of Hajj, it is **"publicity"** for the signs of guidance and knowledge that illuminate the paths of life for them, it is **a "motivation"** for minds and hearts to embark on a journey of research and reflection.

The call to prayer for Hajj is embodied in every **call to science and knowledge**, in every **initiative to spread awareness and understanding**, and in every **effort to overcome learning difficulties** and facilitate access to facts.

The call to prayer for Hajj is **the responsibility** of everyone who is aware of the importance of this obligatory duty and understands its true meaning.. The responsibility of communicating the call to all people, preaching to them the benefits and blessings of Hajj, and urging them to engage in this great journey.. The journey of minds and hearts towards the light of knowledge and guidance.

21.8 "Men and against every atrophy". Who are invited to answer the call?

{Men come to you , and on every **atrophy** they come from every **deep hole**}.. In a strange response to the call of Hajj, waves of people from every deep dawn, men and knees, are flowing to answer the call.. Who are these invitees? What are their characteristics?

"Men"... What is meant here is not only the male gender, but "**men"** in its broadest and most comprehensive sense. They are **the "visionaries**", who possess awareness, understanding and deep awareness, and to whom the great truths of existence have been manifested, who have responded to the call of instinct, and embarked on a journey of research and reflection.

"And against every atrophy". The text adds another description of the invitees.. They are **the "Al-Dhamer".** They are not the owners of power, prestige and authority, but

they are **the "hidden from reality**", the humble and the humble, who realized their weakness and their need for guidance, so they prepared to overcome all difficulties and tribulations, and "pass their visions in the opposite corridor". That is, violating the mainstream and challenging misconceptions, to uphold the truth and reveal the truth.

{They come from every **deep hole**}. The text concludes the description of the invitees with a statement of their source.. They come **"from every deep hole"**. That is, from every distant place, from every diverse cultural and social background, from every level of understanding and perception.

The call of Hajj is universal and comprehensive, open to all without exception.. The **"men"** with insightful visions, and the humble "adomer" who seek guidance respond to it. They come from every **"deep hole",** to witness benefits for them, and to remember God's name in days of information.

21.9 "Most famous information".. When is the real Hajj due?

{Hajj **is the most famous information**}.. The Qur'anic text specifies the time of Hajj as **"the most famous information".** Does this mean that Hajj is limited to specific lunar months of each year? Or do the months here have another, more general and comprehensive meaning?

Going back to the jurisprudence of the "seven Mathani", we discover that **the "information months"** are not necessarily a specific period of time, but rather **"the declaration of signs**". Signs of guidance and knowledge, which appear and are revealed at known and specific times, to be **"times for people and pilgrimages".**

"The most famous information" are **the "periods of learning and disseminating knowledge",** the times when facts are revealed, evidence is revealed, and signs appear that motivate minds and hearts to seek knowledge and gain benefits.

"Months of information" are not confined to time or place, but are **"divine promises"** that are repeated at all times and places, whenever circumstances are created, signs appear, and facts are revealed. They are **"annual renewed opportunities"** for reflection, learning and the acquisition of knowledge, manifested in various spheres of life, religious and secular, scientific and practical, individual and societal.

{Whoever imposes Hajj on them, there is no rift, debauchery, and no controversy in Hajj}.. If these signs are manifested, and these facts are revealed, and a "pilgrimage" is "imposed" on man himself. Any determination to respond to the call of knowledge and engage in the journey of contemplation and learning.. should abide by the etiquette and conditions of Hajj. {There is no rift, no debauchery, and no controversy in Hajj}..

"There is no rift". That is, it is not related to need in a reprehensible way, nor is it preoccupied with desires and passions about seeking the truth.

"Nor debauchery"... That is, he does not act ill-considered, does not fabricate false contexts, but is clear and honest in words and deeds.

"There is no argument about Hajj." That is, he does not argue falsehood, he does not practice hypocrisy and argument, he does not demonstrate what he has gathered from superficial information, but he demonstrates what he has learned of established facts.

{And whatever good you do, God knows and be supplied, for the best of the pious increase, and fear you, O people of heart}.. To conclude the text by explaining the greatness of this pilgrimage. What the (contemplative) pilgrim does in the journey of searching for knowledge and contemplation, God knows him and rewards him.. and he must be equipped **with "the goodness of the Zad"**.. **"Piety"**.. It is the best thing that a pilgrim can provide on his journey.. Fear of God is awareness, fear, sincerity, and diligence.. And it is **the "key to the farmer"** for those who have the best minds. People with bright minds and conscious hearts.

Thus.. the journey of discovering Hajj in its true meaning continues.. A never-ending journey.

21.10 Hajj.. Calamity or grace? A reading of the new concepts of the obligation of age

In the previous places, we embarked on an expedition to reunderstand the Hajj, transcending the prevailing stereotype, and delving into its esoteric and symbolic meanings. We discovered that Hajj is not just a spatial journey or ritual rituals, but an ongoing intellectual and spiritual journey, a general human need, and an integrated way of life.

However, in the midst of this new understanding, a shocking and controversial question arises: **Is the Hajj as we know it today.. a blessing and a blessing, or a calamity and a crime?**

This question may seem shocking at first glance, and may even provoke condemnation and anger from some. How can we consider a great obligation such as Hajj as a "calamity" or a "crime"?

In fact, the text before us, from which we are inspired by these new concepts, does not hesitate to ask this difficult question, but rather answers it boldly and clearly, relying on a deep critical view of the contemporary reality of the Hajj, and based on a different understanding of the purposes of Islamic law.

Modern pilgrimage. A "crime" against indecency!

The text does not hesitate to describe the modern pilgrimage as **a "crime",** a harsh and shocking word, but it reflects the extent of resentment and anger at the transformations that have taken place in this great obligation, and diverted it from its proper course.

The Hajj, which was prescribed by God Almighty to be a global conference in search of knowledge and guidance, and an annual season for the exchange of benefits and goods among human beings, has turned in the modern era into **a "commercial commodity" to** be bought and sold, and a "seasonal occasion" to raise money and exploit religion and sanctities for material gains.

Visa fees. Fashionable "forgiveness instruments"!

The text strongly criticizes **the "visa fees"** imposed on pilgrims, calling them **a "distortion of the image of God**" and an analogy to **the "indulgences"** sold by the church in the Middle Ages.

Just as forgiveness instruments allowed the rich to buy paradise and forgive sins, visa fees in the modern era allow only the rich to perform the Hajj, and deprive the poor and needy of this divine right.

Material "ability".. a constraint that prevents real "ability"!

The text argues that **the conditional "ability"** in the Hajj, which was reduced to the financial ability to afford travel, has become **a "constraint" that** prevents the achievement **of the "true ability",** which is mental, spiritual and moral ability, and the ability to understand the purposes of the Hajj and perform its rituals with spirituality and reverence.

The modern pilgrimage, with its high costs and cumbersome fees, is no longer available **to "those who can afford it"** in the comprehensive Qur'anic sense, but has become the preserve of **the "able to money**", deprived of it **"those who can have the soul",** the mind and the heart.

Hajj boycott. "Jihad" to fix the track!

In light of this bitter reality, the text sees the **"boycott of the modern pilgrimage"** as an inevitable necessity, a "jihad" to repair the route, and to cleanse this great obligation of commercial and material practices that distort its essence and spirituality.

The boycott, here, is not a call to abandon the Kaaba or deny the Hajj, but rather a **strong "message of protest",** addressed to those in charge of managing the Hajj in the modern era, demanding that **they "fix the defect" and** return the Hajj to its right track, as a pure worship for the face of God, and a global conference open to all, aimed at serving humanity and guiding the worlds.

The universality of Hajj.. a call to all without exception!

The text emphasizes **the "universality and universality of the Hajj**" and calls for **it to be opened "to all people without exception,"** regardless of their religions, beliefs, nationalities, or material levels.

Originally, the Hajj was **a "global conference"** that brought together people of different religions and cultures to share worldly and eschatological benefits and promote understanding and peaceful coexistence among human beings.

Hajj.. an opportunity for unity, tolerance, and openness!

The text argues that the hajj should be **"an opportunity for unity, tolerance and openness"** to the other, not an occasion for closure, intolerance and discrimination. Hajj should be **a "universal platform"** to call to God with wisdom and good advice, and to present a bright image of Islam as a global religion that embraces everyone and calls for good for all people.

"They can't find a way".. an inevitable consequence of limited vision!

The text links the **"impossibility"** of modern pilgrimage to **the "deficient vision"** that reduced the pilgrimage to ritual rituals and material drawings, and overlooked its lofty purposes and comprehensive dimensions.

Those who reduce the Hajj to its external manifestations, and lose sight of its internal essence, become **"unable** to understand" the true Hajj, and are unable to perform it as God intended.

Modern means of transportation. A "curse" obscures the "grace" of contemplation!

The text criticizes the use **of "modern means of transportation"** in pilgrimage, considering it **a "curse"** that obscures **the "grace of contemplation",** reverence and closeness to God.

Convenient and fast transportation deprives the pilgrim of **the "hardship of travel"** and "the suffering of the road", which in the past was an integral part of the pilgrimage experience, a means of spiritual purification and purification, and an opportunity to reflect on the greatness and power of God.

"Their hearts are darker".. heedlessness obscures the "treasures" of knowledge!

The text concludes this series of positions with a stern warning. {their hearts} **Dark**}.. **"Their hearts are darker".**An eloquent Qur'anic expression that describes the state of the inattentive hearts, which have been hidden from the light of knowledge, and covered with rust and ran, so that **they "obscure the treasures of knowledge"** and "prevent the flow of guidance".

The true pilgrimage, as we have realized, is **a "journey of mind and heart", a** journey of contemplation and reflection, a journey of search for knowledge and guidance. If the heart is heedless, the mind is disturbed, and consciousness is obscured. How can we hope **for the "blessing of Hajj"** and the "blessing of life"?

Hajj.. a call for awakening, vigilance and change!

In conclusion, we affirm that these new concepts of Hajj, although shocking and controversial, are not a call for despair or frustration, but **rather a "call for awakening, vigilance and change".** An invitation to reconsider our understanding of Hajj, correct the course of this great obligation, and return it to its true essence, as an ongoing intellectual and spiritual journey, as a global conference for unity, tolerance and openness, and as a way of life

21.11 HAJJ.. THE CONTINUOUS JOURNEY OF A LIFETIME IN SEEKING KNOWLEDGE

We have come to the end of our journey in exploring the concept of pilgrimage, this great obligation that has always captivated the hearts of believers, but which may have remained trapped in traditional stereotypical understanding, far from the horizons of deep contemplation and sublime esoteric meanings.

In this series of places, we dared to reread the Hajj with new eyes, inspired by the light of the Holy Qur'an, and the guidance of the jurisprudence of the "Seven Mathani", to discover that the pilgrimage is not just a journey to a place, but a **journey in the worlds of knowledge**, and that its rituals are not just formal rituals, but symbols **of deep gloss**, and that its time is not limited to a few days a year, but is **a continuous way of life**.

We have learned that **"pilgrimage is a general human need",** which transcends the boundaries of religion and geography, it is an innate need in the depths of every human being, to seek knowledge, to answer the call of instinct thirsty for guidance. The **"call to prayer"** is a universal call, which resonates at all times and places, to invite all humanity to meet this need and engage in the journey of research and reflection.

We realized that **"the Sacred House is a center of knowledge and guidance**", not just a place of worship, but a beacon of knowledge, a source of wisdom, and a destination for those seeking the great truths of existence. Entering it means engaging in **serious "scientific and epistemological research"** aimed at understanding the order of the universe and God's laws in his creation.

We understood that **"the rituals of Hajj are symbols of mystical meanings**", "circumambulation" is a rotation around the center of truth, "seeking" is the purification of the heart and mind, and "throat and shortening" is the abandonment of outdated ideas and a renewal of understanding.

We understood that **the "information months"** are not just a specific period of time, but rather **the "proclamation" of** guidance and knowledge, which are "divine promises" that are renewed at all times and places, providing us with annual opportunities to contemplate, learn and gain benefits. The **"numbered days"** are not just a few days, but **"valuable periods dedicated to deep reflection"** and diligence in seeking knowledge.

We reflected on **the "conditions and controls of Hajj",** only to discover that they are not just ritual restrictions, but **rather "cognitive and methodological controls",** drawing a clear roadmap for the journey of searching for the truth, and warning us against **"debauchery, debauchery and controversy"** that hinders access to the true meaning of Hajj.

We delved into the concept **of the "Great Hajj",** to realize that it is not a specific day, but rather **"the great need to know the straight path**", and that **"Arafat"** symbolizes **"knowledge and perception",** and "Abraham's shrine" represents **"intellectual leadership"** based on scientific and cognitive research in the "House of Abraham".

We are always reminded of the warning against **"fear of polytheism",** to be aware that shirk is not limited to the worship of apparent idols, but also includes **"hidden polytheism",** which is relying on other than God in seeking guidance and knowledge, and sufficiency with the apparent without contemplation and reflection.

Today, we stand on the threshold of a new stage of understanding and awareness, after we realized that the Hajj is not just a trip to Mecca, but rather a **lifetime journey in seeking knowledge**, a journey that does not end with the end of rituals, but continues with us at all times and places, in every step we take, in every thought that comes to our minds, and in every word we speak.

Let us make Hajj **a way of life** that we follow every day, let us make **contemplation and reflection** increase us on this journey, and let us make **piety the** best companion for us on this path.. and always remember that **"the Sacred House is a center of knowledge and guidance**", and that **"the most famous information"** are renewed opportunities for learning and advancement. Let us heed the call of **"and allow people to make pilgrimage**", and let us be among **the "men"** with insightful visions, and humble

"predators" who seek guidance. Let us embark together on this great journey, to witness benefits for us, and to remember God's name in days of information. Let us achieve **the "true pilgrimage"** in our lives, and let us receive **the "best reward"** from God Almighty.

Series Conclusion:

We hope that this series of topics has opened new horizons for your understanding of Hajj, and provided you with a deeper and more comprehensive vision of this great obligation. Hajj, in its true sense, is **a journey of continuous life**, a journey that does not end with the end of the rituals in Mecca, but continues with us at all times and places.

21.12 THE CONCEPT OF HAJJ (AND AUTHORIZED IN PEOPLE HAJJ)

- The new interpretation:

- The pilgrimage is not a journey to Mecca, but an internal journey of self-discovery.

- "Hajj months" symbolize periods of learning and dissemination of knowledge.

-The key:

The real pilgrimage is the "pilgrimage of the mind" towards the facts, not circumambulation around the Kaaba.

Hajj as a need and argument:

Hajj is derived from "need" and "argument". It is to satisfy a human need for knowledge and understanding, and to provide argument (not necessarily physical evidence) to convince others.

Hajj is not necessarily an end in itself, but rather a means to a greater end (such as prosperity and progress).

The call to prayer for Hajj is a demonstration of people's needs and benefits, not just an invitation to a specific place.

Juha and the invasion:

A clever connection between "Juha" and intellectual "invasion". Juha represents the ability to excel in argument and persuasion.

The opposite of jah (sweep) is hajj (need). The intellectually defeated need an argument.

Hajj for all and in all fields:

Hajj is not limited to a specific group or field, but is directed to everyone and includes all their needs in various aspects of life.

Earthly pilgrimage includes everything that meets people's needs (from advertisements to exhibitions).

Hajj to God is scientific research in the system of the universe and its Sunnah (guidance for the worlds).

The Sacred House as a Center of Knowledge:

The Sacred House is a center for scientific research and knowledge (guidance for the worlds), not just a place of worship.

The shrine of Abraham symbolizes those in charge of this scientific research.

Entering the Sacred House means engaging in this research, which brings (scientific) security.

Hajj conditions and controls:

Qualification: A person must be qualified to receive argument and knowledge, and that must be in a timely manner.

Houses and their doors: Knowledge must be sought from its correct sources (the doors of houses), and not be satisfied with the apparent.

Safa and Marwa: Tawaf with them means completing the matter to the fullest, through liquidation (Safa) and the skilled narration (Marwa).

Rites: They are the cosmic norms that regulate the process of Hajj (perception and shaking of vision).

The most famous information: It is the publicity of signs that motivate the gain of benefits, not necessarily a specific period of time.

Debauchery, debauchery and argumentation: Avoid excessive attachment to need, ill-considered behavior, and sterile argument.

Siege and guidance: In the event of inability to complete the Hajj, it is necessary to provide what is possible of guidance (giving), and not to give up.

Fasting, charity and asceticism: They are means of compensating for the deficiency in the event of illness or disability, and include determination (fasting), providing help (charity), and adhering to the knowledge that has arisen (asceticism).

The Great Hajj: It is the greatest need to know the straight path.

Comments and questions:

Symbolic interpretation: Your analysis relies heavily on the symbolic interpretation of Qur'anic words and concepts. This interpretation can be useful to enrich understanding, but it needs controls so as not to stray from the original meaning of the text.

The relationship between linguistic and idiomatic meaning: It is important to find a balance between the original linguistic meaning of words (such as Hajj as a need) and the idiomatic meaning on which the concept has settled (Hajj as a religious ritual).

Application of the new concept: How can this new concept of Hajj be applied in our modern life? Can it be considered an invitation to scientific research and continuous development in all fields?

Women and Men: Your interpretation of "men" and "women" in the verse needs further clarification. Do you mean that "men" are the ones with the clear vision, and "women" are the ones who lack it? This explanation can be controversial.

Overall, your analysis offers a new and thought-provoking insight into the concept of Hajj. It opens the door to a deeper understanding of the Holy Quran and its applications in our lives.

Additional verses about Hajj:

1. Decomposition of Ihram:
   - **Verse:** "If you spend your rituals, remember Allah as you remember your fathers or more remembrance, for there are people who say that our Lord has come to us in this world and what he has in the hereafter of creativity, and some of them say that our Lord has come to us in this world is good and in the hereafter is good and we are protected from the torment of fire, those who have a share of what they have earned, and Allah is quick to calculate" (Al-Baqarah: 200-202).
   - **Linking to analysis:** After completing the rituals (completing the process of research and discovery), you must continue to remember God (contemplating the order of the universe). The verse refers to two types of people: those who seek this world only, and those who seek the good of this world and the hereafter. This is in line with the idea that pilgrimage can have worldly and eschatological goals.
2. Security in the sanctuary:
   - **Verse:** "And when we made the house as a place for people and our mother, and they took the place of Abraham as a prayer room, and we entrusted to Abraham and Ishmael to purify my house for those who are ta'if, and those who kneel and prostrate" (al-Baqarah: 125).
   - **Linking to analysis:** The Sacred House is a place of security, and this security is not only physical, but also intellectual and scientific security. Taifun, Akafon and kneeling prostrate represent knowledge seekers in different ways.
3. Piety and Zad:
   - **Verse:** "...And be supplied, for the best of the pious increase, and fear you, O those who have the hearts" (Al-Baqarah: 197).
   - **Linking to analysis:** Piety is the best increase for the pilgrim, and it means awareness, hedging and keenness to follow the cosmic norms. This is consistent with the idea that Hajj requires preparation and rehabilitation.
4. Remembrance of God
   - **Verse:** "Remember Allah in a few days, and whoever hastens in two days, there is no sin against him, and whoever delays, there is no sin against him, for those who fear Allah, and know that you will be cornered to Him" (Al-Baqarah: 203).
   - **Linking to analysis:** This verse shows the importance of continuing to remember God (contemplation and reflection) even after the completion of the main rituals. "Numbered days" can be understood as periods of time devoted to research and reflection, whether short or long.
5. Hajj and the months of Hajj
   - **Verse:** "They ask you about the crescents, say they are times for people and pilgrimage, and not righteousness, that you should come to houses from their backs, and righteousness be from those who fear them, and come to houses from their doors, and fear Allah, that you may succeed" (Al-Baqarah: 189).
   - **Link to analysis:** This verse links the crescents (the beginnings of the lunar months) to the Hajj, indicating that the Hajj is linked to certain times.

Additional Notes:

- **Women and men:** Regarding the interpretation of "men" and "women" in the verse of Hajj, it can be said that "men" are the ones who have the insight and ability to derive arguments, while "women" may represent those who need more guidance and guidance in this area. This does not necessarily mean favoring one sex over another, but rather a description of a particular situation.

22 "Prayer" Series: A Journey of Consciousness and Change

22.1 The crisis of prayer: diagnosing the defect and searching for the essence of worship

Introduction:

Prayer represents the second pillar of Islam and the pillar of religion, which is the direct link between the slave and his Lord. It is supposed to be a source of comfort, tranquility and spiritual strength. However, many Muslims find themselves facing real challenges in their application and understanding, which can be described as **"The crisis of prayer"**. This crisis manifests itself in the feeling of the weight of its performance, constant remorse of conscience, lack of reverence, and a focus on the external form without sensing the soul. This article aims to diagnose this deep-rooted problem, search for its deep causes, and provide a vision towards radical solutions that restore prayer to its true place in the heart and life of the believer.. We present our concept of prayer in a balanced way derived from different and integrated interpretations of contemplators such as... (Eyal Rashid) (Dr. Hani Al-Waheeb) (بنعودة عبد الغني, 2024) سامر إسلامبولي ( ) احمد ياسر ( ) الدكتور علي منصور كيالي ( ) ياسر العديرقاوي ( )

First: Alarming Signs: Symptoms of Prayer Crisis

Before looking for solutions, it is necessary to recognize the symptoms that indicate the presence of this crisis in the individual:

1. **Feeling heavy and bored:** Instead of being a "rest" for the believer ("Rest us with it, Bilal"), it becomes a heavy duty, a boring and boring chore, the end of which the individual eagerly awaits.
2. **Chronic remorse:** Constant feelings of guilt and negligence, either because of irregular performance, or because of her performance without the presence of the heart (reverence). This feeling may turn into an additional psychological burden instead of prayer being faithful to it.
3. **Emphasis on form at the expense of content:** the greatest attention is focused on the correctness of the apparent movements, the accuracy of the sayings, and the number of rak'ahs, while the evocation of meanings, the contemplation of verses, and the presence of the heart with God are absent. Prayer becomes merely a physical performance devoid of the soul.

4. **Lack of impact on behavior:** The most worrying observation is the separation of prayer from the reality of life. The individual performs prayer, but does not find a tangible effect on refining his morals, improving his dealings, or forbidding him from fornication and evil as is supposed to be.

Second, why did we get here? The roots of the prayer crisis

These symptoms are not accidental, but have deep roots and causes that need to be understood and deconstructed:

1. **Superficial understanding of the meaning of prayer:** reducing prayer to being just a kinetic and verbal ritual, ignoring its deep spiritual, psychological, and social dimensions as a connection to God, a monologue, a purification of the soul, and a way of life.
2. **Social and cultural legacies:** The environment plays a big role. The excessive focus of society or family on the external form of prayer, the use of intimidation and intimidation tactics instead of carrot and understanding, and the application of a strict approach that does not take into account individual differences or exceptional circumstances (no exception), all of these factors can alienate and create a sense of burden.
3. **Satan's methods (or impediments to correct understanding):** Whether Satan is understood as an external being or as a symbol of the ill-wishing soul and negative influences, there are "methods" that corrupt and undermine prayer (to be detailed later), often exploiting superficial understanding and erroneous legacies.
4. **Neglecting the spiritual aspect and contemplation:** not prioritizing the pursuit of reverence, and contemplating the meanings of what is read and said in prayer, makes it an empty and spiritually unsatisfying experience, which inevitably leads to boredom and apathy.

Third: The Road to Recovery: Towards a Radical Solution

Getting out of the crisis of prayer requires more than just patchwork attempts, it needs radical solutions that start from the depth:

1. **Redefining and Understanding Prayer: The** first and essential step is to seek a deeper and more comprehensive understanding of the meaning and true purposes of prayer. What does "relevance" mean? What is the purpose of reverence? How to forbid prayer for fornication and evil? Understanding meaning restores worship to its value and spirit.
2. **Contemplation of the Qur'an:** Return to the primary source, the Qur'an, to understand how God spoke about prayer, and what its contexts and purposes are mentioned in it. Trying to read the verses with a new eye free from some inherited interpretations that may have restricted the meaning.
3. **Adopting practical practical steps:** Based on the new understanding, the individual needs practical steps to correct the course of his prayer, focusing on developing reverence, understanding dhikr and supplications, linking prayer to daily life, and striving to make it a fruitful spiritual experience (which can be detailed in the following sections).

Conclusion:

The crisis of prayer experienced by many is an indication of a defect in understanding and application, not a defect in worship itself. The solution begins with an honest diagnosis of symptoms, diving into the root causes related to superficial understanding, legacies, and neglect of the soul. Hence, embark on a conscious journey towards a deeper understanding derived from the Holy Qur'an, and a practical application aimed at

restoring prayer to its rightful place: A true connection with God, a source of comfort and tranquility, and an engine for positive change in the life of the individual and society.

22.2 SATAN'S METHODS OF DESTROYING PRAYER: HOW TO CONFRONT THE HIDDEN ENEMY?

Introduction:

Prayer is considered the fortress of the believer, the oasis of his soul, and the pillar of his religion on which he rests. Because of its paramount importance as a direct link between the slave and his Lord, it becomes a major target for man's archenemy, Satan. Satan strives with all his efforts, and in subtle and cunning ways, to corrupt this connection, empty it of its meaning, and make it a heavy burden instead of being the apple of an eye. Knowing and exposing these methods is the first and necessary step to prevent them, correct the course of our prayers, and preserve this precious spiritual treasure.

First: Revealing Tricks: Satan's Seven Methods of Destroying Prayer

The speaker provides a diagnosis of seven main methods, which may be the direct whispering of Satan or the result of the entrenchment of misconceptions that serve his ultimate goal of distancing us from the essence of prayer:

1. Reducing religion to prayer (the trap of false totalitarianism):
   - **Explanation: The** implication that religion is prayer only, and that mastering it (even formally) is sufficient, while neglecting the rest of the worship, morals and transactions.
   - **Impact:** A constant feeling of negligence in prayer itself because it has become "the whole religion", while neglecting other vital aspects of Islam such as honesty, honesty, charity, honoring one's parents, and others.
   - **Solution:** Understanding the universality of Islam; prayer is an essential pillar, but it is part of an integrated system that includes morals, transactions, and other acts of worship. Worship is diverse and complementary.
2. Introducing collectivism into individuality (mixing priorities):
   - **Explanation:** Excessive emphasis on the virtue of praying in congregation to the point of feeling guilty or inferior when praying alone, even if it is for an excuse or lack of time.
   - **Impact:** Some may miss prayer on time to wait for the congregation, or feel that their individual prayer is unacceptable, which weakens the origin of individual contact with God.
   - **Solution:** Understand that the origin of prayer is the slave's individual relationship with his Lord. Congregational prayer has great merit and is a certain Sunnah and a manifestation of strength for Muslims, but it is an addition to the original and not a substitute for it or a condition for its health always.
3. Intimidation and psychological terror (worship of fear, not love):
   - **Explanation: The** intense and exclusive focus on the punishment of the one who neglects prayer and the severe threat, portraying God as a lurking punishment only in relation to prayer.

- **Impact:** Performing prayer as a heavy duty for fear of punishment, not a longing to encounter God, love for Him and hope for His mercy. This generates anxiety and stress and prayer loses its spirit.
- **Solution:** Balancing fear and hope. Remember God's vast mercy, and that prayer is the door to closeness to Him and comfort from the worries of the world, not just a means to avoid punishment.

4. Do not exclude (ignore the ease):
   - **Explanation:** Suggesting that prayer should be performed in the same form, form and perfection in all circumstances, ignoring the licenses prescribed by God for the sick, the traveler, the frightened and those who have excuses.
   - **Impact:** Feeling very exhausted, and difficulty adhering in difficult circumstances, which may lead to aversion to prayer or leaving it altogether.
   - **Solution:** Understand the purposes of Sharia in facilitating and removing embarrassment. Knowing and applying the legal licenses that God has permitted to His servants as a mercy to them.
5. Numerical exaggeration (quantity at the expense of quality):
   - **Explanation:** Excessive focus on the number of rak'ahs, exhausting too many Sunnahs and naafil, and preoccupation with calculating and spending missed prayers that may have been missed due to force majeure.
   - **Impact:** Transforming prayer into a calculation and quantitative process, which burdens the worshiper and makes it difficult for him to commit, and distracts the mind from reverence and concentration in the present prayer.
   - **Solution:** Prioritize mastering the obligations and performing them with reverence and presence of heart. Understand that naafil is for volunteering and getting closer and not for burdensome obligation. Remember that "good deeds go away bad deeds," and focusing on the benevolence of current prayer is more important than worrying excessively about what is excused.
6. Linking prayer to the place more than the time (the trap of the place):
   - **Explanation:** Intense emphasis on the need to perform prayers in the mosque, to the point of delaying prayer beyond its time in anticipation of going to the mosque.
   - **Impact:** Missing the most important element of prayer, which is its specific time, "The prayer was a timed book for the believers", and feeling negligent when it is not possible to pray in the mosque.
   - **Solution:** Understand that prayer is primarily temporal worship; keeping it performed on time is the most important. Praying in the mosque has its merit, but it should not be at the expense of wasting time.
7. Making prayer fruitless (separating worship from life):
   - **Explanation:** Total focus on the validity of movements and apparent sayings, with the separation of prayer completely from its supposed impact on the behavior and morals of the worshiper (as it forbids fornication and evil).
   - **Impact:** The worshipper performs a formal prayer that does not change his bad behavior anything, which makes him lose confidence in the usefulness of his prayer and doubt its acceptance, and he may continue to believe that he is doing what he has to do.
   - **Solution:** Link prayer to its results and practical fruit. Prayer should be a motivation to improve morals, stay away from evil, and increase piety. Judging the quality of prayer is not limited to form, but includes impact.

Second: Confrontation Strategy: How do we fortify our prayers?

To counter these hidden methods and their negative effects, we need a conscious and integrated strategy:

- **Awareness and knowledge:** Just knowing and exposing these tricks and methods is half the battle. Awareness is the first line of defense.
- **Contemplation in the Qur'an:** Return to the basic source of understanding the correct meanings, aims and purposes of prayer, away from superficial or erroneous interpretations.
- **Focus on the essence:** go beyond excessive attention to form and number, and focus on achieving the essence of prayer: reverence, heartfelt presence, contemplation, sensing connection with God, asking for praise.
- **Supplication and help:** Resorting to God with sincere supplication to help us understand and establish prayer as He loves and pleases, and to protect us from the whispers of Satan and the pitfalls of understanding.

Conclusion:

Satan, or misconception that serves his purposes, tirelessly seeks to destroy our prayer and empty it of its meaning. But with the arsenal of awareness, a return to the contemplation of the Qur'an, a focus on the essence and spirit of worship, and the use of God, we can confront this hidden enemy. We can fortify our prayers and make them truly a strong connection with God, a source of tranquility, a springboard for positive change in ourselves and our lives, so that we can evaluate them as God intended them: A cult that combines the integrity of form, the depth of content and the beauty of the effect.

22.3 Types of Prayer in the Qur'an: A Holistic Vision Beyond Movements

Introduction:

When the word "prayer" is mentioned in Islam, it often immediately comes to mind those specific movements and sayings that a Muslim performs five times a day. Despite the importance and prestige of this ritual prayer, a deeper reading of the Qur'an, as presented by some contemplators, reveals that the concept of prayer is much broader and more comprehensive. They are not just movements, but a comprehensive concept that represents a way of life, manifesting itself in different types that reflect multiple aspects of man's relationship with his Lord, with himself, and with his society.

First: Prayer as a process of linking and bridge to integration

To understand the different types of prayer, it is useful to look at it as **an essential connecting** process. It is the bridge that connects two fundamental worlds:

1. **The world** of command: the world of spirituality, higher values, ideals, divine commands and prohibitions, the world of meanings and ends.
2. **The world of creation: the** world of concrete physical reality, human behavior, daily actions and behaviors.

Prayer, in its overarching sense, is the mechanism that ensures that these two worlds are inseparable. It is she who translates spiritual values and divine commands into practical behavior and realistic application in the life of the individual and society.

Second: Manifestations of Prayer: Multiple Types for One Goal

Based on this understanding, several types or manifestations of prayer can be identified, complementing each other:

1. Kinetic prayer (ritual - ritual):
   - **Explanation:** It is the prayer known for its specific pillars and bodies (rising, bowing, prostration, recitation).
   - **Objective:** It is an apparent expression of servitude and submission to God, a periodic means of renewal of covenant and direct spiritual contact, and a reminder of the general framework of religion.
   - **Important emphasis:** Even this type of prayer loses its value if it is confined to movements without a soul. It must be accompanied **by contemplation** of what follows, reverence and presence of heart, otherwise it turns into a mere mechanical performance that does not achieve its purpose.
2. Social Prayer (Communication and Cooperation):
   - **Explanation:** It includes all forms of positive and constructive communication, seeking to strengthen social ties, and active participation in community service. It is the embodiment of the linguistic meaning of "relevance".
   - **Examples:** kinship ties, visiting the sick, relief for the needy, helping the needy, the good word, reconciliation among people, cooperation in righteousness and piety.
   - **Importance:** It reflects the essence of Islam as a religion that is inseparable from social life, and affirms that man's relationship with his fellow man is an integral part of his worship of his Lord.
3. Iqama Prayer (Establishment of Justice and Order):
   - **Explanation:** This type is related to the concept of "establishing prayer" which is repeated in the Qur'an. It does not only mean performing kinetic prayer, but also to **strive hard and organized work to apply the values of justice, equality and right in society**, and to establish a system that guarantees this.
   - **Responsibility:** It is a collective responsibility that starts from the individual in his scope and extends to include those with authority and decision (rulers and officials) who have the ability to apply God's law, fight injustice and achieve a fair distribution of wealth and opportunities.
   - **Examples:** Ruling by what God has revealed, enjoining good and forbidding evil at an institutional level, providing basic rights for all, fighting corruption and injustice in all its forms.
4. Mihrab Prayer (Private Prayer and Deep Connection):
   - **Explanation:** It is a special, intimate and profound relationship between the servant and his Lord, which takes place in a state of disconnection from concerns and distractions.
   - **Mihrab:** It is not necessarily a specific physical place, but rather any **place or state of mind and spirit** in which this interruption and total focus on God (may be a corner of the house, moments of contemplation in nature, or solitude in the dead of night).
   - **Importance:** They are considered the basis and source of spiritual energy for other species. It is a time of sincere monologue, deep reflection, soul charge, and inspiration.

- **Contemplation:** It is the backbone and essence of this prayer, where the servant reflects on the verses of God read (the Qur'an) and visible (the universe), in himself, and in his relationship with his Creator.

Third: Prayer as a comprehensive way of life

When we understand these complementary types, we realize that prayer is not a cult confined to a specific time (the five times of prayer) or a specific place (the mosque). Rather, it becomes **a way of life and a continuous way of dealing**. Every situation that a Muslim goes through is an opportunity to apply some kind of "prayer":

- **At work:** honesty, proficiency and justice are a "prayer of residence". Dealing well with colleagues is a "social prayer."
- **At home:** family care The kinship connection is a "social prayer". Raising children on values is part of the "prayer of residence". The moments of meditation and supplication are the "mihrab prayer".
- **With friends and neighbors:** good manners and cooperation is a "social prayer".
- **With oneself: Accountability,** acclamation and reflection are the "prayer of a mihrab".

Conclusion:

Prayer in its comprehensive Qur'anic perspective is a rich and profound concept, far beyond mere motor performance. It is a call for constant contact with God (sila), for constructive communication with creation (social), for the pursuit of justice and order (iqama), for sincere solitude and reflection (mihrab). Understanding these multiple and complementary types helps a Muslim to live his Islam more consciously, comprehensively and balanced, so that his whole life, structure, actions and relationships, becomes a continuous prayer and a permanent closeness to God.

22.4 Mihrab Prayer: Your Practical Guide to Deep Spiritual Contact

In the speaker's understanding, the "mihrab prayer" represents the essence of worship and the core of spiritual contact with God, and is the basis from which all other forms of prayer derive their energy and meaning. They are not just rak'ahs performed in the hollow of the mosque, but a deep state of disconnection, concentration and detachment to God. This article aims to provide a practical guide, inspired by the speaker's explanation, of how to enter this state and perform this essential prayer.

First: What is the mihrab? Beyond the walls

Before getting into how to pray, it's important to understand mihrab in its broadest sense. Linguistically, the word carries the meaning of cutting, separating and separation. Conventionally, it goes beyond the common concept (the cavity in the qibla wall of the mosque) to include **any place or, more importantly, any state of mind and spirit in which there is a break from concerns and distractions, and a complete focus on God alone.** The mihrab is your own spiritual space, the state of "cutting" from the world to connect with heaven.

Second: The importance of the mihrab prayer

- **Basis and Source:** It is the mother prayer that provides other types of prayers with spiritual energy and true meaning.
- **The Gate of Reverence and Contemplation:** It provides the ideal environment and state for deep reflection (reflection) on the signs of God, His creation and yourself, and the achievement of heartfelt presence (reverence).
- **Direct contact:** It is the most precious opportunity for sincere monologues, sincere supplication and direct supplication to God without barriers.

Third: Practical Guide to Mihrab Prayer Step by Step

1. Readiness: Preparing the body and soul

- **Ablution:** Start with the well-known physical cleansing, as it is a symbol of readiness and external and internal cleanliness.
- **Choose your "niche":** Find a place as quiet and secluded as possible, away from noise and interruptions. It may be a corner in your home or anywhere you feel peaceful. The most important is to create a state of isolation.
- **Clearing the mind:** Before you begin, try hard to keep worldly thoughts and concerns away. Take deep breaths and focus on the present moment and your purpose in this prayer.

2. Entering the mihrab state: interruption and orientation

- **Sincere intention:** Gather your heart, and evoke a clear intention that this pause, this prayer, is for God alone, seeking His closeness and satisfaction.
- **Remembrance and Evoking Greatness:** Start with the remembrance of God to direct the heart to Him. Invoke His greatness, power, and mercy.
- **Conscious Zoom:** When takbeer (saying "Allahu Akbar"), don't make it just a word. Feel its meaning deeply: God is greater than all concerns, greater than all work, greater than all fear, greater than all in this universe. This takbeer is the announcement of the "cut" and the beginning of entry into the presence of God.

3. Doing: recitation, reflection and hope

- **Recitation of verses:** Stand in the hands of God. You can read Al-Fatihah, it is the mother of the book and the collector of meanings. You can also choose specific verses that focus, as the speaker pointed out, on **the meanings of "caution from the afterlife"** and **"hope for God's mercy".** The goal is to move the heart between conscious fear and sincere hope.
- **Live reflection:** Don't just be a reader. Think about the meanings of the verses you recite. How to touch your life? What do you ask of you? What does it preach to you or warn you about?
- **Flexibility:** Do not be restricted to a specific number or surahs (except Al-Fatihah in the obligatory prayer). What matters is how, how to be influenced and to reflect.

4. Bowing: submission, recommendation and seeking forgiveness

- **Physical and heart bowing: bow** your body to God, and make your heart bow with Him. Feel submission, humility and humiliation in the hands of the great Creator.
- **Moral Zakat Giving:** Bowing, in this understanding, is an opportunity for internal purification. Just as zakat comes out to purify money, here you "purify" yourself by acknowledging negligence and asking for purification.

- **Seeking forgiveness and repentance:** It is an ideal time to sincerely seek forgiveness for sins and negligence. Seek forgiveness with a broken heart, renew repentance and resolve not to return to sin. Feel spiritual lightness as you purify.

5. Prostration: the height of closeness, submission and impartiality

- **Total submission and closeness:** Place your forehead, the most honorable thing in you, on the ground. Sense the profound meaning of this act: the pinnacle of submission to God, and the closest thing a slave can be to his Lord.
- **Absolute Submission:** In prostration, surrender your whole matter to God. Give up your will before his will, your knowledge before his knowledge, and your power before his power.
- **Detachment from the ego:** It is the moment of detachment from the self, from the ego, from all passion and from every desire that does not please God. You are nothing and God is everything.
- **Sincere (not selfish) supplication:** Call upon God and pray to Him with all that is in your heart. But let your supplication, as the speaker pointed out, be a prayer of submission and sincerity, not just selfish requests. Ask Him for good in what pleases Him, and ask Him for help in obeying Him.
- **Attributing everything to God:** Deeply sense that everything you own and what you are in is from God and to God: "My prayer, my asceticism, my life and my death are to God, Lord of the worlds." Your work, your livelihood, your health, your family... All of them belong to God.

6. Conclusion: Delivery and Supplication

- **Delivery:** End your prayer with submission, as a symbol of getting out of this profound state and returning to reality, while keeping the trace of prayer in your heart.
- **Supplication:** You can conclude with a final supplication with what God has opened to you.

Fourth: Continuous reflection on the mihrab prayer

Contemplation is not a separate stage, but a spirit that runs through all stages of the mihrab prayer:

- Think about **the meanings of** the recited verses.
- It reflects on **the greatness**, precision and creativity of God's creation.
- Think about **yourself**, your negligence, God's blessings on you.
- She thinks about the reality of death, the afterlife and the reckoning.
- She thinks about the meanings of the supplications and remembrances that she repeats.

Fifth: Additional tips for the trip

- **Patience and practice:** Reaching the deep state of mihrab requires patience, practice and constant self-training. Don't despair if you don't feel completely revered from the start.
- **Flexibility and honesty:** Don't make these steps a static template. The most important is honesty, sincerity and substance. You may find your own way to bring you this connection.
- **Seek help from God:** Always pray to God to help you pray, and to bless you with reverence, contemplation and the pleasure of monologues.

- **Start experimenting:** Don't wait for perfection. Start experimenting with these steps, even for a few minutes each day, and observe the impact on your soul and heart.

Conclusion:

The mihrab prayer, with this understanding, is an invitation to dive into the depths of the Spirit, to experience a living and direct connection with God. It requires honesty, effort, and forethought, but its fruits are true tranquility, spiritual strength, and firm certainty. Start your journey today, open the niche of your heart, and enjoy the grace of closeness to God.

22.5 Prayer in the Qur'an: A Journey towards Piety, a Bridge to Communication, and a Driver of Change

A careful and thoughtful reading of the Holy Qur'an provides an understanding of prayer that goes far beyond mere ritual movements and sayings. Returning to the primary source reveals deeper dimensions of this central cult, and shows it as an integrated way of life aimed at building the individual and society on the foundations of piety, effective communication and continuous positive change.

First: Prayer is the gate of piety and the shield of prevention

The Qur'an clearly links prayer to the "pious" in several places, such as the beginning of Surat al-Baqarah (verses 1-3) and Surat al-Tawbah (verse 18), which limits the architecture of God's mosques to those who believe in God and the Last Day, establish prayer, pay zakat and fear only God. This close connection indicates that prayer is not just a sign of piety, but an **essential means of achieving and developing it**. Piety, in its universal sense, which includes conscious fear of God, observing Him in private and in public, abiding by His commands, and avoiding His prohibitions, finds in prayer an inexhaustible aid. Prayer, with its remembrance, contemplation, submission and orientation to God, acts as a protective shield for the soul from falling into sins, and helps the believer to remain in a state of spiritual vigilance and self-accountability, which is the essence of piety.

Second: Prayer as a model and method for effective communication

As detailed in previous chapters on "mihrab prayer" and others, the structure of prayer itself can be seen as an integrated model for the ideal communication process:

- **The beginning (takbeer of ihram):** cutting off contact with anything but Allah and focusing completely on the contact.
- **Al-Fatihah and Al-Surah:** Offering praise and praise, then presenting the basic request (guidance), and listening to the message (recitation of verses).
- **Bowing: the** stage of submission, acknowledgment of negligence, request for acclamation and forgiveness.
- **Prostration:** the height of proximity, complete submission, sincere monologue.
- **Greetings and Greetings:** Reaffirmation of the basic testimonies, then ending the connection and returning to reality with the effect of prayer.

This model is not limited to the relationship with God, but can be inspired and applied as a "prayer" or approach in every communicative situation in our lives: in our family relationships, in our work, in our dialogues. It involves starting with pure intent, listening

well, expressing clearly, acknowledging mistakes, seeking understanding, and concluding positively.

Third: Prayer as a Driver of Internal and External Change

True prayer, beyond form, is bound to bring about change. This change has two faces:

- **Internal change:** Prayer performed with reverence and contemplation refines the soul and makes its owner more connected to the values of mercy, justice, understanding and tolerance. It purifies the soul and purifies the heart.
- **External change:** This internal change must inevitably be reflected in behavior, morals and dealings. A prayer that "forbids immorality and evil" is a prayer that translates into positive actions in reality.

And here comes the stern divine warning: **"Woe to the worshippers* who are about their prayers Sahun."** This woe is not merely for accidental omissions, but for those who perform a formal prayer, devoid of the Spirit, that does not change anything in them, and does not prevent them from misdeeds. It is a prayer that is "invisible" about its essence and its true purpose: change for the better.

Fourth: "Middle Prayer": Preserving the social fabric (family and society)

The interpretation of the "middle prayer" in Surah al-Baqarah (verse 238) provides a model for applying the concept of prayer (connection and communication) to social relations. In the context of divorce verses, the command to maintain the "middle prayer" is understood as a call to preserve **the "middle" relationship represented by the family and children**, as the main bond even after the separation of the spouses. It is a call to maintain the bond of the womb and nurture the nucleus of society. This understanding can be extended to **any important relationship that mediates between two parties and requires a special effort to keep it balanced and strong.**. It is a prayer (connection) that requires conservatism and special effort.

Fifth: Surat Al-Jumu'ah: An invitation to cognitive and social communication

Surah "Al-Jamma" (derived from the meeting) embodies a clear call for meaningful communication and the pursuit of knowledge. The command to **"seek the remembrance of God** is not only understood as going to perform the ritual Friday prayer, but it is a broader invitation to strive towards **the "remembrance of God" in its comprehensive sense: knowledge, understanding, reflection, and meaningful scientific and societal communication**.The order "Culminate the sale" emphasizes the primacy of this cognitive and communicative quest over worldly preoccupations that may hinder it. It paints a picture of a believing community that comes together for tickets, communication, and the pursuit of understanding, and strikes a balance between the requirements of this world and the hereafter.

Conclusion:

Prayer in the Qur'anic perspective is not just an isolated individual ritual, but a fabric in which the spiritual, psychological, social and cognitive are intertwined. It is a constant call to elevate oneself through **piety**, to master the art of effective communication with God and with people, and to be **an engine of positive change** in oneself, behavior, and society. Understanding prayer in such a holistic way of life truly makes it an integrated way of life, a path to building a good individual and a cohesive and advanced society.

22.6 Shortening Prayer: Seeking Certainty and Challenging Heritage

Introduction:

"Shortening of prayer" is often understood as reducing the number of rak'ahs in travel. But this understanding sums up the deep Qur'anic meaning of this phrase. This study explores the true meaning of shortening prayer, and how it relates to the search for certainty, challenging legacies, and freedom from misconceptions.

First: What is the shortening of prayer? (Transcending the traditional concept):

- **Not just a reduction:** shortening prayer is not just decreasing the number of rak'ahs. This is a superficial understanding of meaning.
- **Investigation and investigation:** Negligence is a process of research, investigation and serious investigation to reach the news with certainty and internal vision. It is to trace the trace, as Moses' sister did (as mentioned in the text) in search of her brother.
- **Relinquishing legacies:** It is the flying of the head (as stated in the text) – a symbol of abandoning legacies and outdated ideas that may obscure us from seeing the truth.
- **Linked to (positive) fear:** default is achieved when there is a fear of strife or delusion, and this fear is the motivation for research and scrutiny. This is not a negative fear, but a positive fear that pushes the pursuit of certainty.
- **A means, not an end:** Default is a means to reach a deeper and more comprehensive understanding of prayer and religion in general, not an end in itself.
- **It has nothing to do with travel (literally):** negligence is not related to geographical travel, but is related to the fear of delusion, the pursuit of truth, even if a person resides in his place.
- **Wisdom for the contemplative:** Negligence is wisdom for those who seek to understand things differently from the mainstream, and who do not accept postulates uncritically.

Second: Shortening Prayer and Beating on the Ground

- **Multiplication in the ground (metaphorical meaning):** Multiplication in the ground is not just traveling, it is:
  - **Reflection and deep reflection:** in the signs of God, in the universe, and in the soul.
  - **Challenging prevailing ideas:** Not accepting ideas without critical thinking.
  - **The search for truth: the** relentless pursuit of knowledge and understanding.
  - **Learning in a counter-way:** not just what others say, but research and experiment.
  - **Facing obstacles:** Preparing to face opposition from those who reject change.
- **No shortening without hitting the ground:** Shortening can only be achieved by hitting the ground (figurative sense). Research and reflection are the essence of shortening.

Third: Negligence and Completion of Prayer:

- **Shortening does not mean underestimating the value or importance of prayer, but rather a means of completing and completing it, by reaching a deeper and more comprehensive understanding of its meanings and goals**.
- **Achieving the inner vision:** Shortening helps in achieving the inner vision, reaching a true understanding of prayer, beyond the apparent form.
- **Associated with the fulfillment of one of the pillars of faith:** negligence is related to the fulfillment of one of the pillars of faith (or all of them): charity, Islam, faith. It elevates prayer from mere performance to the rank of charity.

Fourth: Examples of Shortening Prayer:

- **Questioning wisdom:** Questioning the wisdom behind the pillars of prayer, and not just performing it as a habit.
- **Search for meanings:** Search for the deep meanings of the verses and remembrances that we recite in prayer.
- **Contemplation of the universe:** Contemplating the universe and God's creation during prayer, to reinforce a sense of the greatness of the Creator.
- **Self-accountability:** Holding oneself accountable after prayer, and thinking about whether prayer has affected our behavior and morals.

Conclusion:

Shortening prayer is a journey of research, investigation and investigation, aimed at reaching a deeper and more comprehensive understanding of prayer and religion in general. This journey requires us to have the courage to challenge legacies, to be prepared to face intellectual and cognitive challenges, and to strive for certainty.

22.7 BEATING IN THE GROUND: GETTING OUT OF THE INTELLECTUAL COMFORT ZONE

Introduction:

"Multiplication in the ground" is often understood as travel and geographical mobility. But this understanding sums up the deep Qur'anic meaning of this phrase. This section explores the true meaning of beating in the ground, and how it relates to the search for truth, challenging prevailing ideas, and developing awareness.

First: What is multiplication in the ground? (Transcending the traditional concept):

- **Not just traveling:** Hitting the ground is not just traveling or moving from one place to another. The Qur'anic verse does not use the word "traveler" but "hit in the ground", and this has significance.
- **Reflection and deep reflection:** Hitting the ground is a process of deep reflection and thinking, trying to understand things in a different way than the mainstream. It is the deepening of research and exploration of knowledge.
- **Challenging prevailing ideas:** It is challenging prevailing ideas and traditional legacies, and not accepting them without critical thinking. It is a departure from the usual pattern of thinking.
- **Searching for the truth:** It is the search for the truth and reaching a deeper understanding of things, and not being satisfied with the apparent.

- **Learning in a counter-way:** It is raising in the land in a different way than usual. It's not just repeating what others have said, it's about thinking critically and checking things out.
- **Facing obstacles:** It is the willingness to face obstacles and opposition from the "disbelievers" (those who reject change).
- **Rethinking:** It is rethinking things again, to reach a new, sophisticated and sophisticated thought.
- **Influencing consciousness:** It is the attempt to influence and develop collective consciousness.
- **Opposite education:** It is learning through different experiences, through mistakes, and through challenges.

Second: Beating in the ground: Getting out of the comfort zone:

- **Intellectual comfort zone:** It is the area where we feel comfortable and safe, because we are surrounded by familiar thoughts and beliefs.
- **Getting out of the area:** Hitting the ground is getting out of this area, looking for new ideas, challenging our beliefs.
- **The importance of exit:** Getting out of the comfort zone is essential for growth and development, and for a deeper understanding of life.

Third: Examples of multiplication in the ground:

- **Abraham, peace be upon him:** When he left his people and worshipped idols, and began the journey of searching for the truth.
- **Moses, peace be upon him:** When he came out of Egypt, he learned from al-Khidr.
- **Prophet Muhammad, peace be upon him:** When he migrated to Medina, he began to build the state of Islam.
- **Every seeker of truth:** Anyone who seeks knowledge, challenges prevailing ideas, and faces challenges, strikes the ground.

Fourth: The relationship between beating on the ground and shortening prayer:

- **Shortening requires multiplication in the ground:** shortening prayer (in the sense we have explained) can only be achieved by multiplication in the ground (figurative sense).
- **Research and reflection:** Research and reflection are the essence of multiplication in the ground, and they are also the essence of shortening prayer.
- **Legacies challenge:** Legacies challenge is an essential part of beating the ground, and it is also an essential part of shortening prayer.

Conclusion:

Striking the ground is an intellectual and spiritual journey, which requires us to have the courage to get out of the comfort zone, challenge prevailing ideas, seek truth, and face challenges. It is this journey that enables us to shorten prayer and to reach a deeper and more comprehensive understanding of religion and life.

22.8 Prayer as a Journey to Certainty: The Integration of "Shortening" and "Striking on the Ground"

In these passages, the speaker provides a renewed and deep understanding of key Qur'anic concepts such as "shortening prayer" and "beating on the ground," and links them to the believer's journey towards certainty through prayer. This understanding goes beyond traditional and materialistic interpretations to provide an integrated intellectual and spiritual vision.

1. "Shortening of prayer": not a reduction but an investigation and fulfillment

The common understanding of "shortening prayer" limits it to reducing the number of quadruple rak'ahs during travel or fear. But the speaker sees the meaning much deeper and more comprehensive:

- **Serious investigation:** "Negligence" comes from "cutting the trace", that is, careful and persistent tracking to reach the truth and the news with certainty, as Moses' sister did. It is systematic and profound research.
- **Challenging the legacy and asking for vision:** Shortening is sometimes associated with "shaving the head" in other contexts, symbolizing, in this interpretation, the abandonment of old ideas and legacies that may hinder correct understanding, and the pursuit of a clear inner vision and insight.
- **The motive of fear of fitna:** Failure in its Qur'anic context is often associated with a state of "fear" (if you fear that those who disbelieve will fascinate you). This fear is not necessarily only a physical fear, but may be a fear of intellectual strife, delusion and deviation from the truth, which pushes the believer to further research, investigation and scrutiny to verify and reach certainty.
- **Fulfillment, not diminution:** This inquiry and investigative failure does not detract from the value or essence of prayer, but on the contrary, it **completes and** completes it and elevates it from a mere formal performance to a state of deep understanding and firm faith.

2. "Beating in the ground": not a geographical travel but an intellectual research

The "multiplication in the ground" often associated with geographical travel is also reinterpreted:

- **Reflection and deep thinking:** It is the serious pursuit and intellectual and cognitive movement, and diving into the depths of ideas and concepts.
- **Challenging prevailing ideas:** "Beating" involves confronting and challenging stereotypes and prevailing beliefs that may be an obstacle to reaching the truth.
- **Searching for the truth and facing obstacles:** It is a relentless endeavor to search for the truth, which includes facing intellectual and psychological difficulties and obstacles and continuous rethinking.

3. Prayer as an integrative journey towards certainty:

When these two concepts are combined, prayer becomes more than just a ritual performance; it is **an integrated spiritual and intellectual journey**:

- Standing, bowing and prostrating as dimensions of the journey:

- **Qiyaam:** It is not just standing, but rather a pause to recite and reflect on verses, evoke their meanings, and achieve a state of conscious fear of negligence and hope in God's mercy and guidance.
- **Bowing:** It is not just a bowing, but a moment of purification, purification, forgiveness, repentance, a sense of spiritual lightness and getting rid of the burdens of sins and negative thoughts.
- **Prostration:** It is not just putting the forehead on the ground, but it is the culmination of submission, submission, detachment from the ego, and direct contact with God in sincere and sincere monologues and supplications.

- Default and multiplication as mechanisms to elevate the journey:
  - **Questioning and Research: The** journey of true prayer is not without the question: Why do we pray? What is the meaning of what we say and do? This question is the beginning of a "shortcoming" that prompts the search for deeper answers in the Qur'an, the Sunnah and the correct understanding.
  - **Challenge and reflection: The** journey involves an intellectual "strike on earth", challenging false legacies, and reflecting on the signs of God in the universe (horizons) and in the soul, to reach a broader and more integrated understanding.
  - **Reaching certainty:** The goal of this "shortcoming" and "striking on the ground" within the journey of prayer is to move from the faith of tradition or habit to **a firm certainty** based on understanding, research, reflection, and personal spiritual experience.

Conclusion:

Prayer, with this integrated understanding, is a dynamic and continuous journey towards God. "Negligence" is not a deficiency, but rather a mechanism of research and investigation that refines understanding, and "beating in the ground" is the mechanism of intellectual and cognitive pursuit that expands horizons. Both work together within the framework of prayer (with its stages of rising, bowing, and prostration) to deepen the connection with God, challenge intellectual rigidity, and reach unshakable certainty, making prayer truly an integrated journey of faith that yields deeper understanding and a better life.

22.9 Prayer and Change: How to Make Your Prayer the Key to a Better Life?

Introduction:

It was an interesting and thought-provoking journey through a series of detectives that explored the concept of prayer in the Holy Qur'an from new and deep angles. We have seen how prayer, in its Qur'anic essence, goes beyond being just an inherited kinetic ritual, to become an integrated way of life, a continuous process of linking man and his Creator, and between the world of matter and the world of creation. We were introduced to various types of prayer that reflect different aspects of our lives, and we realized that the journey of faith requires us to "shorten" in the sense of searching and investigating, and "striking in the ground" in the sense of deep reflection and challenge. Prevailing thoughts.

Now, after this journey of knowledge, it is time to bring these concepts together, to connect them to the reality of our lives, to provide a practical conclusion that answers

the central question: **how can we make our connections, with their new and comprehensive understanding, a real key to a better life and continuous positive change?**

First: Evoking the Compass: Remembering the Basic Concepts

Before embarking on practical application, it is necessary to recall the basic concepts that make up our compass on this journey:

- Prayer as the essence:
  - It is not just routine movements, but a conscious and continuous connection between the world of divine values and commands (the world of command) and the world of behavior and practical application (the world of creation).
  - It is not just an obligation, but a **model of effective communication** with God, with oneself, and with others.
  - It is not just a duty to fall, but a **means of positive change,** self-purification and course correction.
- Types of prayer as manifestations:
  - **Kinetic: a** means of symbolic expression and renewal of the covenant, not an end in itself. Its essence is contemplation and reverence.
  - **Social:** positive communication, cooperation, strengthening bonds, community service.
  - **Residency:** The practical and orderly pursuit of justice, order and the application of values in reality.
  - **Mihrab:** the special and intimate connection with God, the time of interruption, reflection and sincere monologue.
- Shortening prayer as a research method:
  - It is not a reduction of rak'ahs, but rather research, **investigation and serious investigation to** reach certainty and deep understanding.
  - It includes **challenging false legacies** and unfounded ideas.
  - It is a **relentless pursuit of a more comprehensive and accurate understanding** of religion and life.
- Multiplication in the ground as a thinking mechanism:
  - Geographical travel is not necessarily, but rather reflection, **deep reflection** , and diving into meanings.
  - It involves **challenging prevailing ideas and** not taking for granted uncritically.
  - It is **a continuous search for truth** that requires effort and confronting intellectual obstacles.

Second: From Understanding to Action: Practical Steps to Change Your Life Through Prayer

Deep understanding is only complete with application. Here are practical steps you can start with to make your prayer key to change:

1. Start Basically: Mihrab Prayer:
   - Make the "mihrab prayer" (special connection with God) your fulcrum and source of spiritual energy.

- **Set aside even a short time every day** to completely break away from worries and turn your heart and mind completely to God. Choose a place and time when you feel peaceful.
- Fill this time **with reflection:** in the recited verses of God (the Qur'an), in its visible verses (the universe), in your self and your shortcomings and God's blessings on you.
- **Survive your Lord and pray to Him sincerely and sincerely,** with what is in your mind, expressing your lack and need for Him, and your love and thanks to Him.

2. Expand the circle of prayer: Apply the concept of "connection" in all aspects of your life:
   - **In your work:** mastery of work, honesty, fairness with colleagues, respectful treatment - this is part of the "iqama prayer" and the "social prayer".
   - **In your home:** quiet dialogue, listening to understanding, resolving differences with wisdom and compassion, kinship - this is the essence of "social prayer".
   - **With your friends and neighbors:** a kind word, sincere advice, standing by them in adversity, cooperating for good - this is a "social prayer" par excellence.
   - **With yourself:** meditating on your thoughts and feelings, holding oneself gently accountable, seeking acclamation and development - this is an internal "mihrab prayer".
3. Be a researcher, not an imitator: do not be afraid of questions (default):
   - **Ask questions boldly:** Why do we pray? What do these words mean? What is the wisdom of this? Do not be afraid to question religion and prayer.
   - **Find your answers yourself:** Don't settle for what you're told or inherited. Search the Qur'an, reflect, think, compare. Use the cognitive tools available to you.
   - **Remember:** "shortening prayer" (in the sense of searching and investigating) is an integral part of the journey of faith towards certainty, not a lack or a reprehensible doubt.
4. Free Your Mind: Challenge False Legacies (Default and Beating

22.10 TOWARDS THE RENEWAL OF RELIGIOUS UNDERSTANDING: QIBLA - FASTING - PRAYER - MOSQUE - AND THE SACRED MONTH

Introduction:

In the previous series, we explored the concept of prayer from multiple angles, and challenged some traditional concepts. In this section, we go a step further, and provide an integrated vision to renew religious understanding, by reinterpreting some basic concepts: qibla, fasting, prayer, mosque, and holy month. These new interpretations do not aim to abolish traditional interpretations, but rather to broaden the horizons of understanding, and to link religion to life more deeply and comprehensively.

First: Changing the Qibla: A Symbol of Intellectual Renewal

- **Traditional interpretation:** the transformation of the qibla from the Al-Aqsa Mosque to the Kaaba.
- The new interpretation:
  - **A symbol of change:** The change of the qibla is a symbol of change and renewal in thought and behavior.

- **Bifurcation from the mainstream:** an invitation to move from old, outdated ideas to bright new ideas.
- **Changing the Intellectual Qibla:** From traditional mosques with stereotypes to "new mosques" with new visions.

- Quranic Evidence:
  - {The foolish people will say what they did about their qiblah, which they were on, say to Allah, the East and the West guide whomever He wants to a straight path} (Al-Baqarah: 142).
  - {We may see the fluctuation of your face in the sky, so we will give you a kiss that you are satisfied with, and your face will be full of the part of the Sacred Mosque} (Al-Baqarah: 144).
- **Linking to the previous topic**: This interpretation is consistent with the previous call to "hit the ground" and "shorten prayer" i.e. the search for the truth and not be satisfied with the heritage.

Second: Fasting: Abstaining from everything that is negative

- **Traditional interpretation:** abstinence from food, drink and sexual intercourse.
- The new interpretation:
  - **Universal abstinence:** abstinence from all that is negative (thoughts, morals, habits...).
  - **Fasting of thought:** Abstinence from old, outdated thoughts.
  - **Fasting as a state of consciousness:** Fasting is not just hunger and thirst, it is a state of consciousness and awareness.
- Quranic Evidence:
  - {O you who believe, fasting is written on you as it was written on those before you, that you may be pious} (Al-Baqarah: 183).
  - {Eat, drink, and read in kind} (Mary: 26).
- **Linking to the previous topics:** This interpretation complements the concept of "social prayer", which requires us to be aware of our dealings with others, and to refrain from anything that harms them.

Third: Prayer: Comprehensive Communication

- **Traditional interpretation:** specific words and deeds.
- The new interpretation:
  - **Connect with God:** Prayer is not just movements, it is spiritual communication with God.
  - **Connect with others:** Prayer is a positive communication with the community.
  - **Prayer of thought:** meditation and reflection on the signs of God and on the universe.
- Quranic Evidence:
  - {The prayer was a timed book for the believers} (An-Nisa: 103).
  - {And pray in remembrance of me} (Taha: 14).
  - {Read what has been revealed to you from the Book and pray, for prayer forbids fornication and evil} (Al-Ankabut: 45).
- **Linking to the previous theme:** This interpretation reinforces the idea that prayer is a "model" for effective communication, and that it should influence our behavior and lives.

Fourth: The Mosque: A Place of Thought and Knowledge

- **Traditional interpretation:** a place dedicated to worship.
- The new interpretation:
  - **A place of thought:** The mosque is a place of reflection, reflection, research and knowledge.
  - **A New Mosque:** An invitation to mosques with new visions, transcending stereotypes.
  - **Al-Aqsa Mosque as a symbol:** a symbol of knowledge and science.
- Quranic Evidence:
  - {Glory be to Him who was taken prisoner by His servant at night from the Sacred Mosque to the Al-Aqsa Mosque, around which He blessed us to show Him from our signs} (Al-Isra'a: 1).
- **Linking to the previous topic:** This interpretation is consistent with the concept of "beating in the ground", which urges the search for knowledge and the challenge of prevailing ideas.

Fifth: The Sacred Month: A State of Consciousness

- **Traditional interpretation:** the months in which fighting is forbidden.
- The new interpretation:
  - **A state of consciousness: The** sacred month is a state of consciousness and awareness, not just a period of time.
  - **Harami month:** A month in which all that is negative is forbidden, and emphasis must be placed on the positive.
- Quranic Evidence:
  - {The sacred month of the sacred month and the forbidden month is retribution} (Al-Baqarah: 194).
- **Linkage:** This interpretation emphasizes the importance of awareness and awareness in all aspects of life, not just at certain times.

Conclusion:

This section offers an integrated vision for the renewal of religious understanding, by reinterpreting some basic Islamic concepts. This vision does not aim to abolish traditional interpretations, but rather to broaden the horizons of understanding, and to link religion to life more deeply and comprehensively. It is a call for critical reflection, for the search for truth, for challenging erroneous legacies, and for building a conscious and advanced society.

22.11 Hajj: A journey of self-discovery and knowledge building

Introduction:

Having explored prayer as a journey of awareness and change, we move on to another pillar of Islam: Hajj. This topic presents the Hajj not just as a journey to Mecca, but as a deeper journey: an internal journey of self-discovery, and an external journey to build knowledge. Here we link the traditional interpretation of the Hajj with the new interpretations that have been put forward, to provide an integrated vision.

First: Hajj: Between need and argument:

- **Linguistic meaning:** The word "pilgrimage" is derived from:

- **Need:** Man's innate need for knowledge, understanding and certainty.
- **Argument:** proof, proof, persuasion (not necessarily physical evidence).

- **Hajj as a Response:** Hajj is the fulfillment of this innate need, through:
  - **Seeking knowledge:** Seeking a deeper understanding of religion and life.
  - **Self-discovery:** Recognizing oneself, its abilities and potential.
  - **Challenging legacies:** not settling for the prevailing ideas, and searching for the truth yourself.
- **Hajj as a presentation of the argument:** Hajj is also the presentation of the argument (proof) to others, through:
  - **Discussion and dialogue:** exchange ideas and knowledge with others.
  - **Persuasion of goodness:** Convincing others of the truth with wisdom and good advice.
  - **Good example:** The pilgrim should be a good example for others in his behavior and morals.

Second: The Call to Hajj: An Invitation to Discovery:

- "And he authorized the people to make Hajj":
  - **Not just a spatial invitation:** not just an invitation for people to go to Mecca.
  - **Call to Discovery:** It is an invitation for people to discover their true needs (knowledge, understanding, certainty).
  - **Clarification of benefits:** It is showing people the benefits of Hajj (worldly and eschatology).
- "Men will come to you and every atrophy":
  - **Men (visionary):** who possess insight and the ability to derive argument.
  - **Women (those who need guidance):** who need more guidance and guidance in the search for the truth.
  - **Atrophied (means of research):** Any means that helps research and discovery (mind, thought, books, technology...).

Third: Juha and the Intellectual Invasion:

- **Juha (symbol):** represents the ability to excel in argument and persuasion, and the ability to refute false ideas.
- **Intellectual invasion:** It is the attack on minds with destructive thoughts.
- **Hajj as a defense:** Hajj (in the broad sense) is a way of defending minds against intellectual invasion, by providing argument and proof.
- **The opposite of jah (invasion) is pilgrimage (need):** the intellectually defeated need an argument, and pilgrimage is to meet this need.

Fourth: Hajj for all and in all fields:

- **It is not limited to a category:** Hajj (in the broad sense) is not limited to Muslims only, but is directed to everyone.
- **It is not limited to the field of:** Hajj includes all the needs of people in various aspects of life (religious, worldly, scientific, social...).
- **Earthly pilgrimage:** everything that meets the needs of people (exhibitions, conferences, workshops, training courses...).
- **Hajj to God:** Scientific research into the system and Sunnah of the universe, and the pursuit of understanding the signs of God in the universe and in the soul.

Fifth: The Sacred House: A Center for Knowledge (Guidance for the Worlds):

- **Not just a place of worship:** the Sacred House is a center of scientific research and knowledge, and a source of guidance for the worlds.
- **Maqam Ibrahim:** symbolizes those in charge of this scientific research, who spread knowledge and guidance.
- **Entering the Sacred House:** means engaging in this scientific research, and this involvement brings security (intellectual and scientific security).

Sixth: Hajj Conditions and Controls:

- Crescents and Rehabilitation:
  - **Crescents:** A symbol of the right times to start your journey of research and discovery.
  - **Qualification:** A person must be qualified to receive argument and knowledge.
- Houses and their doors:
  - **Houses:** a symbol of sources of knowledge (books, scholars, educational institutions...).
  - **Doors:** a symbol of the right ways to access knowledge (scientific research, critical thinking, reflection...).
- Safa and Marwa:
  - **Safa:** A symbol of filtering (purification of thoughts and beliefs from impurities).
  - **Al-Marwa:** A symbol of skillful narration (transmitting correct knowledge to others).
  - **Tawaf with them:** It means completing the matter to the fullest, through liquidation and narration.
- Ritual:
  - **Cosmic Sunnahs:** They are the cosmic Sunnahs that regulate the Hajj process (perception and shaking of vision).
  - **Understanding rituals:** Understanding these Sunnahs and applying them in life.
- Months Information:
  - **Publicity of signs:** It is the publicity of signs that motivate the gain of benefits (worldly and eschatology).
  - **It is not necessarily a specific period of time:** it can be variable periods of time, depending on the nature of the need and utility.
- Debauchery, debauchery and controversy:
  - **Rafith:** excessive attachment to need (desires, materialism...).
  - **Debauchery:** ill-considered behavior, departing from the right path.
  - **Controversy:** sterile and useless argument.
- Blockade and guidance:
  - **Blockade:** Inability to complete Hajj (due to a material or moral obstacle).
  - **Al-Huda:** Providing what you can from giving (science, money, effort...), and not to give in to helplessness.
- Fasting, charity and asceticism:
  - **Means to compensate for the deficiency:** in case of illness or disability.
  - **Fasting:** determination and will.
  - **Charity:** Giving help to others.

- **Asceticism:** Adhering to the knowledge that has arisen, and applying it in life.

- The Great Hajj:
  - **The greatest need:** It is the greatest need to know the straight path and to understand religion correctly.

Seventh: Additional verses about Hajj (extended interpretation):

1. Decomposition of Ihram:
   - **Verse:** "When you spend your rituals, remember Allah as you remember your fathers or more severely..." (Al-Baqarah: 200-202).
   - **Extended interpretation:** After completing the rituals (completing the process of research and discovery), it is necessary to continue to remember God (contemplating the order of the universe, and about the signs of God). The verse refers to two types of people: those who seek this world only, and those who seek the good of this world and the hereafter. This is in line with the idea that pilgrimage can have worldly and eschatological goals.
   - **Dhikr and Prayer:** Remembrance of Allah is the ultimate goal of prayer and is the path to piety.
2. Security in the sanctuary:
   - **Verse:** "And having made the house as a reward for men and our mother..." (Al-Baqarah: 125).
   - **Extended interpretation:** The Sacred House is a place of security, and this security is not only physical, but also intellectual and scientific security. Taifun, Akafun, and bowing prostrate represent seekers of knowledge in different ways (Tawaf: continuous research, Akuf: focusing on a specific topic, bowing and prostration: submission to God and submission to the truth).
3. Piety and Zad:
   - **Verse:** "...And be supplied, for the best of piety..." (Al-Baqarah: 197).
   - **Extended Interpretation:** Taqwa is the best increase for the pilgrim, and it means awareness, hedging and keenness to follow the cosmic norms, and to avoid everything that harms the soul and society. This is consistent with the idea that Hajj requires preparation and rehabilitation.
4. Remembrance of God:

- **Verse:** "And remember God in a few days..." (Al-Baqarah: 203).
- **Extended Interpretation:** This verse shows the importance of continuing to remember God (contemplation and reflection) even after the completion of the main rituals. "Numbered days" can be understood as periods of time devoted to research and reflection, whether short or long.

1. Hajj and the months of Hajj:
   - **Verse:** "They ask you about the crescents, say they are times for people and pilgrimage..." (Al-Baqarah: 189).
   - **Extended Interpretation:** This verse links the crescents (the beginnings of the lunar months) to the Hajj, suggesting that the Hajj is linked to certain times, and these times can be times for research, reflection and discovery.

Conclusion:

The pilgrimage, in the light of this analysis, is a multidimensional journey. It is a journey inward to self-discovery, and a journey abroad to discover the world. It is the fulfillment of an innate need for knowledge and understanding, and it is the presentation of

argument and proof to others. It is a challenge to legacies and outdated ideas, a relentless pursuit of certainty. It is a call for everyone, in all fields, to engage in the process of building knowledge, achieving progress and prosperity.

22.12 Prayer and Zakat: The Duality of Worship and the Pillar of Society

Introduction:

When browsing the verses of the Holy Qur'an, the close and frequent coupling of two great pillars of Islam: prayer and zakat is noteworthy. This correlation is not just a rhetorical coincidence, but an eloquent reference to the organic relationship and deep complementarity between these two worships, and their pivotal role as wings by which the individual flies towards pleasing his Lord, and as two basic pillars on which to build a balanced and cohesive Muslim society. This article explores the dimensions of this bilateral relationship, explaining how prayer and zakat represent two sides of the same coin: sincere faith and commitment. Complete by God's method.

First: The echo of the conjunction in the verses of the Qur'an

This conjunction is manifested in several Qur'anic verses that command them together or describe true believers as performing them:

- **The direct command:** {And establish prayer, and pay zakaah, and kneel with those who kneel} (Al-Baqarah: 43).
- **Attribute of the faithful believers:** {Those who establish prayer and pay zakat while they are in the hereafter are certain} (An-Naml: 3).
- **Purification and acclamation:** {Take from their wealth a charity that purifies them and purifies them and pray for them that your prayer is a dwelling for them...} (Al-Tawbah: 103), here we see the command to take charity (zakat) followed by the command to pray on them, which indicates integration.
- **The condition of empowerment on earth:** {Those who, if enabled on earth, establish prayer, pay zakat, enjoin good and forbid evil...} (Hajj: 41).

The connotations of this repeated pairing are obvious:

- **Equal importance:** Both represent a cornerstone and central worship with which Islam is not complete.
- **Functional integration:** Each worship complements the other and covers an essential aspect of the believer's life.
- **Organic bonding:** The existence of a relationship of mutual influence; each influences and strengthens the other.

Second: Prayer and Zakat: A Relationship of Integration between the Individual and Society

To understand the depth of this interdependence, one can look at the distinctive role of each:

- Prayer: Vertical relationship (servant and his Lord):
  - **Spiritual communication:** It is the bridge of direct communication and sincere monologue between the slave and his Creator.

- **Purification of the soul:** purification of the soul, erasing sins, and renewing the covenant with God.
- **Strengthening of faith:** It is the spiritual food that strengthens faith, increases certainty, and establishes God's observation.

- Zakat: Horizontal relationship (the slave and his community):
  - **Purification of money:** purifies money from any suspicion or excessive attachment to it, and makes it blessed.
  - **Community development:** contributes to achieving social solidarity, meeting the needs of the poor, reducing class disparities, and moving the wheel of the economy in a healthy manner.
  - **Strengthening ties:** spreading love and intimacy, strengthening brotherly ties among members of society, and removing feelings of envy or hatred.

Their complementarity is manifested in:

- **Prayer prepares for zakat:** When a servant stands in the hands of his Lord in prayer with reverence, he senses God's blessings on him and his poverty to his Creator, his feelings are thinned, and his sense of his brothers in need increases. This closeness to God prepares the soul for giving, giving and generosity, and reduces scarcity and selfishness.
- **Zakat yields prayer:** Paying zakat and helping others is a practical proof of the sincerity of the faith that prayer builds. They translate spiritual feelings into reality, making prayer more accepting and deeply impactful. Faith is not just a heartfelt feeling or ritual performance, but an action and behavior.
- **Faith is not complete without them: it** is inconceivable that a believer prays sincerely and then denies the right of the poor to his wealth, just as it is inconceivable that he pays zakat while he is cut off from his Lord. They are two inseparable pillars, leaving them together or leaving one of them is a major defect in the construction of faith and religion.

Third: Prayer and Zakat in the Light of the Previous Concepts

This relationship is confirmed when some of the concepts previously addressed are invoked:

- **Prayer as a process of binding and zakat as a result:** If prayer is the conscious process of linking the world of command (values and commands) and the world of creation (reality and behavior), then zakat represents one of the most important fruits and results of this linkage. Contacting God (prayer) generates a sense of responsibility towards His creation (zakat).
- **Bowing and Paying Moral Zakat:** As noted, bowing in prayer can be understood as a stage of purification and moral purification, a form of psychological "giving zakat". The verse {they establish prayer and pay zakat while kneeling} may refer to this deep correlation where submission to God (bowing) coincides with the state of giving and giving (giving zakat) whether in its material or moral sense.
- **Zakat is proof of the sincerity of prayer:** Zakat in its comprehensive sense is the practical proof that prayer is not just mechanical movements, but a real change in heart and behavior.
- **Lifelong Attendance:** Allah's commandment to Jesus, peace be upon him, {and commanded me to pray and give alms as long as I live} confirms that these two acts of worship are a continuous way of life for the believer.

Fourth: Confirmation from reliable sources

Many reliable Islamic sources confirm this close relationship, describing prayer and zakat as "presumption in the Book of Allah" and "one of the greatest pillars of Islam," and representing the basic physical and financial worship with which to test the sincerity and sincerity of a slave's faith. (As reported by IslamWeb and the Egyptian Dar al-Iftaa).

Fifth: Zakat in its broad sense: beyond money

It is important not to limit the concept of zakat to taking out only a specific part of the money. Zakat in its broadest sense includes all types of giving, giving, purification and growth:

- **Zakat on knowledge:** by disseminating it, teaching it and not keeping it secret.
- **Zakat on time:** by allocating part of it to serve others and meet their needs.
- **Zakat of prestige and position:** by using them to uphold the truth and help people.
- **Zakat on health and strength:** by exerting effort in helping the weak and sick.
- **Zakat on the soul:** by purifying it from selfishness, scarcity and miserliness, and striving to develop it with virtues.

Conclusion:

Prayer and zakat are not just two separate pillars, but an integral duality that represents the practical essence of Islam. Prayer repairs the slave's relationship with his Lord and purifies his soul, and zakat repairs the slave's relationship with his society and purifies his money and soul. They are two inseparable expressions of sincere faith, one of which is incomplete without the other. Understanding Zakat in its broad sense, which includes all aspects of giving and giving, makes this duality a comprehensive way of life that leads the individual and society towards goodness, prosperity and solidarity.

22.13 Prayer, Zakat and Good Deeds: The Triangle of Faith that Builds the Individual and Society

Introduction:

Islam is a comprehensive religion, covering all aspects of life. Among the most important pillars of Islam that regulate the life of a Muslim: prayer, zakat and good deeds. These three are not just separate acts of worship, but complementary elements, which together form the triangle of faith that builds the individual and society.

First: Prayer and Zakat: Dual Integration

- **(From the previous topics):** Prayer and zakat are combined in the Qur'an (Al-Baqarah: 43, An-Naml: 3, Hajj: 41), which indicates their equal importance and complementarity.
- **Prayer:** Spiritual communication with God, purifies the soul, and strengthens faith.
- **Zakat:** purifies money, develops society, and strengthens social ties.
- Integration:

- Prayer prepares for almsgiving: it makes the soul more generous and generous.
- Zakat yields prayer: it makes prayer more acceptable, and shows the sincerity of faith.
- There is no prayer without zakat (or more generally: there is no true faith without a good deed).

- **Viewing Zakat as a Tool:** Zakat is a tool to purify oneself and money, and strengthen society.

Second: Good Deeds: The Essence of Faith:

- **Good deeds:** It is all that pleases God, in terms of words and deeds.
- **Comprehensiveness of good deeds:** includes worship (prayer, zakat, fasting, pilgrimage...), and transactions (honesty, honesty, justice...), ethics (good manners, generosity, tolerance...).
- The link between good deeds and prayer and zakat:
  - Prayer calls for good deeds: {Read what has been revealed to you from the Book and pray, prayer forbids fornication and evil} (Al-Ankabut: 45).
  - Zakat is a good deed: Giving zakat is a good deed, which benefits the individual and society.
  - Good deeds complement faith: "Faith is what is revered in the heart and is true by deeds" (Hadith).

Third: Prayer, Zakat, and Good Deeds in the Qur'an:

- **Those who believe and do good deeds:** {Those who believe and do good deeds and establish prayer and pay zakat have their reward with their Lord, and there is no fear for them, nor do they grieve} (Al-Baqarah: 277).
- **Establishing prayer and paying zakat:** (Hajj: 41) - Evidence that the administration of justice (which includes zakat) is an essential part of establishing prayer.
- **Prayer forbids fornication and evil:** (Spider: 45) - evidence that prayer (which includes zakat and good deeds) should influence behavior.
- **Piety:** (from the previous topics) Prayer and zakat are linked to piety, and piety includes all good deeds.

Fourth: Prayer, Zakat and Good Deeds in the attached texts:

- **"Prayer as a way of life":** Prayer is a model of communication and change, and this includes good deeds.
- **"Beating on the ground":** (beating on the ground (seeking knowledge and work) is necessary to complete prayer and achieve piety, and piety is the basis of good deeds.
- **"Mihrab prayer":** gives the spiritual energy necessary for good deeds in life.
- **Zakat in its broad sense:** includes spreading knowledge, zakat on time, money and prestige, and good deeds.

Fifth: Prayer, Zakat and Good Deeds in the Light of Online Sources:

- **Islamweb:** "Good deeds are all that are in accordance with Sharia in terms of words and deeds, and it is the fruit of sincere faith... Prayer and zakat are the best kinds of good deeds."
(https://www.islamweb.net/ar/article/12697/%D8%A3%D9%87%D9%85%D9%8A%D8%A9-%D8%A7%D9%84%D8%B9%D9%85%D9%84-%D8%A7%D9%84%D8%B5%D8%A7%D9%84%D8%AD)

- **Islam Way website:** "Prayer and zakat are two main pillars in building the Muslim community... Zakat eliminates poverty, prayer eliminates immorality and evil... Both are best good deeds." (https://www.islamway.net/article/8021/%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9-%D9%88%D8%A7%D9%84%D8%B2%D9%83%D8%A7%D8%A9-%D8%B9%D9%84%D9%89-%D8%A3%D8%B3%D8%B3-%D8%A7%D9%84%D8%A3%D8%B3%D9%84%D8%A7%D9%85)

Sixth: Conclusion: Building the individual and society:

- Prayer, almsgiving, and good deeds are complementary elements.
- Prayer is worshiped spiritually and psychologically purified, zakat is a social act that purifies money and purifies society, and good deeds are behavior that pleases God.
- Good deeds are an inevitable consequence of connection with God and commitment to values.
- Building the individual: by prayer and good deeds.
- Community building: with zakat and good deeds.
- **Mission:** If we want to build a strong individual and a prosperous society, we must care about prayer, almsgiving, and good deeds, and make them an integral part of our lives.

Conclusion:

Prayer, almsgiving, and good deeds are the key to happiness in this world and the hereafter. By holding on to these three, we can build a virtuous society and reach God's favor.

22.14 The Prophet in us: Discovering common sense and building a complete human being

Introduction:

In our journey to understanding prayer, almsgiving, and prophetic leadership, we come up with a very important concept: "The Prophet is in us." This concept is not limited to loving the Prophet (peace and blessings of Allaah be upon him) and following his Sunnah, but goes beyond that to include discovering common sense, developing higher human values, and striving for perfection.

First: What is meant by "the Prophet in us"?

- Common sense:
  - **The essence of goodness and virtue:** The "Prophet in us" represents the common sense that God has deposited in every human being.
  - **The inner compass:** It is the inner compass that guides us towards righteousness, justice, and charity.
  - **The basic reference** is our authentic human essence, which has not yet been corrupted by evil.
- Higher Human Values:
  - **Embodiment of values:** "The Prophet in us" represents the highest human values embodied in the prophets: honesty, honesty, justice, charity, humility, forgiveness, patience, courage and compassion.

- **Innate values:** These values are part of our human essence, but they need to be developed and recommended.

- Ability to learn and improve:
  - **The Possibility of Perfection:** "The Prophet in us" reflects our ability to learn from mistakes, to constantly improve, and to elevate ourselves for the better. It is the possibility of perfection that exists within us, which we strive to achieve.
- Conscience:
  - **Observer and Accountant:** The "Prophet in us" represents the living conscience that watches over us and holds us accountable for our actions and words.
  - **Distinguishing right from wrong:** It is the inner voice that distinguishes between right and wrong, good and evil.
- The Supreme Model:
  - **The pursuit of perfection:** "The Prophet in us" is our supreme model of human perfection, which we seek to reach.
  - **A permanent goal:** It is not an impossible goal, but a direction in which we seek progress.

Second: How do we discover and develop the "Prophet in us"?

1. Contemplating God's Creation:
   - **Signs of God in the universe and in the soul:** It helps us to discover the greatness of the Creator, deepens our faith, and directs us towards goodness {and in yourselves, will you not see} (Al-Dhariyat: 21).
2. Seeking knowledge:
   - **Light that illuminates the way:** Science is a light that removes ignorance from us.
   - **All types:** Knowledge of all kinds, especially Islamic knowledge, must be sought.
3. Self-Recommendation:
   - **Continuous process:** cleansing the soul of impurities and whims.
   - **Repentance and seeking forgiveness:** from sins and sins.
   - **Worship:** Performing obligatory and desirable acts of worship.
   - **Self-struggle:** resisting passions and desires.
   - **Good company:** accompanying the good and the righteous.
4. Following the example of the Prophet (peace and blessings of Allaah be upon him):
   - **Biography Study:** Study and learn from the biography of the Prophet (peace and blessings of Allaah be upon him).
   - **Follow his approach:** try to follow his example in all aspects of life.
5. Supplication:
   - **The weapon of the believer:** supplication is a direct link between the servant and his Lord.
   - **Request for success:** We pray to God to help us to develop the "Prophet in us".
6. Good deed:
   - **The fruit of self-purification:** Good deeds are proof of the sincerity of faith.
   - Contribute to society.
7. Self-awareness:
   - **Monitoring and accountability:** Monitoring thoughts, feelings, and actions.
8. Meditation:

- **Time to reflect:** Make time for self-reflection, our goals

22.15 Prayer, Zakat, and the Prophet: The Pillars of Building Good Citizenship

Introduction:

In our quest to build an integrated Islamic society, we cannot overlook the concept of "citizenship" in its comprehensive sense. Citizenship is not just belonging to a country or state, but a responsibility and rights, and it is an active participation in building society and its prosperity. In this paper, we link the pillars of building an Islamic society (prayer, zakat, and the Prophet (peace be upon him) with the concept of citizenship, to see how these pillars contribute to building good citizenship.

First: Prayer: The Spiritual Compass of Citizenship:

- **(From the fourteenth section):** Prayer: spiritual communication, purification of the soul, and strengthening of faith.
- Prayer and Citizenship:
  - **Discipline and respect for time:** Prayer teaches discipline and is essential for good citizenship.
  - **Tolerance and forgiveness:** Prayer encourages tolerance, contributing to building a cohesive society.
  - **Social responsibility:** Prayer reminds us of the rights of others and encourages adherence to them.
  - **Prayer as a compass:** guides our behaviors and helps us make decisions that are in the interest of society

Second: Zakat: Economic Solidarity and Active Citizenship:

- Zakat: purifies money, develops society, and strengthens social ties.
- Zakat and Citizenship:
  - **Social justice:** Zakat achieves justice in the distribution of wealth, eliminates class differences, and this is the basis of citizenship.
  - **Social solidarity:** Zakat strengthens social ties and makes society more cohesive and cooperative.
  - **Economic participation:** Zakat encourages economic participation and supports sustainable development.
  - **(From the seventh section) Zakat as part of negligence:** Doing zakat is evidence of searching for the truth and doing it.

Third: The Prophet (peace and blessings of Allaah be upon him): Role model and leadership for good citizenship:

- **(From the fifteenth section):** The Prophet, may God bless him and grant him peace: a good example, and represents order, authority, and justice.
- The Prophet (peace and blessings of Allaah be upon him) and citizenship:
  - **Just leadership: The** Prophet (peace and blessings of Allaah be upon him) was a just leader, keen on the interests of the people, and this is a model of good citizenship.

- **Application of Sharia: The** Prophet (peace and blessings of Allaah be upon him) applied Islamic law, which is based on justice and equality, and this is the basis of citizenship.
- **Building Society: The** Prophet (peace and blessings of Allaah be upon him) built a cohesive Islamic society, whose members live in peace and security, enjoy justice and prosperity, and this is the goal of good citizenship.
- **Interdependence:** These three pillars link citizenship to work.

Fourth: Prayer, Zakat, and Good Deeds (Integration with Citizenship):

- **Good deeds and citizenship:** (from the thirteenth section) Good work includes everything that pleases God, and everything that serves society.
- Examples of good deeds related to citizenship:
  - **Education:** Contribute to building a quality educational system.
  - **Public service:** working in sectors that serve the community (health, security, judiciary...).
  - **Volunteering:** Participate in volunteer work that serves the community.
  - **Environmental conservation:** preserving the environment and reducing pollution.
  - **Political participation:** participation in political life, voting in elections (within the Sharia controls).

Fifth: Practical application (in the context of citizenship):

- **Sincerity at work:** To perform our duties as citizens with sincerity and honesty.
- **Respect for the law:** Abiding by the law, respecting the rights of others.
- **Participation in community building:** Participate in community activities, and contribute to solving problems.
- **Praying for the homeland:** Praying for the homeland for security, stability, and prosperity.
- **Challenging negative thoughts:** (from the sixth section) Challenging negative thoughts that harm citizenship, such as racism, sectarianism, and extremism.
- **Spreading awareness:** Spreading awareness of the importance of good citizenship and the importance of adhering to Islamic values.

Sixth: Citizenship and Striking in the Land (Additional Expansion):

- Beating in the ground (in the context of citizenship): (from the seventh section)
  - **Critical reflection:** in laws and policies, to reach best practices.
  - **Challenging corruption:** resisting corruption and nepotism, and working to achieve transparency.
  - **Searching for solutions:** for the advancement of society.
- **Achieving an internal vision:** that the citizen realizes his responsibility, seeks to apply values, and takes responsibility for change (from the sixteenth section).

Seventh: Citizenship in the light of the lecture:

- Land, House, Country, Nation: (from the lecture)
  - **Land:** Dealing with land with charity, reform and development.
  - **House:** place of residence, responsibility, and system of life.
  - **Country:** An entity with a history and identity, reflecting stability and security.
  - **Ummah:** A community of believers who are united, based on faith and cooperation.

- **Leadership:** It must be fair.
- **Security and justice:** they are the foundation of stability and prosperity.
- **Values and ethics:** They are the basis for building a good state.
- **Freedom of choice:** (from the lecture) Man has the freedom of choice in managing his affairs.

Conclusion:

Good citizenship is the responsibility of every member of society. By committing to prayer, zakat, good deeds, following the example of the Prophet (peace be upon him), and striking on the ground (in the broadest sense), we can build a strong and cohesive society, which enjoys justice and prosperity.

22.16 Prayer (with a thousand and a lam), prayer (with a pronoun), and prayer on the Prophet: the journey of integration in life (additional expansion)

Introduction:

In our journey to explore the foundations of building an integrated Islamic society, we continue to dive deep into the concepts of prayer, zakat, and the Prophet (peace be upon him). In this section, we take a more detailed look at the concepts of "prayer" and "prayer upon the Prophet", with a focus on the deep spiritual dimension, and how these concepts can guide our daily lives for the better.

First: Prayer (with a thousand and a lam) and accommodation: practical and spiritual aspects (expansion):

- Pillars and Conditions of Prayer (Reminder and Deepening):
  - **Pillars:** standing, bowing, prostration, reading.
  - **Conditions:** purity, receiving the qiblah, covering the awrah, entering the time.
  - **Symbolism (expansion):** Pillars and conditions are not just rituals, but symbols:
    - **Purity:** physical and spiritual cleansing, a symbol of willingness to encounter God.
    - **Doing:** humility and submission to God.
    - **Reading:** Contemplating God's words.
    - Bowing and prostration: humbling to God.
    - **Receiving the Qibla:** monotheism, turning to God.
- The effect of prayer on behavior (expansion):
  - {Prayer forbids fornication and evil} (Al-Ankabut: 45): It is not a formal prayer, but a prayer that leads to God.
  - **Reverence: The** essence of prayer, requires self-struggle and continuous training.
  - **Contemplation of meanings:** Reading the Qur'an in prayer should be accompanied by reflection, to reinforce values.
  - **Iqama (Pray):** Giving prayer its due attention and focus, on time.

Second: Prayer (by adding a pronoun) and the relationship with God in all aspects of life (expansion):

- Prayer of Life:
  - Intention (but deeds by intentions): the basis of the prayer of life.
  - **Sincerity:** The work should be purely for God.
  - Continuity (and worship your Lord until certainty comes to you): Prayer in life is a continuous process.
  - **Continuous development:** acquisition of knowledge, improvement of behavior.
  - Areas of Life Prayer:
    - **Work:** (Expansion) mastery of work, honesty, and sincerity.
    - **Social relations:** kindness, respect, kinship, helping the needy.
    - **Learning:** seeking knowledge, contemplating the universe, and searching for facts.
    - **Entertainment:** Hobbies, but within values.
    - **Health:** Physical and mental health care.
- The difference between prayer (with a thousand and a lam) and the prayer of life (expansion):
  - Prayer (with a thousand and a lam): the foundation, is provided with energy.
  - Prayer of life: the fruit of prayer (with a thousand and a lam).
  - **Prayer of Thought:** Meditation and reflection on the signs of God and on the universe, to direct behavior towards values.

Third: Blessings upon the Prophet (peace and blessings of Allaah be upon him): Ideal Self-Development (Deep Expansion):

- Praying for the Prophet is not just a blessing: transcending superficial understanding.
- Prophet vs. Muhammad (Muhammad):
  - **"Prophet": the** archetype of man, the embodiment of virtues.
  - **"Muhammad": The** personal name of the Prophet (peace and blessings of Allaah be upon him).
- The "Prophet" in us:
  - **Common sense: the** essence of goodness and virtue, the inner compass.
  - **Higher human values: the** embodiment of honesty, honesty, justice, benevolence...
  - **The ability to learn and rise:** the possibility of perfection that exists in us.
  - **Conscience:** Monitors and holds accountable for actions.
  - **The Supreme Model:** To strive for perfection.
- **Prayers of Allah and the Angels on the Prophet (peace and blessings of Allaah be upon him):** Active work to care, purify and elevate this ideal "Prophet" within every human being.
- **The Prayer of the Believers on the Prophet (peace and blessings of Allaah be upon him):** A call to develop and strengthen the "Prophet" within us.
- **Raising Aspirations:** Striving to embody ideals.

Fourth: Integration between the three dimensions:

- Prayer (with a thousand and a lam) as fuel: it provides us with spiritual energy.
- Prayer (by adding a pronoun) as an application: the embodiment of values in life.

- **Praying to the Prophet (peace and blessings of Allaah be upon him) as an inspiration:** to strive for perfection, and to develop the ideal self.

Fifth: Practical application (summary and guidance):

- **Self-accounting:** Evaluate the commitment to prayer (with a thousand and a lam) and prayer of life regularly.
- **Renewal of intention:** preparing oneself for every action with pure intention.
- **Seeking knowledge:** the study of legal and secular sciences.
- **Good deed:** Participation in charity.
- **Following the example of the Prophet (peace and blessings of Allaah be upon him):** studying his biography and imitating him.
- **Supplication:** Pray regularly.
- **Note:** Work should be continuous and conscious, with reference to reflecting on and working with values.

Sixth: Conclusion (integration and confirmation):

Prayer (with a thousand and a lam), prayer (with the addition of a pronoun), and praying to the Prophet (peace and blessings of Allaah be upon him) are essential pillars for building an integrated life of faith. By recognizing the profound meanings of prayer, applying them in all aspects of our lives, and seeking to follow the example of the Prophet (peace be upon him), we can elevate ourselves and reach true happiness. It is a never-ending journey, but it is worth every effort and time, because it brings us to God.

With this, the chain of prayer is completed, providing a comprehensive vision of prayer in Islam, focusing on its spiritual and practical aspects, and linking it to other important concepts.

22.17 TYPICAL PRAYER: NOT A RIGID RITUAL BUT A LIVING AND COMPREHENSIVE COMMUNICATION

Typical prayer goes beyond the traditional understanding of prayer as specific movements and sayings performed at certain times. It is a broader view of prayer as **a constant "communication"** and **"connection"** with God and with all that surrounds man. It is not just a religious duty, it is **a way of life** that aims to achieve harmony and harmony in all aspects of existence.

Why "typical"?

It is called "typical" because it provides a model or example to be followed in prayer. It is not a ready-made recipe, but rather **a general framework** that clarifies the basic principles of prayer, and invites everyone to apply and adapt them to suit his reality and circumstances. Typical here lies in the fact that it **is the essence of prayer** that can manifest itself in a variety of forms.

Typical prayer components (in its most general sense):

While the text mentions the components of traditional prayer (takbeer al-ihram, al-Fatihah, etc.), we can expand these components to include more general and comprehensive dimensions in the "typical prayer":

1. Takbeer of Ihram: Declaration of Intention and Orientation
   - In traditional prayer: it is raising hands and saying "Allahu Akbar" to enter into prayer.
   - In typical prayer: takbeer ihram is **the declaration of intention** and determination to communicate with God in any action or situation. It is **the concentration of the mind** and the orientation of the heart towards the ultimate goal. Before starting any task, whether it is work, relationship, or even dealing with nature, the takbeer of Ihram is **to invoke God** and ask for help and success from Him. It serves as a "password" to enter the state of spiritual communication.
2. Al-Fatihah: Dialogue of Covenant and Renewal
   - In traditional prayer: it is the recitation of Surat Al-Fatihah in every rak'ah.
   - In typical prayer: Al-Fatihah is **an open dialogue** with God, **a renewal of the covenant** with Him, and a declaration of turning to Him for guidance and guidance. It is not just a recitation, but an **evocation of the meanings of Al-Fatihah** at every moment: praise be to God, seeking help from Him, seeking guidance for the straight path. In every situation, the opening can be the **reflection on its meanings** and their application to reality.
3. Reading the Qur'an: choosing a topic and managing it
   - In traditional prayer: it is the recitation of verses from the Qur'an after Al-Fatihah.
   - In typical prayer, reading the Qur'an expands to **choose a topic or issue** that occupies the mind and heart, and then **reflect on it** through the Qur'an. The topic can be about work, relationships, personal challenges, or community issues. Reading here is **a search in the Qur'an for answers** and solutions, **guidance** and inspiration. It is tantamount to **"consulting" the Qur'an** on every matter.
4. Bowing: Awareness and Deep Understanding
   - In traditional prayer: it is bowing in honor of God.
   - In typical prayer: bowing is **a deep awareness** of the chosen subject or issue, **a careful understanding** of its dimensions and aspects. It is **the reflection** and reflection of the signs and signs surrounding the subject. To kneel here is **to surrender to reason** and consciousness to understand the truth. It's like **"listening with listening"** to cosmic messages.
5. Prostration: submission, submission and renewal
   - In traditional prayer: it is to put the forehead on the ground in submission to God.
   - In typical prayer: adoration is **absolute submission** to God's wisdom and power, submission to His will. It is **accepting reality** as it is, even if it is difficult or painful. Prostration is **a renewal of intention** and determination to work and reform, **a new beginning** after understanding and awareness. It is like **a "reset"** of a spiritual compass.
6. Greetings and Peace: Greetings and Positive Communication
   - In traditional prayer: it is the tashahhud and peace at the end of prayer.
   - In typical prayer: greetings and peace are **a greeting to self, to others, and to the universe**. It is **to spread peace** in all dealings and relationships. It is **an expression**

of gratitude and thanksgiving to God for His grace. Greetings and peace are the **embodiment of the inner peace** achieved through prayer, and its reflection on the outside world. It's like **"sending positive waves"** to the world.

Typical prayer applications in everyday life:

- **In dealing with parents:** Typical prayer is patience with parents' harm, tolerance of their mistakes, and keenness to build good and loving relationships.
- **At work:** Typical prayer is sincerity in work, diligence in performance, and dealing honestly and fairly with colleagues and clients.
- **In society:** Typical prayer is to participate in charity, defend the truth, help the needy, and spread goodness and reform.
- **In dealing with nature:** Typical prayer is respecting the environment, preserving its resources, and treating animals and plants with kindness and compassion.
- **In the face of challenges:** typical prayer is patience and fortitude, trusting in God, seeking positive solutions, and not giving in to despair.

Typical Prayer Benefits:

- **Expanding the circle of spiritual awareness:** It makes prayer present at every moment of life, not just at specific times.
- **Improving the quality of life:** contributes to building better relationships, achieving success at work, and feeling inner peace and satisfaction.
- **Strengthening faith and connection with God:** It makes the relationship with God a living and dynamic relationship, not just a recurring ritual.
- **Developing social responsibility:** stimulates positive action in society, and contributes to its construction and development.
- **Achieving harmony and balance:** It helps to achieve a balance between spirit and matter, the world and the hereafter, the individual and society.

Conclusion:

Typical prayer is a call to transcend the superficial understanding of prayer, and elevate it to become a driving and life-oriented force for the whole. It is not a ready-made recipe, but a **continuous journey** toward deeper contact with God, harmony with the universe, and the fulfillment of the purpose of our existence in this life. It is **the prayer of life** in all its meanings.

22.18 Prayer: The Journey of the Soul and the Healing of Body and Mind

At the heart of Islam, prayer stands as one of its five main pillars, and it is not just a ritual performed, but the pillar of religion and the slave's direct connection to his Creator. It is a daily recurring call to withdraw from the hustle and bustle of life, moments of spiritual transcendence and deep connection with God Almighty. But the benefits of prayer go beyond its central spiritual dimensions to extend and diverge, touching the health of the soul and body, and contributing to building a solid social fabric.

1. Spiritual Food and Divine Connection:

Prayer is the essence of worship; it is the moment when the servant prays to his Lord, broadcasts his complaints, and asks him for help and guidance. In bowing, prostrating

and rising, the highest meanings of submission and lack of God are manifested, which renew and strengthen faith in the heart. It is a pause for remembrance (remembrance), thanksgiving for graces, and asking for forgiveness, recharging the soul and giving it the strength to face life's challenges with faith and certainty. Feeling close to God and connecting to Him gives the worshipper an inner tranquility and priceless tranquility.

2. An oasis of tranquility and mental health:

In a world of stress and challenge, prayer comes as an oasis of tranquility and a safe haven for the mind. Temporarily disengaging from worldly concerns and focusing on the actions and words of prayer is a form of mindfulness. This deliberate focus helps calm rushing thoughts, relieve stress and anxiety, and restore psychological balance. Regular prayer performance at its times adds rhythm and structure, which contributes to a sense of stability and control, and develops the qualities of patience and perseverance.

3. Sport for the body and health benefits:

Although their primary purpose is spiritual, the physical movements involved in prayer carry health benefits that cannot be overlooked. The transition between standing, bowing, prostrating and sitting is a light and regular physical exercise:

- **Improved flexibility:** Stretching and bending movements help increase flexibility of the spine, joints, back muscles, and limbs.
- **Stimulate blood circulation:** Changing positions stimulates blood flow in the body, and the prostrate position is thought to increase blood flow to the brain.
- **Strengthening muscles:** Maintaining different positions requires the use of the muscles of the trunk, legs and back, which contributes to their gentle strengthening.
- **Improve balance and stature:** Erect standing and concentration enhance body balance.

These regular movements, even if light, contribute to basic fitness and encourage continuous movement throughout the day. *However, it is important to emphasize that prayer is not a substitute for personalized exercise or medical treatment when needed.*

4. Strengthen social bonds:

Prayer, especially when performed in congregation at the mosque, encourages the strengthening of social ties and the strengthening of brotherhood among Muslims. Standing together, shoulder to shoulder, regardless of social or material differences, embodies the values of equality and unity. Daily meeting in the mosque provides an opportunity to communicate and ask about the well-being of others, creating a sense of community belonging and support.

Conclusion:

Prayer in Islam is a comprehensive and integrated experience, in which the soul, body and mind harmonize. It is more than just movements performed or words of repetition; it is a daily journey of self-elevation, a renewal of the covenant with the Creator, and a source of strength and tranquility. With its profound spiritual benefits, soothing psychological effects, beneficial physical movements, and its role in strengthening social cohesion, prayer remains a beacon that illuminates the paths of believers and an essential foundation for a balanced and purposeful life.

22.19 Prayer in the Qur'an: Beyond Ritual Movements - A Vision from the Perspective of Engineer Khaled Al-Sayed Hassan and Professor Yasser Al-Adirqawi

Engineer Khaled El-Sayed Hassan's and Professor Yasser Al-Adriqawi's reading of Qur'anic sources offers an expanded and different vision of the concept of "prayer", going beyond the common understanding limited to well-known ritual movements. This vision is based on the linguistic and contextual analysis of the Qur'an, and presents prayer as a central concept related to communication, social organization, and the achievement of righteousness on earth.

1. "Prayer": the essence of communication and relevance

This perspective holds that the core meaning of the word "prayer" in the Qur'an is **"connection"** and **communication**. It is not just a ritual, but a state of continuous and permanent communication between the slave and his Creator, similar to the continuity of the telephone connection to the network. It also includes communication between people themselves. Even the "prayer" of God and His angels on the Prophet and believers is understood as a kind of divine communication, support, and guidance, not prostration or bowing in the literal sense.

2. "Establishing Prayer": Establishing the Social Order

This interpretation clearly distinguishes between mere "prayer" (communication) and **"praying**". "Praying" is not merely performing movements, but a foundational and active act that means **"establishing, controlling and regulating relations between people in society"** in accordance with divine principles. It serves as the "pillar of religion", that is, the cornerstone of the system or "system" that governs society and guarantees its stability and justice.

3. Requirement of empowerment and collective responsibility

This reading asserts that "praying" in this organizational sense cannot be achieved individually in isolation from others, nor can it be achieved without **"empowerment"** or authority that has the ability to apply these principles and regulate relationships. It is the responsibility of those who have the ability to influence and organize, such as rulers, leaders, managers of institutions and families. The divine command to "pray" is often addressed to a community or to those in charge.

4. Goal: "Zakat" in the sense of development and prosperity

The ultimate purpose of "praying" is not merely a formality, but rather the realization **of "zakat"** in its broader Qur'anic sense that goes beyond mere financial charity. Zakat is seen here as **"development, growth, prosperity and goodness"** that should result from the application of the system of prayer (regulation of relationships). If the "establishment of prayer" does not produce this tangible fruit in society, it is proof that it has not been properly and effectively.

5. Revisit rituals and details

This perspective suggests that the Qur'an, which elaborates on matters that may seem less important, does not explicitly specify the number of daily prayers, their rak'ahs, or

their detailed formats. It follows from this that the main Qur'anic emphasis is not on the kinetic form itself, but on the essence of prayer as a connection, and on its practical purpose as the "establishment" of a just social order. References to times or movements in certain contexts are interpreted differently; "middle prayer" in the context of divorce may mean maintaining connections Surrogacy, and "the prayer we rise" may refer to social interactions that require preparation and hygiene.

6. "Takbeer" and "Blessings upon the Prophet": a deeper understanding

Even concepts such as "magnification and magnification" are understood as glorifying God's status in hearts and minds and exalting Him from what is not appropriate, not enlarging His physical size. Also, "Praying to the Prophet" is interpreted as an invitation to believers to communicate with His message, study His Sunnah, follow His guidance, and appreciate Him, and not just a verbal repetition of God's prayer request.

Conclusion:

This perspective offers an interpretation that focuses on the practical, social, and functional dimension of the concept of prayer in the Qur'an. It calls for going beyond the traditional view that confines prayer to ritual movements, and to understand it as a continuous "connection" and "establishment" of an integrated system of life aimed at achieving justice, development and prosperity ("zakat") in society, based on divine guidance. It is an invitation to reflect deeply on the meanings of the Qur'an and apply them consciously and effectively in real life.

22.20 Energy Prayer: Beyond Movements. Journey through the gates of the universe

Prayer is defined in Islam as the pillar of religion and the bond of the slave to his Lord, a profound spiritual practice manifested in physical movements and words recited with reverence. But does our understanding of prayer stop there? There is a deeper perspective that sees prayer not only as physical or spiritual worship in its traditional sense, but **as a precise cosmic energy process** , which opens gates to other dimensions and works to maintain and purify his energy aura. This is the concept of "energy prayer".

The body is a vehicle and prayer is maintained:

According to this perspective, the body is not just a physical mass, but a "vehicle" or evolving energy vessel that carries our consciousness and transports us through life experiences. Just as a physical vehicle needs regular maintenance, prayer with its physical movements (sometimes called "mechanical prayer") represents the periodic maintenance of this physical vehicle. But more importantly, prayer works to maintain **the "energy image"** of man, that halo or hologram made up of atoms and photons formed in invisible dimensions, and affected by our spiritual and psychological state..

Prayer Times: Cosmic Energy Gates:

Why did you designate certain times for prayer as a "timed book"? The perspective of energy prayer sees these times as not just a temporal organization, but as precise cosmic moments in which **"spiral energy gates"** open. These gates, which are believed to be not a human invention but a cosmic reality also recognized by ancient civilizations and practiced similar rituals, act as cosmic filters: they absorb the negative energies

accumulated around man (stress, anxiety, external influences), reset his atomic and spiritual energy, and recharge him with pure energy from the source.

The power of the night: stillness and breadth:

The gates of night energy (Maghrib, Isha, Fajr, Qiyaam al-Lail) are of particular importance and power. In the stillness of the night, distractions and distractions are reduced, and the "sphere of influence" of these gates becomes wider and more comprehensive. Night is a time of stillness and renewal, a time when the soul becomes more prepared to receive higher energies and heavy spiritual information ("heavy download"). This is why the call comes to "rise up at night" and to take advantage of the "night awakening", which is "more intense, and more powerful", the connection and energy that arise at night are more proven and stronger. In order to Man benefits from this energy, he must be "synchronized" with it, that is, in a state of harmony, harmony and regularity with it.

The pineal gland and the hour of God:

The night plays a vital role in activating **the "pineal gland",** that small gland in the brain that is a bridge between the physical and spiritual world. In the dark, this gland secretes melatonin, which not only aids sleep, but also raises spiritual awareness and helps to see beyond the physical veils, or what is known as the "kingdom of heaven and earth."

Deep into the night comes **the "last third",** the peak time of energy contact. It is referred to as "the descent of our Lord," an expression of the opening of a great gate of energy directly connected to the divine source. Within this time, there is the "hour of God" (estimated approximately between 3 and 4 a.m. in many areas), the most powerful moment of communication, where supplication and request are said to be absorbed directly through this spiral gate to the Lord, and the response comes quickly and directly: "Whoever asks me, I will give him, whoever asks for my forgiveness, I will forgive him."

Fajr: Transmission and Testimony:

Fajr time represents the moment of the day's "explosion" of night, an important transitional time in which there is a switch between the powerful energies of the night and the energies of the day. For this reason, the Fajr prayer is "witnessed", that is, witnessed by both the energies of the night and the energies of the day, and represents a seal to benefit from the energy of the night and prepare for its application in the "long morning of the day".

Male: The Great Energy Gate:

While prayer times represent periodic energy gates, **the "dhikr"** (remembrance and remembrance of God) represents the greatest and continuous energy gate that does not close. The verse "I am God, there is no god but me, so worship me and pray in remembrance of me" indicates that the purpose of prayer is "remembrance". The mere fact that man remembers his connection to the divine source ("and the remembrance of Allah is great") is in itself a gateway that opens up boundless horizons, gives him strength and fortitude that transcends any challenge or earthly problem, and makes him walk in life connected to the source, aware of the greatness of God that surpasses all things ("And grow up to God for what He has guided you").

Conclusion:

Looking at prayer from an energy perspective opens our eyes to new dimensions of this great worship. It is not just a duty to perform, but a daily recurring opportunity to enter into cosmic synchronization, to purify our energy, and to connect to the source of existence through cosmic gates that open to us in blessed times. It is an invitation to deeper understanding, to practice more consciously, and to harness the immense power inherent in this daily spiritual and energy journey.

22.21 THOUGHTS OF A BELIEVER BETWEEN THE CONVICTION OF REASON AND THE NOSTALGIA OF THE SOUL: KINETIC PRAYER AND BEYOND

You find yourself, O believer, at an exciting crossroads. I have listened with an open heart and a burning mind to those thoughtful people who have offered a convincing vision, a vision that says that "prayer" in the Qur'an is deeper and more comprehensive than mere inherited ritual movements. You may have been convinced that the essence of prayer is permanent "connection," that "praying" is the construction of a just order of life, and that the Qur'anic emphasis is more on meaning and purpose than form and form.

Based on this new mental conviction, I may have made a difficult decision: to stop performing kinetic prayer in its traditional form, considering it a restriction that has no basis as clearly in the direct Qur'anic text, or that it is not the main intention.

But as the days passed, something else began to creep into your mind. It's no longer just a quiet intellectual conviction, but a growing sense of guilt, a subtle nostalgia for who you were. You remember how these rak'ahs and prostrations, even if you didn't understand them more deeply at the time, gave you an undeniable sense of comfort.

- **The Lost Nirvana:** Where did the tranquility that overwhelmed you go after each prayer? Where is that feeling of direct contact and monologue in moments of prostration? It has been replaced by the questioning mind, perhaps the anxiety of breaking the norm, and a sense of guilt about a habit that has taken root in you and found good in it.
- **The body longs:** your body also remembers. He remembers those regular movements that were, perhaps unaware, a gentle joint exercise and circulatory stimulant. Maybe you're starting to feel some stiffness or lethargy that you didn't feel before. These movements were a simple but effective physical and psychological "reset."
- **Chaos of time and spirit:** Prayer times served as focal points in your day, specific moments for solitude, reflection and monologue. Now, you may find that the time for supplication and reflection has become random, or even less or no in the hustle and bustle of life. You have lost that organized framework that used to arrange periodic spiritual meetings with your Creator.
- **Vacuum of Munajat:** Do you still pray to your Lord with the same heat and regularity? Do you find dedicated moments in your day to raise your hands in prayer, to express your thanks, to ask for forgiveness? Perhaps these moments became less automatic and less profound after the interruption of the frame that was providing them.

Here the paradox emerges: **the mind is convinced, but the soul and the body are tender.** This does not necessarily mean that your mental conviction is wrong, but it does

highlight an important fact: man is a complex being, in which intellectual, spiritual, and physical dimensions interact.

Can they be combined?

Perhaps the solution does not lie in the sharp choice between the new understanding and the old experience. Perhaps kinetic prayer can be viewed from a different angle in light of your new understanding:

- **It is not an end but a means:** it may not be "prayer" in all its broad Qur'anic sense, but it can be **an effective personal means of achieving "connection".** It is a practical framework that helps you make time for solitude, reflection, supplication, and renewal of your connection with God.
- **Self-regulation:** It is a **self-"spiritual stimulus",** which takes you out of your preoccupation with the world five times a day to remind you of your Lord and the purpose of your existence.
- **Physical expression of submission:** Her movements can be seen as a symbolic physical expression of submission and humility to God, even if the deeper concept goes beyond that.
- **Experience-proven health and psychological benefit:** You have seen for yourself its health and psychological benefits. Why deprive yourself of it simply because it may not be the "only" or "comprehensive" interpretation of the word prayer in the Qur'an?
- **Good habit:** It is a positive habit that has taken root in you, gives you comfort and organizes your day. Is giving it up really necessary?

A thoughtful believer may come to the conclusion that even if kinetic prayer is not the "whole" of prayer spoken of in the Qur'an, it remains a useful and proven tool for achieving an important part of the meaning of "connection" and worship. It is like an anchor that holds the ship of the Spirit in the crashing sea of life.

Perhaps, as I have indicated, if this kinetic prayer did not exist as a legacy, a sincere believer in his search for spiritual connection and regularity would have created for himself a similar ritual, a framework that would arrange his encounters with God, and give him moments of physical and spiritual stillness.

Guilt is not necessarily evidence of an intellectual error, but may be a plea from the depths of soul and body to maintain a bridge that connected you to your source of comfort and tranquility, even if you decide to build other wider and deeper bridges based on your renewed understanding of the Qur'an. The issue lies in finding a balance that satisfies your mind, quenches your soul, and keeps your body intact.

22.22 A Rereading of the Crisis of Prayer: From the Weight of Rituals to the Spaciousness of Connection

In his analysis of the crisis of prayer, the speaker offers a bold critical view of the prevailing understanding and application of this central worship in Islam. Not only does he describe common symptoms such as heaviness and boredom, constant remorse, excessive emphasis on form rather than substance, and prayer does not reflect on behavior, but also delves deeper to diagnose root causes and offer solutions based on a return to the essence of the Qur'an.

Crisis diagnosis: beyond symptoms

The speaker believes that the crisis does not lie in prayer itself, but in **the superficial understanding and social legacies** that envelop it. It has been transformed from being a spiritual "connection" and a comfortable encounter with the Creator, to a mere kinetic ritual performed as a heavy duty, often under the weight of intimidation and guilt. This superficial understanding, in his view, is the main entry point for Satan's methods aimed at destroying this connection and undermining its impact.

Devil's Methods: Dismantling Traps

The speaker provides a precise anatomy of seven methods that he sees from Satan's whispers or from the influence of misunderstanding that serve Satan's goal of distancing us from the essence of prayer:

1. **Reductionism:** Limiting the whole religion to prayer, which makes the individual feel permanent negligence and neglects other important aspects such as good deeds and morals.
2. **Excessive collectivism:** The sanctification of collective prayer to the point of guilt when praying alone, neglecting that the origin of the connection is the individual relationship with God.
3. **Intimidation:** Focusing on the punishment of the one who neglects prayer instead of focusing on it being a door of mercy and closeness to God, leading to fear rather than love and hope.
4. **Absence of exception:** ignoring the legal licenses of the patient, the traveler and others, which makes prayer an unbearable burden and repels it.
5. **Numerical obsession:** Exaggerated emphasis on the number of rak'ahs, sunnah, naafil and missed judgment, which creates a sense of weight and difficulty of commitment, rather than focusing on the basic obligations and their quality.
6. **The priority of place over time:** linking prayer to the mosque almost exclusively, which may lead to missing its time - which is more important - under the pretext of not being able to go to the mosque.
7. **Sterile prayer:** separating the performance of prayer from its practical impact on behavior ("forbidding fornication and evil"), so that it becomes mere movements that do not change the reality of the individual, which makes him lose confidence in its usefulness.

Towards a Radical Solution: A Return to the Qur'anic Essence

The solution, from the speaker's point of view, does not lie in a greater focus on form or number, but in an **intellectual and methodological revolution**:

- **Redefining prayer:** Understanding it as a "connection" and a spiritual and practical connection with God, not just a ritual. Understand the real goals of it, such as forbidding fornication and evil, and achieving closeness.
- **Qur'anic reflection: The** direct return of the Qur'an as a primary source for understanding prayer, its meanings and dimensions, away from inherited interpretations that may have restricted the meaning.
- **Focusing on quality, not quantity:** here comes the importance of your careful observation: **one prayer with reverence, concentration and contemplation is better than dozens of rak'ahs devoid of spirit and presence.** Excessive emphasis on numbers and trying to catch up (spending missed by force majeure) may confuse the present and lose the reverence and value of the prayer of the present time. It is more useful, as I

have indicated, to focus on mastering the current prayer in its time, as the true connection occurs in the present moment.

- **Linking prayer to behavior:** judging the validity and acceptance of prayer not only by the completeness of its movements, but also by the extent of its positive impact on the individual's morals and dealings.
- **Awareness and supplication:** Awareness of Satan's methods (or misunderstanding) is the first step to confrontation, with the help of God and His supplication to help establish prayer in its true essence and meaning.

Vision Summary:

This reading invites us to free the concept of prayer from the shackles that have shackled it, whether it is social legacies, superficial understanding, or an exaggerated focus on form, number and judgment. It is an invitation to return to the essence of the Qur'anic "connection", to focus on heartfelt presence, reverence and contemplation, and to make prayer a springboard for positive change in behavior and life, while trusting in God's mercy and facilitation, and focusing on mastering the present instead of making up for what was lost by force majeure.

22.23 Prayer between the specified time and the age record: a reading in the interpretation of verse 103 of Surat An-Nisa

The verses of the Holy Qur'an are full of deep meanings and connotations that open the door for reflection and reflection through the ages. One of the verses that has provoked special discussion and reflection in our dialogue is verse 103 of Surat An-Nisa, which concludes the discussion of the prayer of fear and moves to a state of reassurance. Allah says:

{ If you spend the prayer, remember Allah standing and sitting, and on your south, and if you are reassured, then establish the prayer, because the prayer was a timed book for the believers }

This verse provides a solid understanding among the commentators, but it was also the starting point for a contemporary reflection that offers a different view of the concept of "prayer" and "the timed book." Let us review both perspectives as reflected in our dialogue.

First: The prevailing aphoristic interpretation (traditional understanding)

The majority of commentators believe that the verse comes in the context of the rulings on prayer in travel and fear.

- **"If you spend the prayer**": that is, if you finish and complete the prayer, especially the prayer of fear mentioned before it in its own way.
- **"Remember Allah..."**: A directive to continue to remember Allah in any case, because remembrance is a stabilization of the heart and tranquility, especially since fear may not be completely gone.
- **"If you are reassured"**: that is, when fear disappears and security and stability are established.

- **"Establish prayer"**: He ordered that the ritual prayer known in its proper and complete manner be performed with its pillars, conditions and reverence, without abbreviation or change, as in the case of fear." Accommodation" here means proper performance and permanence.

- **"Prayer was a timed book for the believers"**: an explanation and confirmation of the premise of prayer and the importance of adhering to its time when safety comes (and at all times).

  - **"Book"**: Any written ordinance ordinance ordained and imposed by God.

  - **"Timed"**: any temporary at specific times known by Sharia (the five prayers with their times: Fajr, Dhuhr, Asr, Maghrib, Isha). This interpretation is strongly supported by the linguistic evidence that we have discussed in detail, as the root (waqt) and its derivatives (time, miqat, timed) revolve around temporal determination, as well as the legal use of the term "temporal miqat" for worship such as prayer and pilgrimage, and other Qur'anic and prophetic texts detailing prayer times.

The conclusion of this view: ritual prayer is obligatory for believers to perform in full when safe, and it has precisely defined times and may not be removed from it except for an excuse.

Second: Contemporary reading and reflection (the point of view under discussion)（أحمد دسوق)

This proposition offers a vision based on dividing prayer into two types and a different understanding of the basic terms in the verse:

- This argument distinguishes between **"vertical prayer"** (an individual relationship between the servant and his Lord, which may be referred to as "establish prayer") and **horizontal prayer" (a social, moral, and practical relationship that includes the application of God's way of life, which may be referred to as "establish prayer").

- **"If you spend the prayer"**: he interprets it as the completion of the individual "vertical prayer".

- **"If you are reassured"**: that is, when society is stable and safety and harmony come to us.

- **"Establish prayer"**: He believes that it is the order to establish and activate the "horizontal prayer", which this proposal considers to be the basic obligation, and includes justice, reform, transactions and morals.

- **"Prayer was a timed book for the believers"**: this part is reinterpreted to return to "horizontal prayer".

  - **"Book"**: interpreted in the sense of a written record in which man's actions and behaviors related to this "horizontal prayer" are counted.

  - **"Muqta"**: It is linked to "miqat" in the sense of the duration of a person's life. That is, this record is "timed" in the sense that it is linked and determined to the period of a person's life (the time of his life), begins with his assignment and concludes with his death.

The bottom line of this view: the basic premise is "horizontal prayer" (behavior and transactions), which is a record of actions that accompanies man throughout his life and is closed at his death.

Comparison and discussion:

The fundamental difference in the understanding of the terms "prayer" lies in the saying "establish prayer" and "a timed book."

- The traditional understanding holds that "prayer" here is ritual, and "timed book" means obligatory at specific times, which is strongly supported by linguistic, legal and contextual evidence, as mentioned above in our detailed dialogues.

- The proposed understanding translates "prayer" into the social and moral dimension, and a "timed book" into an age-related record of business. Although this interpretation highlights an important aspect of religion (ethics and transactions), its interpretation of the word "timed" in particular clashes with the established linguistic and legal sense that strongly associates it with specific times of performance rather than the total duration of life.

In conclusion:

This discrepancy in interpretation shows the richness of the Qur'anic text and its ability to reflect and reflect. While the prevailing interpretation emphasizes a fundamental pillar of Islam, namely ritual prayer at its specific times, the proposed interpretation highlights the paramount importance of the practical and ethical dimension in the life of the believer, considering it the true "prayer" imposed. While personal reflection is important, understanding based on established grammar, Qur'anic context, Sunnah and the legal term remains the main reference in understanding the pillars and statutes of religion. The combination of ritual prayer remains With reverence in its time, and applying its spirit in behavior and transactions (horizontal prayer in the concept of the new offering) is the way of the believer to achieve God's pleasure in the universality of this great religion.

22.24 Mihrab Prayer: Monologues without chains. The Spirit's renewed dialogue with its Creator

I completely agree with you in this deep reflection on the nature of the Munajat in the "mihrab prayer" as it can be understood from the spirit of the Qur'an. The Qur'anic text, often, lays down general principles and fundamental foundations, and leaves ample space for human interaction with these principles with his spirit, mind and circumstances, and the heartfelt prayer or "mihrab prayer" seems a great example of that.

The absence of formula.. an invitation to spiritual creativity:

- **The Qur'an does not restrict the tongue:** as I have noticed, the Qur'an does not come up with a specific and consistent formula for what a slave should say in his moments of solitude and deep monologues with his Lord (perhaps beyond al-Fatihah as a model of praise and public demand). This absence is not a deficiency, but a call to

freedom and freedom. It opens the door to a personal and intimate dialogue between the servant and his Lord, a dialogue that emanates directly from the heart, not from a preserved template.

- **Supplication as a model: The** example of supplication you mentioned is very accurate. The Qur'an teaches us the essence of supplication (turning to God with "my Lord" and "our Lord", using His Most Beautiful Names), and provides wonderful models for the supplications of the prophets and the righteous, but it does not limit supplication to these models. He opened the door wide for every person to pray with what is in his heart, what he needs, and in a language that expresses his essences, resulting in a huge and diverse heritage of aphorisms and personal supplications.

Heartfelt prayer.. the mirror of closeness and maturity:

- **Live interaction:** The "mihrab prayer" or the heartfelt monologue is not just words of hesitation, but a live interaction, just like the intense emotions you described. It is a growing relationship that is affected by everything that a human being goes through.
- **A measure of closeness:** the format of your monologues, the depth of your words, the quality of what you ask for and complain about, and what you praise for it, all change and evolve as your understanding, contemplation, and closeness to God develop. The more you know God, His greatness, and His mercy, the deeper, more truthful, and beautiful your monologues become.
- **A Mirror of Contemplation:** How to Understand the Beautiful Names of Allah? How do you contemplate the verses of the Qur'an? How do you see the impact of God's kindness in your life? All this will inevitably reflect on the way you monologue. Whoever contemplates the name "Latif" will survive it in a language that differs from those who contemplate the name "mighty" or "friendly".
- **Constant development:** Prayer of the heart cannot be static. It develops with you. What you used to call in your youth may be different from what you advocated in your old age. What was on your mind yesterday may not be what concerns you today. This dynamic is the secret of its vitality and sincerity.

May God facilitate guidance for the Munajat:

- **There is no fear of error:** since God has left this space open, it means that He accepts from His servant the sincerity of His orientation, even if the expression sometimes betrays Him. What matters is the next heart and longing soul.
- **Divine facilitation:** "Our Lord will facilitate for you the guidance and the way of His monologues." This is a reassuring fact. The more sincerely you seek closeness, the more God will inspire and help you and open doors of understanding and expression for you that you did not know. Your tongue and heart will be done what suits your condition and closeness.
- **Individual insight:** Every human being has his own insight and degree of closeness and understanding. Therefore, there can be no one-size-fits-all formula. God treats every slave as he is, and opens to him the doors of monologue that are commensurate with his spiritual and cognitive aptitude.

Conclusion:

Leaving the Qur'an to the Munajat form in the "mihrab prayer" open is a tribute to man, confidence in his ability to interact directly with his Creator, and an invitation to him to continuously improve his understanding and closeness. It is not a prayer of reservation and repetition, but a dialogue that is lived, created and renewed every day, a

sincere dialogue between the individual soul and its righteous, which grows and blooms with every step taken by the slave.

22.25 Contemporary Perspectives on Understanding Prayer: Dr. Samer Islambouli's Vision as a Model

Introduction:

In our ongoing quest for a deeper and more conscious understanding of our religious practices, and as part of the journey of "Prayer: A Journey of Awareness and Change" that aims to transcend superficiality and reach the essence of worship, it is important to be open to the various interpretations and interpretations offered by contemporary thinkers. These jurisprudence, even if they seem different or radical from the mainstream, contribute to enriching the debate, stimulating critical thought, and encouraging individual search for truth. In this article, we review a perspective presented by Dr. Samer Islambouli (as an example of such contemporary jurisprudence), which revisits basic concepts related to prayer, its place, and its rule. The aim is to present this vision clearly and objectively, to be a material for reflection and discussion, without necessarily adopting or rejecting it within the general framework of this series.

First: Fundamental Distinction: Devotional Prayer and Social Prayer

Dr. Samer's understanding is based on a fundamental distinction between two types of "prayer":

1. **Devotional (ritual) prayer:** It is the prayer known for its specific movements of rising, bowing and prostration. Dr. Samer believes that this type of prayer, despite its importance and benefits, is not one of the basic pillars of faith or good deeds on which religion is built or entails a decisive entry into Paradise. He considers it, in this sense, to be "outside religion" as one of the major assets without which religion is not valid.

2. **Social prayer (good deeds):** This, in his view, is the "true prayer" and one of the essential pillars of religion. It consists in every good deed, good treatment, positive contribution to society, and the administration of justice. This type of "prayer" is what religion focuses on as the basis for reckoning and retribution, and it reflects the truth of faith.

Second: Ruling on devotional prayer and its rank

Based on the above distinction, Dr. Samer offers a different understanding of the ruling on devotional prayer:

- **It is not a punitive imposition:** he sees it as a "personal emotional duty". Whoever performs it benefits psychologically and physically, and receives a reward and reward for that, as it is a contact with God and a purification of the soul.

- **There is no sin against the one who abandons it (in the eschatological punitive sense):** the most important thing is that the individual performs "social prayer" (good deeds). If the individual is responsible for the rights of the people and society, then abandoning devotional prayer, from his point of view, does not entail a sin that requires punishment in the hereafter, as the eschatological reckoning is mainly related to the transgressive judgments of society.

- **There is no atonement by abandoning it:** Accordingly, the one who abandons devotional prayer is not considered to be outside the religion or fundamentally deficient in religion, as long as his faith and good deed (social prayer) exist.

Third: Explanation of the absence of Qur'anic detail of the form of prayer and its times

Dr. Samer explains that the Qur'an does not detail the form and times of devotional prayer accurately (compared to ablution, for example) as it was:

- **Achievement:** That is, it was a well-known ritual and practiced in some form before the revelation of the Qur'an, it is the "Sunnah of the Prophets" and even in some other societies. So there was no need to detail it as ablution was separated.

- **Ablution as an individual case:** Ablution was detailed because it is an individual act whose rulings need to be accurately stated, while prayer (as a general performance) was of a well-known character.

Fourth: Flexibility in time, number and women's body

- **Times and rak'ahs:** It is believed that the Qur'an's mention of different times of prayer (two, three, five) and that the Prophet (peace and blessings of Allaah be upon him) initially prayed two rak'ahs and then increased, indicates great flexibility. He considers that all these images are permissible, and a person can choose what suits him and his circumstances without denying who chooses another image.

- **Headscarf for Women in Prayer:** He believes that there is no explicit Qur'anic command obliging a woman to cover her head in prayer. It is generally considered that the veil (in prayer or outside) is for the eyes of people and not for God, and therefore there is no specific "prayer dress" or "prayer 'awrah", but it is up to personal freedom and does not entail a reward or sin per se as part of the religion.

Fifth: Devotional prayer and its meaning (in response to those who see it as meaningless movements)

Dr. Samer acknowledges that the negative view of devotional prayer as "meaningless movements" may be the result of a "heritage complex" or a reaction to a bad application that has emptied it of its content. But he emphasizes that this prayer, if performed consciously and understandingly, has its spiritual, psychological and physical benefits.

Summary of Dr. Samer's vision:

Dr. Samer's vision is that "social prayer" (good deeds and good treatment) is the cornerstone of religion on which the path of salvation and the farmer is based. "Devotional prayer" (well-known rituals) is a personal practice of great benefit to those who perform it consciously, but in his view it is not a condition for the validity of faith or a reason for eschatological punishment when abandoned if one's moral and social life is upright. This argument calls for a reordering of priorities in understanding religion, focusing on the essence of faith, which is a positive impact on life.

Final Word:

Presenting this vision does not mean adopting it as the conclusion of this series, but rather as an addition that opens up wider horizons for reflection and reflection. The essence of the "journey of awareness and change" is to continue to search, to look at

different opinions, and to strive for a deeper understanding of our religion, in line with the great purposes of the Qur'an in achieving justice, mercy and charity.

22.26 Numbers in the Qur'an and Prayer: Deducing the Number of Rak'ahs with the Accurate Calculation Methodology

Contemporary studies of the Holy Qur'an are replete with attempts to uncover various aspects of its miracles, including those related to the numerical aspect. In the context of the search for numerical connotations of prayer in the Qur'an, some propose a methodology based on an accurate calculation of the values of the letters and their relationship to the number 19, not as an alternative to the Sunnah and the practical frequency that are the main source of the rulings and details of prayer, but rather as a revelation of esoteric connotations that enrich the understanding of the Qur'anic text and confirm what is known.

This methodology, presented by some researchers, is based on strict foundations in dealing with the Qur'anic text and its Ottoman drawing, and is applied to derive numerical references related to the number of rak'ahs of the five prayers.

Accurate calculation methodology: literal values and the number 19

This approach is based on diving into the structure of the Qur'anic text based on the following points:

1. **Reliance on Ottoman painting:** The basis is the Qur'anic text as depicted in the original Ottoman Qur'an, and the Medina Qur'an is often adopted with the narration of Hafs as a reference.

2. **Count only drawn letters:** Actual drawn letters are counted, excluding subsequent human additions such as dots, diacritics, xiphoid alif, shadda, and prod marks not drawn on a chair.

3. **Giving a numerical value to the letter:** Based on this count, a numerical value is given to each letter according to a specific system within the framework of the theory, different from the calculation of traditional alphabetical sentences. The following table shows the literals used in this approach:

Numerical value	crafts	Numerical value	crafts
15	Going to	1	A, I, E, (A, A, E)
16	D	2	for
17	L	3	nun

18	Going to	4	M
19	C	5	And,
20	X	6	J, E, Hamza in a chair
21	U	7	e, e
22	AM	8	t
23	Z	9	in
24	G	10	as
25	W	11	t
26	I	12	on
27	G	13	P
28	Z	14	s

4. **The concept of "complete matter" and the number 19:** It is assumed that the sum of the numerical values of Qur'anic units integrated in meaning (words, phrases, verses) is often a complete multiple of the number 19, as evidence of the integration of the unit and its numerical coherence.

5. **Deducing the number of rak'ahs by the remainder from dividing by 19:** When deducing the number of rak'ahs of a particular prayer, the numerical values of the key Qur'anic words and phrases related to that prayer and its time are summed. Subtracts from the sum the largest perfect multiple of 19. The remainder of the subtraction process is the Qur'anic numerical reference to the number of rak'ahs of that prayer.

Application of the numerical methodology: calculating the rak'ahs of the five prayers

Based on this methodology, the following examples are provided to derive the number of rak'ahs for each prayer:

- **Fajr prayer (two rak'ahs):**

- Adds up the numerical values of words and phrases such as "both ends of the day" (value 75) and "dawn prayer" (value 79).
- Total = 75 + 79 = 154.
- The largest multiple of 19 less than 154 is 152 (19 × 8).
- remainder = 154 - 152 = 2. (This is the number of rak'ahs of Fajr).
- *Another way:* add up the values of "Fajr"(43), "Quran of Fajr"(74) and "Both ends of the day"(75) = 192. The greatest multiple of 19 is 190 (19×10). Remainder = 192 - 190 = 2.

- **Dhuhr prayer (4 rak'ahs):**
  - The numerical values of the phrase "to the sun until dusk" (149) and the words "noon" (59) and "appear" (62) are summed up.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 × 14).
  - Remainder = 270 - 266 = 4. (It is the number of rak'ahs of the back).
- **Asr Prayer (4 rak'ahs):**
  - The numerical values of the phrase "to the sun until dusk" (149) and the word "afternoon" (45) are summed.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 × 10).
  - Remainder = 194 - 190 = 4. (It is the number of rak'ahs of the afternoon).
- **Maghrib prayer (3 rak'ahs):**
  - Adds the numerical values of the phrase "both ends of the day" (75), the phrase "dusk" (67) and the word "Morocco" (51).
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 × 10).
  - Remainder = 193 - 190 = 3. (This is the number of rak'ahs of Maghrib).
  - *Another way:* add values for "for the sun bucket..." (149) and "Zulfa of the night" (63) = 212. The biggest multiple of 19 is 209 (19×11). Remainder = 212 - 209 = 3.
- **Isha prayer (4 rak'ahs):**
  - Sums the numerical values of the phrase "Zulfa from the night" (63) and the phrase "evening prayer" (74).
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 × 7).
  - Remainder = 137 - 133 = 4. (It is the number of rak'ahs of Isha).

These examples show how the numerical methodology mentioned is applied to derive the numbers of rak'ahs by analyzing the numerical values of Qur'anic phrases associated with each prayer and its time.

Conclusion

This methodology of accurate arithmetic and literal values represents an attempt to understand deeper layers of numerical semantics in the Qur'anic text in relation to prayer. As the proponents of this proposal assert, these numerical deductions do not replace the Sunnah of the Prophet and the practical frequency passed down from generation to generation, as they are the main sources of rulings on prayer, its method and the number of rak'ahs. This numerical aspect remains as an additional evidence or esoteric reference that confirms and supports what is already known and established in religion, and sheds light on an aspect of the miracle of the Holy Qur'an in its tight structure.

22.27 "Prayer: A Journey of Awareness and Change" Series: A Comprehensive Summary and Summary of Ideas

Introduction:

Over the course of previous articles in the "Prayer: A Journey of Awareness and Change" series, we embarked on a path that aims to go beyond the traditional or superficial understanding of prayer, and dive into its spiritual, intellectual, and practical depths. We sought to diagnose the challenges facing the Muslim in relation to this central worship, and explored how the Holy Qur'an can bring us back to its essence, and make it truly a true connection to God, a source of tranquility, and an engine of positive change in self and society. This article provides a comprehensive summary of the most important ideas and milestones we went through on this trip.

First: Diagnosing the "crisis of prayer" and searching for the essence

Our journey began with a frank diagnosis of the "crisis of prayer" that many suffer, which is a feeling of heaviness, boredom, remorse, lack of reverence, and a focus on the external appearance without sensing the soul. We found that the roots of this crisis lie in a superficial understanding of the meaning of prayer, the social and cultural legacies that may alienate, and the neglect of the spiritual aspect and reflection. The solution lies in redefining prayer, and returning to the Qur'an to understand its purposes.

Second: Revealing the obstacles to the correct understanding of prayer

We reviewed the "methods of Satan" or intellectual obstacles that divert us from the essence of prayer, such as reducing religion to prayer, exaggerating one aspect at the expense of another (such as collectivism at the expense of individuality, or fear at the expense of love), ignoring facilitation, focusing on quantity without quality, linking prayer to space more than time, and separating it from its behavioral impact. Confronting this requires awareness, reflection, and focus on substance.

Third: Expanding the concept of prayer: multiple types for one goal

We discovered that the concept of prayer in the Qur'an is much broader than just ritual movements. They include:

- **Kinetic (ritual) prayer:** with the need to be combined with the Spirit and contemplation.
- **Social prayer:** kinship and community service.
- **Iqama prayer:** such as seeking to establish justice and order based on the values of truth.
- **Mihrab prayer:** It is the connection of deep spiritual contact and interruption to God.

Fourth: Diving into the "Mihrab Prayer": A Guide to Spiritual Connection

We have provided a practical and detailed guide to how to achieve the "mihrab prayer", which represents the essence of worship and spiritual contact with God. It begins with physical and spiritual preparation, then entering into a state of interruption and orientation, passing through conscious and deliberate rising, humble bowing that carries the meanings of acclamation, and reaching prostration, which is the height of closeness, submission and impartiality.

Fifth: Prayer in the Qur'an: A Journey Towards Piety, Communication and Change

We emphasized that prayer in the perspective of the Qur'an is a gateway to piety, a model of effective communication (with God and with people), and a driver of internal (self-refinement) and external (impact on behavior and morals). We addressed concepts such as the "middle prayer" as preserving the social fabric, and the connotations of Surat "Al-Jumu'ah" as an invitation to meaningful cognitive communication.

Sixth: Reunderstanding "Shortening Prayer" and "Beating on the Ground"

We have gone beyond the traditional interpretations of these two concepts:

- **"Shortening of prayer":** It is not just a reduction of rak'ahs, but rather a process of investigation, research, serious investigation to reach certainty, and a challenge to intellectual legacies that may obscure correct understanding.
- **"Striking in the ground":** It is not just geographical travel, but about contemplating and deep thinking, challenging prevailing ideas, and getting out of the intellectual comfort zone in search of truth and knowledge.
- **Integration:** These two concepts, "shortening" and "striking on the ground", are complementary to make prayer and its surroundings a continuous journey towards certainty, in which prayer is elevated from a mere formal performance to a state of deep understanding and firm faith.

Seventh: Openness to contemporary perspectives

As part of the journey of awareness, we exhibited a model of contemporary perspectives (such as Dr. Samer Islambouli's) that offer different readings of the concept and place of prayer, enriching the discussion and encouraging critical thinking, and emphasizing that the search for deeper understanding is an ongoing process.

The final conclusion of the series:

Prayer, as this series sought to present, is not just a ritual performed automatically, but a journey of awareness and change. It begins with an honest diagnosis of our reality with it, passes through a deeper understanding of its various purposes and types, and requires intellectual courage to challenge inherited concepts and seek certainty through reflection and research. The ultimate goal is for prayer to become a true connection with God, in which the heart beats with reverence, in which the tongue speaks with contemplation, in which the limbs move with obedience, and its effects are reflected in light, guidance, tranquility and positive change in the life of the individual and society. It is a call to make our prayer a spiritual sanctuary, a moral school and a springboard for a good life.

23 SERIES ON THE CONCEPT OF MORAL WASHING AND ACCLAMATION

General Introduction:

The Holy Qur'an is filled with repeated calls to purity, which are not limited to physical hygiene, but extend to the depth of the soul, soul and thought. This series of essays explores the concept of "moral washing" or "spiritual purification" (tazkiya) as presented in the Qur'an, and we try to link it to a deeper understanding of the verses of ghusl and purification, including those that command the washing of certain organs in preparation for prayer (which is termed ablution in jurisprudence), emphasizing that this symbolic reading does not abolish jurisprudential rulings related to material purity, but rather It enriches our understanding of its purposes.

23.1 THE CONCEPT OF WASHING THE FACE AND HANDS AND WIPING THE HEAD AND FEET IN THE QUR'AN

As part of the **preparation for prayer and not as part of the prayer itself**. Based on verse number 6 of Surat Al-Ma'idah, which deals with ablution.

- **Preparation for prayer:** Ghusl, anointing and tayammum are processes of preparation and preparation for entering into prayer, and are not part of the basic prayer movements (such as bowing and prostration). He likens it to the preparations made by the doctor before an operation, where physical and spiritual concentration and preparation are necessary.
- **One integrated process:** washing, wiping and tayammum should be seen as one continuous process, not just a separate ritual performed and then forgotten. That is, when doing these actions, we must bear in mind that we are in a state of prayer and preparing to communicate with God.
- **The Qur'anic concept of ghusl and wiping:** The Qur'anic understanding of ghusl and wiping must be present in the mind when performing these actions. We must recognize

the symbolic and purifying meaning of these works as part of the spiritual preparation for prayer.

- **Physical verbs as symbols: The** physical acts of ablution (washing the face and hands, wiping the head and feet) as symbols and references to the state of purity and spiritual readiness that the worshipper must have before entering into prayer.

- **Verse number 6 of Surat Al-Ma'idah : The** text cites verse number 6 of Surat Al-Ma'idah as a basic reference for understanding how to wash, wipe and tayammum in the Qur'an, and emphasizes the importance of contemplating and understanding this verse accurately.

In short, washing the face and hands and wiping the head and feet in the Qur'an is not just a mechanical ritual, but an integrated spiritual and physical preparation process for prayer, and must be understood in the context of preparation and communication with God, not as part of basic prayer movements.

23.2 Ablution in the Qur'an: A New Reading Beyond Rituals Towards Intellectual Liberation

The ablution verse in Surat Al-Ma'idah (verse 6) is one of the pivotal verses that paint a Muslim how to prepare for prayer. Throughout the ages, a common understanding has been established that focuses on the practical and physical aspects of this ritual, considering it a physical cleansing with water. However, there is a contemporary reading, presented by some thinkers such as Professor Ibn Odeh Abdul Ghani, that calls for the "liberation" of the meanings of this verse, and the Qur'anic words in general, from the constraints of inherited material understanding, and offers a new interpretation that sees ablution as **an intellectual preparation and a process of cognitive purification.** To engage in "prayer" in its broadest and most comprehensive sense.

Critique of traditional understanding and call for renewal:

This perspective stems from a critique of the prevailing understanding, which believes that it has remained trapped in old cognitive tools and has not witnessed an evolution that keeps pace with the times. It is considered that limiting ablution, ghusl and tayammum to a narrow physical framework hindered deep reflection and stopped ijtihad. Sticking to the old interpretations and repeating them without trying to understand the verses with new intellectual tools is akin to "cognitive stupidity" – doing the same thing in the same way and waiting for different results.

Ablution as a liberation of the mind and renewal of thought:

This new interpretation suggests that the ablution organs mentioned in the verse carry symbolic connotations beyond their physical meaning:

1. **Face washing:** It is not limited to washing the front of the head, but represents **cleansing the intellectual "direction" and changing the "facets" with which we look at things**. It is a call to get rid of prejudices and false legacies, to look at issues and topics

(whether science or understanding of others) with a new and multi-angled perspective, and to free thought from old or extreme tendencies.

2. Hand washing to utilities: "Hand" here symbolizes the ability to act, influence, move objects and thoughts. "Utilities" are the cognitive and intellectual aids we use in this mobilisation and endeavor. Washing hands to facilities means purifying our capacity to act and renewing our tools and methods of work and research. It is a rejection of inertia and the repetition of the same methods, and a call to adopt new ways of achieving goals and liberating ideas.

3. **Head scanning:** "Head" symbolizes **the center of leadership, decision-making and key ideas**. Clearing the head does not mean just wetting part of it with water, but rather it represents **an examination, evaluation and updating of these ideas and leadership approaches** using the available tools, whether mental or technical, to reach a deeper understanding and more accurate guidance.

4. **Wipe the legs to the heels:** "man" here stands for **"vision", path and method.** The "heels" symbolically link to the concept of the "Kaaba" as a high-level plan that is capable of continuous development. Scanning the legs to the heels represents **a continuous review and evaluation of vision and approach, a relentless pursuit of maximizing thinking and vision ("to the heels"), and** constantly developing plans.

Ablution is ready for prayer in its comprehensive sense:

This intellectual and cognitive ablution is the necessary willingness to enter into **the "prayer"** that this perspective understands beyond limited movements and sayings. Prayer here is **the "pillar of religion"** and a great matter related to **"achieving the caliphate on earth", and includes every **serious endeavor to achieve a noble goal**, whether it is scientific research, a project that benefits the nation, or a deep reflection of the Book of God or the understanding of the universe. It requires a new destination, intellectual liberation, and a purification of obstacles.

Washing and Tayammum in a new light:

This symbolic understanding applies to ghusl and tayammum as well. **"Ghusl"** from janaabah represents **a** comprehensive intellectual and cognitive purification of obstacles that prevent the integrity of thinking **(such as preconceptions, legacies, and sterile arguments). Tayammum** in the good level when there is no "water" (as a symbol of the absence of clear understanding or direct content), is not just a forced alternative, but a **call not to stop and give up, and to continue to seek and research using the available qualifications and possibilities ("the good level").** Until understanding becomes clear and the goal is achieved.

Conclusion: Towards a renewed and effective understanding:

Freeing the meanings of the Qur'an, including the verse of ablution, from material and inherited constraints opens up broad horizons for understanding and application. This new reading, which links ablution to intellectual readiness and purification of the tools of knowledge, invites us to reconsider our relationship with the Qur'anic text, and to revive diligence and deep reflection using all the tools of knowledge at our disposal. It is a call to make the teachings of the Qur'an, including ablution and prayer, a driving force for

intellectual renewal and practical progress in all aspects of life, in order to realize that the Qur'an is a book valid for all times and places.

23.3 Moral washing and self-purification in the Qur'an: purifying the inner is the path of the farmer

The Holy Qur'an is filled with repeated calls to purity, which are not limited to physical hygiene, but extend to the depth of the soul, soul and thought. "Moral washing" in the Qur'anic perspective refers to the process of purifying the human soul of all impurities and evils, whether they are sins and sins, or reprehensible qualities such as arrogance, envy, scarcity and miserliness, or false ideas such as polytheism, superstition and blind imitation of habits that are contrary to the truth. This concept is the essence of what the Holy Qur'an calls the most precise and comprehensive term **"acclamation".**

God Almighty has made the purification and purification of the soul a fundamental goal of the heavenly messages and a central goal of man's existence on this earth. The farmer and real success in this world and the hereafter are closely and directly linked to it, as the Qur'an clearly declares: **"He has succeeded from her zakah* and he has been disappointed with her trampling"** (Surah Al-Shams: 9-10). That is, victory and salvation are for those who purify themselves and grow them with goodness, faith and good deeds, and disappointment and loss for those who neglect them and pollute them with shirk, sins and ugly qualities.

The Holy Qur'an also shows that one of the essential tasks of the Prophet Muhammad, may God bless him and grant him peace, and the prophets before him, is to work to purify and purify the souls of the believers, in addition to teaching them the Book and wisdom: **"He is the one who sent among the illiterate a messenger from among them to recite his verses to them, to recommend them and teach them the Book and wisdom,** even if they were previously in a clear delusion." (Surah Al-Jumu'ah: 2). Therefore, acclamation is not just a secondary virtue, but an essential process in building the Muslim person and achieving the purpose of his existence.

This moral washing and spiritual purification (acclamation) is carried out by various means instructed by the Holy Qur'an, which is like "pure water" that washes the soul's consciousness, the most important of which are:

1. **Sincere repentance and forgiveness: A** sincere and sincere return to God Almighty, remorse for sins, and the determination not to return to them, represents an effective washing process that erases the traces of sins and opens a new page with the Creator. The Almighty says: **"O you who believe, repent to Allah, repent righteously, may your Lord atone for your evil deeds...ﷺ** (Surah Al-Tahrim: 8).
2. **Avoiding abomination and abandoning it:** What is meant by abomination is everything that is ugly, evil and corrupt, and on top of this abomination and the most dangerous is polytheism in all its forms and forms, as well as apparent and inner obscenities. The divine command is clear: **"And your clothes will be cleansed, and the shaking will be abandoned"** (Surah Al-Muddaththir: 4-5). Abandoning the abomination is in itself a purification of the soul.

3. **Good deeds:** Faith is followed by good deeds, and many good deeds have a direct impact on purifying and purifying the soul. Among the most prominent examples mentioned in the Qur'an is charity, which purifies the soul from the scourge of scarcity and miserliness and develops it through giving and giving: **"Take from their wealth a charity that purifies and purifies them with it...﴾** (Surah Al-Tawbah: 103). As well as prayer, remembrance, reading the Qur'an and other acts of worship.
4. **Faith, certainty and useful knowledge:** Enlightenment by the light of divine revelation, the consolidation of true faith in God and the knowledge of His names and attributes, and the reflection on His universal and legitimate signs all expel from the heart the darkness of ignorance, doubt and superstition, wash the mind of false ideas, and purify the soul with knowledge and insight.

This inner purification, this deep moral washing, is the solid foundation on which the believer's life is built. As for sensory purity, such as washing and purification with water in preparation for prayer, although it is required for itself as a devotional matter, it also comes as a tangible physical symbol of this inner purification, and a specific means and reminders of it, which we will review in more detail in the following articles when we reflect on the verses of purity and ghusl in the Holy Qur'an.

23.4 "AND HIS THRONE WAS ON WATER": SPIRITUAL WATER AND THE BASIS OF THE COSMIC ORDER AS A PRELUDE TO UNDERSTANDING PURITY

After reviewing in the first article the importance of "moral washing" or "acclamation" as a primary Qur'anic goal, we now turn to a unique cosmic verse that provides us with an introduction to understanding the nature of "water" with which this spiritual purification can be carried out. Allah says in Surat Hud: **"He created the heavens and the earth in six days and His throne was on water to tell you which of you did the best work...﴾** (Hood: 7).

This verse, with its profound cosmic forms, invites us to go beyond the direct literal understanding that some may imagine, which may suggest a material throne resting on material water before the process of visible creation of the heavens and earth begins. God Almighty is free from the likeness of His creation and from the need for a place or space (there is nothing like Him). Therefore, we can look for deeper symbolic connotations of these keywords: "Throne" and "Water".

- **Throne**: In this symbolic context, the throne is not seen as a sitting chair, but as a powerful metaphor that expresses:
  - **Absolute sovereignty and divine domination: the** pinnacle of authority and kingship and total control over every atom of existence.
  - **Microcosmic order:** The governing laws (laws of God) established by God to run the universe, from great galaxies to the smallest particles, and to ensure its stability and regularity.
  - **The Divine Governing Law:** The supreme principles and laws that are the basis of everything, that preserve existence and direct it towards its purpose.
- **Water (water):** Instead of known physical water, "water" can be seen here as a symbol of:
  - **The principle of life and possibility:** Just as water is the origin of material life (and we made of water every living thing) (Al-Anbiya: 30), water here may symbolize a

"pre-creation" state full of potential, potential energy, or the primary matter from which organized existence emerged. It is the sea of infinite possibilities.

- **Divine Knowledge and Wisdom:** Just as rain revives the dead earth, science, knowledge and wisdom revive minds and hearts and bring them out of the darkness of ignorance. Water here may symbolize eternal divine knowledge, wisdom that is the basis of divine creation and management, and that gives true "life" to understanding and insight.

Based on this symbolic interpretation, the meaning **of "and his throne was on water" becomes** as follows: God's absolute sovereignty, cosmic order, and divine governing law (the throne) existed, firmly established, and founded on the principle of life, possibility, knowledge and wisdom (water) even before the heavens and the earth were manifested in their known material form. This means that divine law and order precedes, surrounds, controls, and directs material creation. Life, all possibilities and knowledge are subject to this supreme order (the throne). The universe did not arise from random chaos, but was founded on a solid foundation of order that governs the flow of life, knowledge and possibility.

This symbolic "water"—the water of knowledge, wisdom, and the principle of life guided by divine law—is what we can consider **"spiritual water"** or "moral water". It is not ordinary water perceived by the senses, but the essence of knowledge, insight, and divine light derived from revelation and enlightened reason. This spiritual water is the true instrument by which the "moral washing" and purification of the soul from the abomination of polytheism, the darkness of ignorance and false ideas are carried out. It is the water that purifies and elevates the soul.

We must not lose sight of the conclusion of the verse that reveals the purpose of this great cosmic foundation: ﴿**...May you do a better job.** All this system, based on science, wisdom and life guided by law, is the stage carefully prepared to test man, the creature in charge, to show through his quest and work the extent to which he is in harmony with this system and follows the guidance of his Creator, and the extent to which he uses that "spiritual water" to purify himself and improve his work.

In the following article, we will see how this understanding of "spiritual water" can shed new light on the direct commands of purity in the Qur'an, such as ghusl from janaabah.

23.5 Washing Janaabah in the Qur'an: Transcending Physical Purity to Deep Spiritual Purification

Having explored the concept of acclamation and referred to "spiritual water" as a symbol of divine knowledge and wisdom, we now move on to apply this understanding to one of the main commands of purity in the Qur'an: ghusl from **janaabah**. Allah the Almighty clearly commands believers to purify after this state: ﴿**...And if ye be side by side, be clean...**﴾ (Surat Al-Ma'idah: 6), and it is also forbidden to offer prayer in this case until ghusl is done: ﴿**...And there is no side except passers-by until they wash...**﴾ (Surah An-Nisa: 43).

The direct, stable, and required jurisprudential understanding in practice and practice is that "janaabah" is a state of the greatest event that occurs due to sexual intercourse or the ejaculation of semen, and that "purification" and "ghusl" that are required here is to circulate the entire body with pure water with a specific intention, which is a

prerequisite for the validity of prayer and other acts of worship that require great purity. This is indisputable, and the Sunnah has shown how and details it is.

But can these divine commands, in addition to their direct practical meaning, carry a deeper symbolic and moral dimension related to the "moral washing" we have spoken of? Can "janaabah" and "ghusl" be read from it with a broader spiritual perspective?

- **Janaabah as a symbol of the spiritual state:** The word "janab" comes from the root (jnab) which denotes distance and janaba. Just as the janaabah is physically forbidden from certain actions until it is purified, the state of "janaabah" in its broadest sense may symbolize **a state of spiritual distance, psychological veil, or intense intellectual preoccupation** that "avoids" man from the purity of contact with God and from fully receiving His lights and guidance. This state may arise from a strong immersion in worldly concerns and forgetting the hereafter, or from being absorbed in intellectual suspicions And sterile controversy that hinders the vision of the truth, or from the accumulation of spiritual deposits such as hidden arrogance, hypocrisy, or strong attachment to other than God, or heedlessness applied to the heart. It is a state of spiritual "aftermath" and "intensity" in need of a thorough purification.
- **"Cleanse" / "wash" as a symbol of total purification: the** divine command to purify and wash in this context, while fully preserving its material meaning, can also carry a strong call for **"thorough and deep moral washing".** It is not just the removal of a fleeting trace, but a complete process of "spiritual bathing", aimed at removing those dense veils and fundamental spiritual and intellectual obstacles. And how is this moral washing done? It is done using the **"spiritual water"** to which we referred earlier:
  - **The pure water of monotheism:** which washes away the adres of apparent and hidden polytheism and attachment to other than Allah.
  - **The water of revelation (Qur'an and Sunnah):** which illuminates insight and removes suspicions and the darkness of ignorance and heedlessness.
  - **The water of sincere repentance and sincere forgiveness:** which erases the traces of major and minor sins and renews the covenant with God.
  - **The water of useful knowledge and wisdom:** which cleanses the mind of false ideas, superstitions and bigotry.

This spiritual washing is a conscious and deliberate process of getting out of the state of "distance" and "heedlessness" (spiritual janaabah) and returning to a state of serenity, closeness and purity, fully prepared to receive the divine outpouring and engage in "prayer" in its broad sense as a deep connection with God and a purposeful pursuit in life.

With this understanding, ghusl from janaabah becomes more than just an act of physical cleansing; it is a symbol of universal renewal, deep purification, and a conscious return to divine closeness. This symbolic meaning does not weaken the importance of material washing, but rather reinforces it, enriches its purposes and shows the depth of divine wisdom behind it, reminding us that the purity required is not merely outward cleanliness, but a holistic inner serenity.

In the following article, we will look at the other act of purity mentioned in the Qur'an, which is known as ablution, and explore its possible symbolic dimensions.

23.6 "Wash your face...": A symbolic reading of the act of purity in the Qur'an (what is known as ablution)

After talking about the greater ghusl (ghusl from janaabah) and its symbolic dimensions, we now turn to the lesser act of purity commanded in the same Qur'anic context, which is the most frequent in a Muslim's daily life in preparation for prayer. The verse of Surat Al-Ma'idah clearly commands: **"O you who believe, if you rise to prayer, wash your faces and hands to the companions, and wipe your heads and feet to the heels...**ﷺ (Table: 6).

This act of washing and wiping specific organs is what the jurists have termed **"ablution".** It is important to note here, as mentioned earlier, that the word "ablution" as a term does not appear in this term in the text of the Qur'anic verse, but rather the direct command is mentioned by the verbs (wash, anoint) for certain members. A stable jurisprudential understanding, based on the elaboration of the Sunnah of the Prophet, considers this act to be purity from the lesser event, and is a prerequisite for the validity of prayer and other acts of worship that require it.

As we did with ghusl, here we can also, **in addition to fully adhering to the practical jurisprudential sense**, explore the possible symbolic and moral dimensions of these acts and organs, linking them to the intellectual, psychological, and cognitive readiness for "prayer" that is a connection with God, which can extend to every serious and purposeful pursuit in life that the face of God desires.

Let us consider the organs ordered to purify them and their possible symbolic connotations:

1. **Face washing:** The face is the face of man and the mirror of his feelings and purposes, and it is the first thing he sees and knows about. Symbolically, the face may represent **the intellectual and psychological "direction" of man. Washing the face may** symbolize:
   - Purify the intention and purpose before embarking on action (prayer or any purposeful pursuit).
   - Get rid of false "masks" and social or spiritual hypocrisy.
   - "Washing" the mind of preconceptions, prejudices and unilateral views of things, and seeking to see facts clearly and from multiple sides as they are.
   - Renewal of the covenant by the pure orientation of God alone in every work.
2. **Hand washing to the companion:** The hand is the instrument of action, action, gain, give and take. And the elbow (as a joint that helps the movement and the extent of the impact) may symbolize the means and tools we use. Symbolically, handwashing to utilities may represent:
   - Purifying our actions and deeds from all blemishes (injustice, cheating, aggression, forbidden gain...).
   - Purging our "tools" and cognitive and practical means, critiqueing and constantly renewing them.
   - An invitation not to stagnate on old methods, and to seek to adopt new and more effective ways of achieving noble goals.
   - Purify what we "move" thoughts and things in life.

3. **Head scanning:** The head is the center of leadership, thinking, planning and decision-making, and the repository of ideas and beliefs. Wiping (which is lighter than washing) may symbolize updating, revision, and purification. Symbolically, head scanning may represent:

- Review and purify the main ideas, approaches and beliefs that govern our lives.
- Modernizing ways of thinking, leadership and planning styles.
- Ensure that our intellectual and spiritual "leadership" is connected to revelation and divine guidance.
- Continuous examination and evaluation of the principles from which we proceed.

4. **Wipe the legs to the heels: The** leg is the tool of striving, moving and going down a path. The heel (which represents the end of the foot or the fulcrum and height) may symbolize the end, the end or the desired level. Symbolically, wiping the legs to the heels may represent:

- Purify our paths and approaches to life, and make sure they are on the right path towards a noble end.
- Review and evaluate our steps and endeavor and its compatibility with principles and values.
- An invitation not to stop halfway, and to strive to elevate your vigor, vision and work to the maximum level possible ("to the heels").
- Purge our "vision" for the future and the approach we take to achieve it.

With this symbolic reading, the act of purification (ablution) becomes a **"complete intellectual and psychological readiness program".** It is a process of revision, purification and renewal of the most important aspects of the human personality: destination and purpose (face), action and instrument (hands), thought and leadership (head), pursuit and method (the two legs). All this is in preparation for standing in God's hands in prayer, or to engage consciously, serenity, and effectiveness in any serious work aimed at achieving God's favor and the architecture of the earth.

Once again, we affirm that this symbolic understanding does not replace or eliminate practical understanding, but rather enriches and complements it. In the last article, we will summarize the complementary relationship between sensory purity and moral purity.

23.7 Sensory and moral purity: integration that does not contradict in the Qur'anic understanding

After reviewing in previous articles the concept of "moral washing" (acclamation) as a basic Qur'anic goal, and reflecting on the possible symbolic dimensions of "spiritual water" and the acts of purity commanded in the Qur'an, such as ghusl from janaabah and purification of organs known as ablution, we now reach a fundamental and decisive point: **emphasizing the complementary relationship between physical sensory purity and spiritual and intellectual moral purity.**

As we explore these profound symbolic meanings, it is important to stress and reiterate that these interpretations and interpretations that seek to highlight the esoteric dimension of purity **are in no way aimed at abolishing or belittling the importance or necessity of material purity** (washing and ablution with pure water, or tayammum at the

good level when water is impossible) as clearly stated in the texts of the Holy Qur'an and detailed in the manner and rulings of the Prophet's Sunnah, and unanimously agreed upon by the Ummah.

A comprehensive and balanced understanding of Islam, as presented by the Qur'an and Sunnah, always requires integration and harmony between the apparent and the inner, between the Sharia (practical rulings) and the truth (spiritual purposes and meanings), between body and soul, between action and limbs, orientation of the heart and thought.

- **Physical (sensory) purity:** It is not just physical cleanliness, but rather **an intentional act of devotion,** and direct compliance with the command of God Almighty and His Messenger, may God bless him and grant him peace. It is an indispensable legal condition for the validity of central acts of worship such as prayer, circumambulation of the Kaaba and touching the Qur'an among the majority of scholars. It has tangible health and psychological benefits, and serves as a "visible gate" and physical and psychological preparation for entering the presence of worship and contact with the Creator. It is a concrete physical expression of the intention to purify and spiritual preparation.
- **Moral purity (spiritual and intellectual):** is, as mentioned above, **the deepest purpose and the ultimate goal** behind all legislation and worship. It is the process of continuous acclamation to purify the heart, mind and soul of all that is tainted by it: from shirk in all its degrees, to apparent and inner sins and sins, and from reprehensible morals such as arrogance, hatred and envy, to purify the mind of false ideas, superstition, ignorance and blind imitation.

The relationship between the two purities is one of complementarity, interaction and mutual influence:

1. **Physical purity remembers and helps moral purity:** while performing ablution or washing, invoking intention and consciousness, a Muslim remembers his constant need to purify his interior as well as his appearance. The movement of water on the organs can be a symbol of the movement of the light of faith and knowledge in the heart and mind to wash away the burdens of ignorance, ignorance and guilt.
2. **Moral purity is what gives material purity its soul and depth:** ablution or ghusl performed by a Muslim with a present heart and conscious thought in the sense of purification and purification, has a completely different spiritual and psychological effect than simply performing routine formal movements devoid of the soul. Esoteric acclamation is what makes sensory purity a true worship and a means of closeness to God.
3. **Both are required and one does not replace the other:** a Muslim cannot be satisfied with moral purity (allegedly) and leave the imposed sensory purity as a condition for the validity of his prayer, this is a clear violation of the legal texts. Nor does the faith of the slave complete and the desired fruits of worship be achieved for him if he limits himself to sensory purity and neglects to purify his interior from polytheism, reprehensible morals and deviant ideas.

Conclusion:

Seeking to understand the spiritual and intellectual dimensions of worship, including the commands of ghusl and purification in the Qur'an, is commendable and needed, because it enriches faith, increases insight, and makes worship more vital and influential in the life of a Muslim. This deep understanding helps us to transcend the superficial view of rituals and connect us to the essence and purposes of religion.

However, this endeavor must always be carried out within the framework of **balance and complementarity**, while fully adhering to the practical legal rulings stipulated and detailed in the Sunnah. A true Muslim is one who strives to achieve both purities in his life: **purity of the apparent with pure water in compliance with the command, and purity of the inner with the light of revelation, faith, remembrance, repentance, good deeds and sound thinking in pursuit of spiritual and intellectual perfection and closeness to God Almighty.** With this integration between the apparent and the inner, the Muslim will achieve the fruits of true purity and be one of those in whom Allah said: **"...God loves the repentant and loves the purified"** (Al-Baqarah: 222) – those who are purified with their bodies, hearts, spirits and thoughts.

24 SERIES: DOES THE HOLY QUR'AN HOLD NUMERICAL SECRETS FOR PRAYER?

Some contemporary interpretations and studies, most notably those presented by Engineer Adnan Al-Rifai and others, propose the existence of a precise and elaborate numerical system within the Qur'anic text that is related to various aspects of religion, including prayer. This system, known as the "numerical miracle", is seen not as a primary source of legislation, but as additional evidence of the completeness, memorization, and miracle of the Qur'an, revealing deeper layers of "inward" meanings. This proposition is based on two main methods to derive information related to the number of prayers and their rak'ahs, and we will elaborate on the topics Next: The direct numerical significance approach to the repetition of words, and the numerical semantics method deduced from literal values and their relationship to the number 19. It is important to emphasize, as the proponents of this proposition themselves stress, that this deduction does not replace the Sunnah of the Prophet and practical frequency, but rather reveals the esoteric connotations of the "well-known and preserved remembrance".

24.1 DIRECT SEMANTICS - HOW DOES THE REPETITION OF WORDS INDICATE THE NUMBER OF PRAYERS AND RAK'AHS?

The first approach to reading the numerical connotations of prayer in the Qur'an is based on direct observation of the repetition of key words and phrases related to prayer and its pillars. The proponents of this proposition believe that these repetitions are not random, but correspond accurately to the known numbers of prayers, rak'ahs and prostrations, which is a direct Qur'anic reference. The most prominent examples cited:

1. **Number of prayers (5): The** word "prayers" in the plural, which denotes obligatory prayers, appears in the Holy Qur' **an exactly five times**, which is the same number of obligatory daily prayers (Fajr, Dhuhr, Asr, Maghrib, Isha). The five verses in which the word is mentioned are cited.
2. **Number of rak'ahs (17): The** direct command to establish prayer, namely "establish prayer" (singular) and "establish prayer" (plural), were repeated seventeen times

throughout the Holy Qur'an. This number corresponds exactly to the total number of rak'ahs imposed per day (2+4+4+3+4 = 17 rak'ahs).

3. Number of prostrations (34):
   - The verb "prostrate" and its derivatives that express the prostration of the wise (except for what indicates the non-rational such as "and the star and the tree prostrate") are mentioned **thirty-four times**. This number corresponds to the number of obligatory daily prostrations (two prostrations per rak'ah × 17 rak'ahs = 34 prostrations).
   - The different names of the House of Allah (Bayt, Kaaba, Sacred House, Baitak, Forbidden House, Old House, and Bait al-Ma'mur) **are also mentioned thirty-four times together** . This compatibility links the number of prostrations to the number of mentions of the house of the house of God (qibla) and the fact that prostration is the culmination of spiritual contact with God in prayer.

This approach is considered a preliminary and direct evidence of the existence of a Qur'anic numerical imprint for basic worship such as prayer.

24.2 ACCURATE CALCULATION METHODOLOGY - LITERAL VALUES AND BASICALLY THE NUMBER 19

While the first approach relies on direct counting, the second approach delves deeper into the structure of the Qur'anic text, based on the theory of numerical miracles, which is pivotally based on the number 19 and its multiples. Engineer Adnan Al-Rifai and others present this proposition with a rigorous and rigorous methodology:

1. **Reliance on Ottoman painting:** The basis of counting is the Qur'anic text as depicted in the original Ottoman Qur'ans (the Medina Qur'an is often adopted by the narration of Hafs as a reference for studies).
2. **Count only drawn characters:** Characters actually drawn in text are counted, excluding any subsequent human additions such as:
   - Dots on letters.
   - Formation (Fatha, Damma, Kasra, Sukoon).
   - The xiphoid alif (lowercase above some letters).
   - Hardship.
   - Prod marks not painted on a chair (A, F, J).

Give a numerical value to the letter: Based on this exact count, a numerical value is given to each letter. This evaluation is not necessarily based on the calculation of traditional alphabetic sentences, but often on a special system associated with the order of repetition of the letter in the Qur'an or a specific system within the framework of the theory.

Numerical value	crafts	Numerical value	crafts
15	Going to	1	**A, I, E, (A, A, E)**
16	D	2	**for**
17	L	3	**nun**
18	Going to	4	**M**
19	C	5	**And,**
20	X	6	**J, E, Hamza in a chair**
21	U	7	**e, e**
22	AM	8	**t**
23	Z	9	**in**
24	G	10	**as**
25	W	11	**t**
26	I	12	**on**
27	G	13	**P**
28	Z	14	**s**

The concept of "perfect matter" and the number 19: It is assumed that the sum of the numerical values of Qur'anic units that are integrated in meaning (words, phrases, verses) is often a perfect multiple of the number 19. This is considered evidence of the integrity of the unit and its numerical interdependence.

- Example: The sum of the values of "the two sides of the day and Zulfa of the night" (138) + the values of "for the sun until dusk of the night and the Qur'an of Fajr" (223) = 361, which is (19 × 19).

3. Deducing the number of rak'ahs by the remainder from dividing by 19: When deducing the number of rak'ahs of a particular prayer:

- Collects the numerical values of the Qur'anic key words and phrases related to that prayer and its time.
- Subtracts from the sum the largest co-multiple of 19.
- **The remainder** of the subtraction process is the Qur'anic numerical reference to the number of rak'ahs of that prayer.

This methodology, despite its complexity, is the cornerstone of many numerical miracles related to prayer and others.

24.3 Application of the numerical methodology - calculating the rak'ahs of the five prayers

Based on the exact methodology described in the previous topic (literal values and the remainder of division by 19), the numerical minus provides practical examples of how to derive the number of rak'ahs for each of the five prayers:

- Fajr Prayer (two rak'ahs):
  - Sums the numerical values of words and phrases such as "both ends of the day" (value 75) and "dawn prayer" (value 79).

- Total = 75 + 79 = 154.
- The largest multiple of 19 less than 154 is 152 (19 × 8).
- remainder = 154 - 152 = **2**. (This is the number of rak'ahs of Fajr).
- *Another way:* add the values of "Fajr"(43), "Quran of Fajr"(74) and "Both ends of the day"(75) = 192. The largest multiple of 19 is 190 (19×10). Remainder = 192 - 190 = **2**.

- Dhuhr prayer (4 rak'ahs):
  - The numerical values of the phrase "to the sun until dusk" (149) and the words "noon" (59) and "appear" (62) are summed up.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 × 14).
  - Remainder = 270 - 266 = **4**. (It is the number of rak'ahs of the back).
- Asr prayer (4 rak'ahs):
  - The numerical values of the phrase "to the sun until dusk" (149) and the word "afternoon" (45) are summed.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 × 10).
  - Remainder = 194 - 190 = **4**. (It is the number of rak'ahs of the afternoon).
- Maghrib prayer (3 rak'ahs):
  - Adds the numerical values of the phrase "both ends of the day" (75), the phrase "dusk" (67) and the word "Morocco" (51).
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 × 10).
  - Remainder = 193 - 190 = **3**. (This is the number of rak'ahs of Maghrib).
  - *Another way:* add values for "for the sun bucket..." (149) and "Zulfa of the night" (63) = 212. The biggest multiple of 19 is 209 (19×11). Remainder = 212 - 209 = **3**.
- Isha Prayer (4 rak'ahs):
  - Sums the numerical values of the phrase "Zulfa from the night" (63) and the phrase "evening prayer" (74).
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 × 7).
  - Remainder = 137 - 133 = **4**. (It is the number of rak'ahs of Isha).

These examples show how the numerical methodology is systematically applied to derive the numbers of rak'ahs by analyzing the numerical values of Qur'anic phrases associated with each prayer and its time.

24.4 Context and Interpretation - Esoteric Semantics and their Relationship to the Sunnah and Frequency

After reviewing the two approaches (direct counting and numerical calculation), the sponsors of this proposal emphasize several important contextual and explanatory points:

1. **Esoteric semantics:** These numerical results are seen as revealing the "inner connotations" of the Qur'anic text. That is, they are meanings and information inherent in the depth of the text that transcends the immediate apparent meaning, and indicates deeper layers of wisdom and miracles.

2. **The Qur'an is an explanation of everything:** These deductions are evidence of the comprehensiveness of the Qur'an and its being a "clarification of everything", since essential details such as the numbers of rak'ahs are, according to this argument, embedded in its numerical structure.
3. **Not a substitute for Sunnah and frequency:** This is a focal point that the speaker in the original text strongly emphasis. These numerical deductions **are not the primary source** for knowing how to pray or the number of rak'ahs. The original and approved source is the verbal and actual Sunnah of the Prophet, and what the Ummah has transmitted with practical frequency generation after generation since the time of the Prophet (peace and blessings of Allaah be upon him). Prayer in its details is from the "well-known and preserved remembrance" that has reached us in such definitive ways.
4. **The role of numerical miracles:** The role of these deductions is **affirmative and miraculous**, as they show part of the miracle of the Qur'an in its numerical structure, confirm what is already known and stable from the Sunnah and frequency, and provide a deeper understanding of the semantics of the text. It is proof of the perfection of the Qur'an and not an independent source of legislation.
5. **Relationship with the sect of Abraham:** It links the fact that prayer is from the "memorized remembrance" with the divine command to follow the "melodies of Abraham Hanifa", which is also from the "memorized remembrance". This gives an indication of the depth and authenticity of prayer and its rootedness in the divine message.
6. **Responding to suspicions:** This methodology is also used to respond to certain suspicions, such as the statement that the Qur'an only mentions the Fajr and Isha prayers based on the verse of permission. The proponents of this proposition explain that the verse has its own context in the rulings on asking permission and that other texts (such as "the two ends of the day and Zulfa of the night" and "for the sun ...") and their numerical connotations confirm the five prayers.

Conclusion: The numerical presentation of prayer represents an attempt to understand the Qur'anic text and reveal aspects of its miracles, while emphasizing that it is a supportive and certain understanding of what has been established and proven by religion in Sunnah and frequency, and not a substitute for them. It remains diligent in understanding the semantics of the Qur'anic text subject to scientific discussion and evaluation.

25 Series: "Insights Towards God: A Journey to Transcend the Ordinary and Realize the Truth"

25.1 Who is God? Searching for the truth behind the guise of common perceptions

"Who is God?" is a question that may seem simple at first glance, a question whose answers have been received from a young age, and whose contours have been shaped in our minds across the family, society and cultural environment. But are these inherited

answers or initial simplifications sufficient to form a true and profound knowledge of the great divine self? Are the common perceptions we hold, often a mixture of folklore, fragmentary interpretations, and fear or innate greed, really capable of quenching the thirst of the soul to reach a firm certainty and understanding in harmony with reason and instinct?

Our journey to the knowledge of God often begins behind a thick curtain woven by intimacy, habit, and indoctrination. We are accustomed to a stereotype of God, which may resemble Him to the creature in its anger and satisfaction, or confine Him to a specific place, or portray Him as a brute force punishing and rewarding purely human logic. These common perceptions, even if some of them have good intentions to approximate the concept, may turn over time into a veil that prevents us from grasping the higher and deeper truth. We are satisfied with the surface, and we are afraid to dive into the depths, so our relationship with God remains superficial, based on Fear or immediate hope, rather than a relationship of knowledge, glorification and love based on understanding and certainty.

Why, then, is this search for truth behind the curtain necessary and urgent? Because a superficial or distorted understanding of God leaves us easy prey to suspicions and contradictions. When our inherited perceptions conflict with God's clear laws in the universe, common sense, or critical reason, doubts begin to creep in. We find ourselves unable to explain many events, or to understand God's wisdom in His decree and destiny. This may lead us either to an intellectual rigidity in which we reject any question. We cling to the heritage, even if it is wrong, or to a backlash in which we deny everything and resort to atheism. Misconception may also justify wrong behaviors such as violence, intolerance or superstition in the name of religion.

The search for a deeper answer to the question "Who is God?" is not an intellectual luxury, but a necessity of faith and mentality. It is an invitation to go beyond superficial indoctrination and embark on a personal journey of deep reflection and critical reflection. This journey is not limited to understanding the "world of creation" that we see and touch (matter, phenomena, creatures, events), but necessarily requires access to the "world of matter" (the world of causes, causes, roots, the world of data, information and divine commands that are the root of everything). The world of matter is the deepest reality that drives the world of creation, and truly understanding God requires trying to understand this world. This journey into the world of command requires tools that may differ from the mere senses and the physical mind, it needs faith as a "key". , and to the "heart" as a center for receiving and contemplating these unseen truths.

At every moment, we swim in a vast sea of divine "data"—information, commands, signs, manifestations, messages (what we call coincidences). These data, sources indicate, outnumber and multiply the number of physical creatures we see. Understanding how this data works, its sources (the good tree and the malicious tree), and how it is received and filtered through the heart, is the key to understanding God's management of the world of creation and its relationship to us.

This journey does not mean rejecting everything we have learned, but rather scrutinizing it and presenting it to the test of the Holy Qur'an by understanding its authentic language, contexts and purposes ("in a clear Arabic tongue"), and at the test of

God's fixed laws in the universe and souls (which are the manifestation of data in the world of creation), and at the test of sound reason and pure instinct.

In this series, "Insights into God", we will try together to gradually lift this curtain. We will not provide ready-made answers, but we will ask the right questions and explore the right approach to reach a more original and deep understanding, as they combine the worlds of command and creation. We will dive into the meaning of absolute purity, and understand how God is manifested in His Sunnah and statements, how we read His verses in the written book and the visible universe, and how we deal with Him with supplication, worship, and attention to His messages in a manner befitting His majesty and greatness. One of the most important evidence we will rely on in Our journey is the "authenticity of the Qur'an", that is, its ability to provide self-proof through its conformity with the reality we live in.

It is an invitation to a journey from indoctrination to certainty, from common perceptions to deep insights, from settling for the world of creation to trying to enter the world of matter. It may be a journey that may be arduous, but it is undoubtedly the most important journey in the life of every human being who seeks the truth, the meaning of his existence and his relationship with his Creator. Are you ready to start this journey with us?

25.2 Your Blue Fingerprint, O Qur'an: How does the Qur'an prove its divine source and relate to our reality (the concept of credibility)?

Introduction: The Search for Self-Evidence in the Age of Doubts

In our journey to seek God's truth and message, the Holy Qur'an stands out as the last of the heavenly books and the seal of the messages. But in an age of information, doubts and critical questions, how can we be sure that this great book is truly the word of God the Creator and not just a brilliant human work of the seventh century?

One might say: The testimony of history, the faith of the early companions, frequent narrations, or even linguistic and rhetorical miracles are enough. All of these are valuable and important guides for those who trust them. But are these "external" proofs—based on history or the testimony of others—enough to convince a contemporary person who did not live through that period, someone from a different cultural background, or a critical mind looking for concrete and renewed evidence? Are the miraculous physical miracles given to the previous apostles (such as the staff of Moses or Jesus' resurrection of the dead), which we have not witnessed ourselves, sufficient as conclusive proof for us today?

Logic requires, and deep faith requires, that the strongest evidence of the truthfulness of the Qur'an stems from **within** it, and from **its direct connection to our reality** that we live, experience and discover. The Qur'an itself must bear its "blue imprint" – its own documentary mark – which proves its divine source to every seeker of truth at all times and places. Here comes the central concept offered to us by deep reflection on the Qur'an: The concept of **"authentication".**

What is the Qur'anic "authentication"?

Credibility, quite simply, is the principle of **congruence**. It means that the information, signs and facts mentioned in the Holy Qur'an coincide amazingly and accurately with the realities of the reality we live and discover, whether this reality is cosmic, scientific, psychological, social, or historical.

The basic idea: If the book (the Qur'an) describes with astonishing accuracy details and facts about the universe, the soul, society and history, facts that were unknown at the time of its revelation or that ordinary humans cannot grasp, and then we discover the validity of this information through science, experiment and observation, then this correspondence is strong mental and logical evidence that **the source of this book is the same creator and creator of this reality**. No one can describe something with such comprehensive accuracy except its maker or creator.

Example of an engineering booklet:

To illustrate the idea, imagine that you bought a complex device and found an instruction manual with it. If you find that this handbook accurately describes the details of the device that you can measure and check yourself (dimensions of a particular piece, shape of a specific opening, the way an internal mechanism works), you will have great confidence in the rest of the information in the manual, even if it is maintenance instructions that you can only check later. Why? Because the accuracy of the verifiable description proves to you that the author of the brochure is the same maker of the device, and therefore He knows how to maintain and operate it.

Types of Quranic authentication:

The Qur'an offers credibility on multiple levels and to different audiences:

1. **Credibility for the People of the Book:** The Qur'an presents itself as **a "ratifier of what is in their hands"** from previous books, and reveals to them what they were hiding or distorting, which proves to the fair People of the Book that it is from the same divine source of their books.
2. **Credibility for subsequent generations (we):** The **amazing correspondence between the verses of the Qur'an and what modern science reveals** in the fields of the universe, astronomy, embryos, psychology, sociology and others. Every scientific discovery that corresponds to a Qur'anic reference is a credible evidence renewed for us. (We will see an example of this in the contemplation of "slippery ascent").
3. **The credibility of the early contemporaries:** How did people believe in the Prophet (peace and blessings of Allaah be upon him) before the completion of the Qur'an and without material paranormal? Because the Qur'an directly addressed **their social, economic and psychological reality** , diagnosing their problems (elite domination, exploitation of religion, fear, tribal polytheism...) and offering them practical solutions and a sense of liberation and empowerment through direct contact with the one God (as manifested in the first verses such as "by Elaf Quraish", the two mu'awdatin, "Do you see the one who lies about religion", "Say, Allah is one"...). The Qur'an was credible to their reality and a solution for their problems.

Integration and entanglement: the power of integrated credibility:

One of the greatness of the Qur'an is that it does not separate these aspects, but rather merges cosmic, legislative, moral and historical verses into a single fabric. This entanglement makes "forgery" or human claim impossible, while at the same time strengthening the argument for credibility; verifiable parts (such as cosmic, psychological, or social verses) believe and document other parts (such as metaphysics or legislation).

The purpose of credibility: facilitation, not challenge:

It is important to understand that the purpose of the Qur'an's presentation of these proofs and credibility is not only to challenge or miraculously demonstrate greatness, but the ultimate goal is **to "facilitate" the task of human succession** on earth. God wants to help us in our mission, so He presented this book to us as a reliable guide, and put in it these "blue fingerprints" (credibility) so that we can trust Him and rely on Him as an essential tool for knowledge, guidance and the realization of urbanization.

Conclusion: Call to seek credibility:

The concept of "credibility" opens a wide door for us to deal with the Holy Qur'an as a living and renewed book, interacting with our reality and revealing its truthfulness in every age. It is an invitation to every seeker of truth, believer or questioner, to search for for himself this correspondence between the Qur'an and reality, in the universe, souls, society and science. The discovery of this authenticity is a renewed faith, rational and scientific evidence, and it is the strongest self-proof that the Qur'an offers to the worlds as a revelation from the Lord of the worlds.

25.3 GOD IS NOT WHAT THEY IMAGINE: DECONSTRUCTING THE FALLACIES OF ANTHROPOMORPHISM AND THE LIMITS OF SPACE

In the previous section, we launched a call to seek the truth of God behind the guise of common perceptions, emphasizing that deep understanding requires a journey beyond the apparent world of creation to the world of the inner command, a journey of contemplation, faith, and heart. Now, we begin this journey by dismantling one of the biggest obstacles to correct understanding: the innate human tendency to "humanize" God, that is, to conceive of him with material qualities or to confine him to the boundaries of space and time to which we are familiar.

The first and greatest rule from which we must proceed in our understanding of God is the verse of the universal court: "There is nothing like Him, and He is the All-Hearing and Insightful" (Al-Shura: 11). This verse is the cornerstone of God's "transcendence", that is, His purification and sanctification from any likeness of His creation. He is unique in Himself, in His attributes, and in His actions. Whatever images or forms or forms come to your mind from the world of creatures, God is otherwise.

The fallacy of anthropomorphism (imitation of creation):

Because of our limited imagination and dependence on the senses, we sometimes tend, consciously or unconsciously, to project our human qualities on God. We imagine Him as a being with a body, with organs, or attribute feelings of anger, satisfaction, love, and revenge to Him in the same way that we as human beings experience. In religious texts,

we may find words such as "the hand of God", "the face of God", "the wrath of God", and we treat them in their literal and direct physical sense.

Therein lies the danger. Analogy and anthropomorphism are directly in conflict with the Almighty's saying, "There is nothing like Him." These words in Arabic, especially in the eloquence of the Qur'an, carry deeper meanings that go beyond the material sense. "Hand" can mean power or grace, "face" can mean self or intention, and "anger" or "mercy" are qualities worthy of God's majesty and greatness, not resembling the volatile and limited emotions of the creatures. True faith is the proof of the names and attributes that God has established for Himself in the sense appropriate to His perfection and majesty, without Analogy, adaptation, or disruption of its sublime meaning.

The fallacy of confining God to a place:

It is also a common fallacy to try to locate God. We hear those who say "God is in heaven," or imagine the "throne" as a physical place on which God sits sensually. This perception, again, is a projection of our spatial boundaries on the transcendent divineness of space and time. God is the Creator of space and time, so how can He be surrounded by what He created?

When the Qur'an mentions the "elevation" of God on the throne (Taha: 5), or speaks of the "elevation" of God, these are attributes worthy of His greatness and majesty, and do not mean the elevation or equanimity of the material like the equator of the two creatures. It is a level worthy of Him, we do not know how it is, but it indicates the perfection of kingship, authority and domination. God is closer to us than the vein cord with His knowledge and knowledge, and He is above all with His greatness and power, and He is with us wherever we are with His knowledge and care, all without being limited or confined by a place hand.

Who speaks of "we"? And the role of the soul in promoting integrity:

It is also perfectly honorable to understand the forms of divine discourse in the Qur'an accurately, and not to project our direct human understanding on them. As noted in previous proposals, the understanding that God speaks of Himself as "I" or "we" may refer to the "Spirit" (Gabriel and Michal) as executors of the command greatly reinforces this transcendence.

The heart: the window of the world of command and the future of metaphysical data:

But how does this immaterial communication take place? How do we receive guidance, inspiration, or understand beyond phenomena if God is free from direct sensory perception? Here comes into play the pivotal role of the "heart" as described by the sources on which we rely. The heart is not only the pineal muscle, but a metaphysical entity, a divine gentleness, located in the middle of the chest (as distinct from the heart or brain that deals with the senses). This heart is the center of true consciousness, the gateway to the world of matter, and the tool prepared to receive, analyze and understand metaphysical "data" (information, commands, and manifestations coming from God or through the Spirit).

Allah Almighty does not perceive with the physical senses, so seeing Him with sight is impossible in this world (you will not see me), but it can be "seen" with the insight of the heart. A "soft", "transparent" and "sound" heart (except for those who bring God with a

healthy heart) (poets: 89) is able to receive these gentle divine data and connect with the world of affairs. As for the "hard" heart (then hardened your hearts) (al-Baqarah: 74), or the one on which there is a "kena" (Covers) (And He made us on their hearts that they could understand Him) (Al-Isra'a: 46), or the one on which there are "locks" (or on the hearts of their locks) (Muhammad: 24), it is a heart that is hidden from receiving the light of guidance and the data coming from the divine source.

The Qur'an's assertion that revelation is revealed directly to the heart supports this understanding. The Almighty says, addressing the Prophet (peace and blessings of Allaah be upon him): "The faithful spirit descended upon your heart to be one of the forebodings" (Al-Shu'ara: 193-194). The heart is the primary recipient of the supreme divine message, not just the brain or sensory tools.

Conclusion:

Establishing the principle of absolute transcendence (nothing like it) requires us to go beyond analogy and anthropomorphism and confine God to a place. It also requires understanding the immaterial mechanism of communication that takes place through the "heart" as a center for receiving metaphysical data coming from the world of matter, the object of revelation and inspiration. A healthy and soft heart is our window toward a deeper understanding of God and the realization of His messages, while a hard, closed heart is a veil that prevents access to truth. This understanding brings us closer to realizing God's true greatness and absolute perfection, and opens the door Before his knowledge is a knowledge worthy of his majesty, a knowledge based on purification of the heart and contemplation of verses with insight, not on mere sensory imagination or material illusions.

25.4 God's Unchanging Laws: Understanding the Divine Dispensation between the Order "Be" and the Laws of the Universe (and Data as Their Source)

After we have established in the previous article the principle of God's absolute transcendence from the likeness of creation, and understanding that the heart is the center of receiving guidance and metaphysical data, a fundamental question arises: if God is transcendent and his management is carried out through immaterial mechanisms, what is the nature of these laws and systems that govern the material universe in which we live? And how do we understand the relationship of the absolute divine will ("be and be") to these fixed laws and time stages of creation?

The answer lies in a profound Qur'anic and scientific concept: the concept of "the laws of God". The laws of God are the fixed and steady laws, systems and natures that God Almighty has deposited in His creation – in the material universe, in the human soul, in the movement of societies and history. These Sunnahs are not random or volatile, but rather fixed and do not change, as the Holy Qur'an repeatedly affirms: "You will not find a change for the Sunnah of Allah and you will not find a conversion for the Sunnah of Allah" (Fatir: 43).

Understanding management through the Sunnah (and the manifestation of data):

Understanding God's management of the universe does not come through the perception of His direct and sensory interventions in every small and large, but mainly through an understanding of these laws and laws. When we study the laws of physics, chemistry, biology, or psychological and social laws—we recognize the "how" of God's plan works in His creation.

This is where the understanding of "data" comes into play as the source and origin of these Sunnahs. The laws and systems that we see and study in the "world of creation" (matter and phenomena) are nothing but a material and visible manifestation of commands, estimates and information that exist in the "world of command" (the world of the unseen, the world of data and roots). The cosmic norms are the practical translation of the original divine data that are cause and cause. Understanding this relationship between the world of command (data) and the world of creation (Sunan and Zawahir) gives us a deeper insight into God's wisdom and management.

Binary constant and variable in the same data:

Interestingly, the principle of constant and variable is not limited to the world of creation, but extends to the data world itself, as the sources indicate. There are immutable original data representing the one source and the universal truth (the perfect words of God, the higher principles), and there are variable data representing the manifestations, diversity, and differences in application and detail ("different tastes"). It is this diversity of data that results in the enormous diversity we see in the world of creation, but all this diversity is due to one fixed origin.

"**Be and be": the divine command and the activation of statements and Sunnahs:**

How do we reconcile the immutability of the Sunan (as a manifestation of data) with God's omnipotence "be", and it will be? The divine command "be" does not mean the abolition of the original data or the Sunnahs resulting from them, but rather it is the one that activates and harnesses the data and norms necessary to achieve the divine purpose.

When God wanted to create the heavens and the earth, it was His command "be" that released the data related to this creation, which in turn manifested itself as laws and physical laws that operated through periods of time (six days). When He wanted to create man, it was His command "be" who activated the data about His creation, which manifested itself as a precise biological tooth that lasted nine months. The divine command is the spark that triggers the work of data, and data manifests itself in the form of laws and laws that govern the world of creation and take time to achieve the end.

Divine temporal dimensions and data management:

This phased creation, which takes place according to the Sunan (as a manifestation of data), takes place within special divine temporal scales that differ from ours. As mentioned earlier, the thousand-year "Day of the Lord" associated with the management of the matter and the angels' lame, may be the time frame in which the great cosmic data is processed, downloaded, and executed by the angels who carry out God's command.

Our responsibility towards the Sunnahs and data:

Recognizing the concept of "God's laws" as a manifestation of the "statements" of the world of matter deepens the understanding of our responsibility. We are dealing with a world governed by precise laws whose origin is divine data. Our understanding of these laws (through science and contemplation) is in fact an attempt to understand part of the data of the world of matter. Our interaction with these laws with our actions and choices is what determines our destinies, according to God's fixed Sunnah (God does not change what people do until they change what is in themselves).

Conclusion:

The understanding of God's "unchanging laws" becomes deeper when we realize that they reveal the "data" of the world of command. These data, which combine immutability and diversity, are the origin that governs everything. The divine command "Be and Be" works by activating these statements and Sunnahs, fulfilling God's will within a precise system that includes time and stages. This understanding frees us from superstition, strengthens our belief based on insight, and pushes us towards conscious dealing with the laws of the universe and life, realizing that they all emanate from one source, Aleem is wise.

Sure, here's an article that brings together the basic ideas we've discussed about the concepts of "water," "equator," "throne," and "Rahman," while trying to connect them harmoniously:

25.5 Manifestations of the divine order: a reading in the concepts of water - the throne - the merciful and the equator

The verses of the Holy Qur'an are full of profound vocabulary, which transcends the direct apparent meanings to wider horizons of understanding and reflection. Among these central concepts that open a window into understanding the divine order and its relationship to creation, we find "water", "throne", "merciful", and the verb "equator". Approaching these concepts with an integrated linguistic and contextual perspective reveals a close interconnection and a cosmic vision.

"Water": the source of life and a symbol of spiritual purity

The concept of "water" in the Qur'an is not limited to the well-known material element, the basis of biological life, but extends to include deep spiritual and cognitive connotations. If physical water is "the origin of all living things," there is "spiritual water" that represents the essence of useful science, divine wisdom, and divine guidance. It is this spiritual water that quenches the soul's thirst for knowledge, cleanses the heart of ignorance and delusion, and prepares it to receive divine light.

When the Qur'an states that God "brings down water from heaven to cleanse you with it", it may not be merely physical purification, but goes beyond it to an inner purification, removing Satan's abomination and stabilizing hearts. This "spiritual water" is the medium of purification and moral washing, which is what the soul needs to live a true life, just as the body needs physical water.

"Throne": a symbol of sovereignty and cosmic order

The "throne" is often misunderstood as a physical chair. But in linguistic and contextual analysis, the throne symbolizes absolute sovereignty, divine domination, and the precise

cosmic order established by God. It is not just a place, but the embodiment of divine authority and governing laws (God's laws) that regulate the movement of the universe from its smallest atoms to its greatest galaxies.

In the verse "And His throne was on water", we are not talking about a physical throne resting on top of physical water. Rather, God's sovereignty and universal cosmic system (the throne) was based on the principle of "spiritual water"—that is, on the foundation of eternal knowledge, absolute wisdom, and infinite cosmic potential—even before the manifestation of the heavens and the earth in their material form. This means that divine order and law precede and surround material creation.

"Al-Rahman": The manifestation of order and law in the world of creation

The name "Rahman" does not only mean emotional mercy, but is more particularly evident in the material world of creation. If the name "God" is associated with the world of command, the unseen, and legislation, then "Rahman" is the name through which God's vast mercy is manifested in the creation and maintenance of this visible universe. This mercy is not just an emotion, but a precise system and fixed laws that God has deposited in creation to ensure its continuity and balance.

The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are essentially the "laws of the Most Merciful" or its unchanging norms. "Rahman" in this sense is the guarantor of order, harmony and consistency in the world of creation, and is the source of the network of causal links and relationships that preserve the balance of the universe and prevent its chaos.

"Level": the realization of the system and its stability

The verb "equator" in the Almighty's saying, "The Most Merciful on the Throne is leveled" does not mean physical equator sitting worthy of the two creatures. Rather, it is an equator worthy of God's majesty and greatness, indicating the perfection of kingship, authority and domination, and the fulfillment and stability of divine order. It means that the divine system of creation and formation, manifested through the name of the Most Merciful, has been established, established and realized on this "throne" – that is, on this universal cosmic order. This stability is necessary in order for man to understand and learn from the laws of the universe, which is what It refers to a purpose "to learn the number of years and the arithmetic."

Integrated Conclusion:

The concepts of water, throne, merciful and equator together paint an integrated picture of the divine order. Spiritual water (science, wisdom and possibility) is the foundation on which the throne was founded (sovereignty and cosmic order). Rahman is the manifestation of this sovereignty and order in the material world of creation through immutable laws. Equator is the realization, stability and stability of this system.

Understanding these concepts in this depth opens up prospects for us to see the universe as an open book that indicates the greatness, mercy and order of its Creator, and invites us to harmonize with this divine order, to strive for the "spiritual water" that purifies and guides us, and to realize that we live in the custody of a "merciful" whose universe has been established on solid foundations of truth and order. This requires us

to single out God for worship, in recognition of His absolute lordship, which is manifested in every atom of this organized existence.

25.6 HEAVENLY MESSAGES IN YOUR DAY: UNDERSTANDING DIRECT DIVINE INTERVENTION AS "STATEMENTS" RECEIVED BY THE HEART

Introduction:

In our journey to explore a deeper understanding of God, we emphasized the importance of recognizing His management through His fixed cosmic norms that are the manifestation of the "data" of the world of matter. But is God's relationship to His creation limited to these general laws? Or is there a deeper interaction and direct and personal divine communication that touches our daily lives and guides our steps? The sources we reviewed clearly indicate that God Almighty, in addition to His general laws, sends us **direct and personal** "statements" From the world of matter to the world of creation, to guide, alert and recommend us, through specific and precise mechanisms, **the "heart"** is the center of its reception and its main interaction.

First mechanism: transmitters (shells as "data" sent):

We may experience everyday events that we consider fleeting "coincidences," but a deep understanding reveals that they are **"data sent"** from the world. They are not random events, but are, as the sources describe them, "a paid and disconnected order from another system to phish" with a message(s) addressed specifically to you. These transmitters come to "receive you a remembrance" (reminder statements), and this remembrance has only two functions: either **it is an "excuse"** (statements justifying or opening a path) or **a "vow"** (warning statements).

The ultimate purpose of these transmitted data is to recommend and elevate man, correct his mistakes, and alert him to correct behavior. It may also be the mechanism by which we receive livelihood data or "what we promise". These transmitted data take a variety of forms in the world of creation: observations, events, encounters, physical pain, psychological feelings... They are all "data" with a message.

- **How to cope (the role of the heart):** The key is **attention and mindfulness of the heart**. The heart is **the "filter" and "transformer"** that captures this data scattered in the world of creation. We should not consider them just "coincidences". The role of the heart is to try to recall the context of these statements (why now? why me?), and reflect on the message contained in it, and distinguish its source (is it from a good or malicious source?). A healthy heart reacts to useful data, and is averse to malignancy.

- **Consequences of ignoring:** Ignoring these transmitted data (the denial of the messengers) leads to the cessation of its flow, and then the stage of "paying the bills" begins, where the consequences of wrong behavior that has not been corrected are manifested, and the suffering itself may be "purification data", and it may even reach the worldly "day of dismissal".

The second mechanism: visions and dreams (data in the world of sleep):

The sleep system and visions are another important mechanism for receiving **"data" directly from the world of command**. During sleep, when the senses calm down and the world of creation has less control, the human soul becomes better able to connect to the world and receive its data through the "heart." A true vision is divine statements that carry a future roadmap, warning, or good news.

- **Distinguish from pipe dreams (the role of the heart again):** It is the heart that distinguishes between a true vision (divine data) and a pipe dream (confused statements from the devil or the subconscious mind). The conditions of true vision that we have mentioned (clarity, coherence, relative independence, repetition) are signs that help the heart discern the source and purity of the data.

- **How to cope:** Paying close attention to true visions, recording them, observing behavior in the world of creation and trying to relate it to these data contained in the vision. The conscious heart uses this data as signals to correct the course. Disturbing vision is warning statements, and responding to it by changing behavior may prevent the bad outcome from happening.

- **Hermeneutics as Future Statements:** Joseph's Story shows how the vision could carry "statements" about the future fate (hermeneutics) many years before it occurred, and how this whole process was a statement of purification and purification for Jacob as well.

Third mechanism: Triggering mental moments (inspirational data):

They are sudden flashes of understanding or inspiration, a "need pecking in the head," that seem to be out of context. They can also be understood as **focused and direct "statements"** that come from the realm of command and break through the veil of the world of creation to reach the heart directly in a moment of serenity or need. These inspirational data work in integration with messengers and insights.

Conclusion:

Direct divine intervention in our lives is done by sending **"data"** from the world of matter, which take various forms in the world of creation, such as messengers (coincidences), visions, and mental moments. **The heart** is the primary tool, the "filter", the "transformer", the center of reception, recognition and interaction with this data. The heart's alertness, serenity, and ability to discern and interact with the source of data are the key to benefiting from this constant divine communication. Responding to these heavenly messages with attention, reflection, and behavior review is the essence of purification, salvation, and elevation in our relationship with God and in the course of our lives.

25.7 Contemplation: The Lost Key to Knowledge - Reading the Verses of God in the Book and the Universe (In Search of Authenticity)

In our journey towards a deeper understanding of God, having removed Him from the likeness of creation and conceived His management through His fixed Sunnahs, and having known that the Qur'an provides its own evidence through its "credibility" and conformity with reality, we now reach the essential tool that enables us to read these verses, discover this credibility, and acquire true knowledge: **contemplation**.

Contemplation is not just a passing reading, but a deep mental and heartfelt process that involves reflection, meditation, connection, and conclusion, with the aim of understanding and drawing wisdom from divine messages. It is the key to knowledge that opens up to us the treasures of the written book and the visible universe together.

God has broadcast His signs and messages in two great sources, both of which invite us to reflect and reflect:

1. **The recited verses of Allah (The Written Book - the Holy Qur'an):**

The Qur'an is a living divine discourse, full of guidance, light and wisdom. Contemplating it requires going beyond superficial reading and settling for uncritically inherited interpretations. True contemplation of the Qur'an entails: understanding language and context, linking verses together, contemplating the purposes and objectives, presenting to reason, instinct and fixed norms, and personal interaction with the message.

2. **The visible verses of Allah (The Open Book - the universe and the souls) - and a search for credibility:**

The entire universe, from the smallest atom to the largest galaxy, and the human soul in all its complexity, are the open book of God that speaks of His greatness, wisdom and Sunnah. Contemplating these cosmic and psychological verses is not only a great worship that increases faith and strengthens the connection with God, but is also **a continuous search for the "credibility" of the Qur'an**. How so?

- **Congruence between divine words and deeds:** When we reflect on the verses of the Qur'an that refer to cosmic, psychological or social truths, and then we study these facts in reality through observation, experiment and science, and we discover an amazing correspondence between what the Qur'an mentioned centuries ago and what modern science reveals, this correspondence becomes **additional and continuous evidence that the source of the Qur'an is the same creator of this universe and the creator of this soul**. It is a "credibility" that asserts that the divine saying (the Qur'an) and the divine action (the universe and souls) come from a single source.

- **Contemplation of creation as a search for credibility:** considering the accuracy of the cosmic system ﴿ In the creation of the heavens and the earth... The verses of the first of the minds﴾ (Al-Imran: 190), is not only a cause for praise, but it is an invitation to search for Quranic references that describe this system with an accuracy consistent with the discoveries of science.

- **Contemplating the soul as a search for credibility:** contemplating the complexities of the human soul (and in yourselves, will you not see) (al-Dhariyat: 21), not only to know oneself, but to search for verses that describe this soul with an accuracy consistent with what psychology and sociology reveals.

- **Science as a tool for reflection and discovery of credibility:** The cosmic sciences and humanities, with their tools and methods, become valuable tools that help us to reflect on the visible verses of God more deeply, and at the same time help us discover the aspects of the Qur'anic "credibility" in these verses. True science does not contradict the Qur'an, but often reveals aspects of its miracles and the accuracy of its description of reality.

Practical example of authentication: "Sa'ida Zalaqa" (Surat Al-Kahf):

In the story of the owner of the two gardens, the Qur'an describes the consequence of disbelief by grace by saying: "May my Lord bring good from your paradise and send a **reckoning from heaven on it, so that it becomes a slippery ascent** * or its water becomes a valley... (Cave: 40-41). The phrase "slippery ascent" sounds complex and strange at first glance (climbing and slipping at the same time).

- **Traditional interpretation:** "Hasbana" was often interpreted as hail or lightning, and "slippery ascent" by barren ground with no foot.

- **Contemplation and linking it to science (searching for credibility):** Contemplating the verse and linking it with modern scientific knowledge of plant life mechanisms, we discover a deeper and more subtle meaning. "Calculation" (from careful calculation) can refer to any subtle disruption in the plant-based ecosystem (heat change, sudden heavy rain, pest...) that leads to a catastrophic result. A "slippery ascent" describes with astonishing accuracy what happens to a plant when the water and nutrient absorption mechanism is disrupted. (الاستاذ المهندس علاء الدين محمد باب بكر):

  - **Ascent (ascending):** Water and nutrients ascend in the stem via the capillary property (ascending movement).

  - **Slippage:** When the defect occurs, the ascent mechanism stops and the gravitational force weakens, so the water seems to "slide" back or cannot climb, causing the plant to die and turning the ground barren ("slippery"). Or the source of water becomes far away ("gora").

  - **The face of credibility:** This precise description of a complex physiological mechanism with two universal words ("slippery ascent"), with the use of the general word "Hasban" encompassing all possible causes in different environments, indicates a comprehensive and surrounding science beyond the knowledge of seventh-century humans, and attests that the source of this description is the same creator of the plant and its delicate system. This is an example of how contemplation and linking the Qur'an to science reveals its renewed "credibility".

Conclusion:

Contemplation is the missing key to knowledge, and it includes contemplating the verses of the Scriptures and the verses of the visible universe. Contemplating the universe and souls is not only a way to increase faith in God, it is also an ongoing journey to search for the "authenticity" of the Holy Qur'an, and to discover its amazing correspondence with the realities of reality. Every scientific or psychological discovery that corresponds to a Qur'anic reference is a new divine signature that confirms the truth of the message and its divine source. Let us open the eyes of our insights, contemplate with our minds and hearts, to see the signs of God in everything, and to discover the credibility of His Book in all Science.

25.8 NOT JUST A TEXT: UNDERSTANDING THE QUR'AN AS A 'COMMUNICATOR' WITH ITS UNIQUE LINGUISTIC SYSTEM

Introduction: Do we call a spade a spade?

In our journey to reflect on the Qur'an, we use terms to describe it such as "book" or "text". These terms are common and accepted, but are they the most accurate and comprehensive to describe the unique nature of the Qur'an? It offers us, a profound methodological gesture that invites us to reconsider these terms, and return to the term used by the Qur'an to describe itself repeatedly and pivotally: it is (الدكتور عمر شفيع) **"Say"**. Understanding the Qur'an as a "saying" and not just a "text" is not a linguistic luxury, but a methodological key that opens up new horizons for understanding its nature and how to deal with it and manage it..

1. Why "say" and not "text"? Effectiveness and Connectivity:

The word "text" is a relatively newly imported term, often suggesting stability, rigidity, and detachment from reality, as a written structure closed to itself. The word "saying" in the Holy Qur'an carries deeper, more vivid and effective connotations:

- **Saying has weight and effect:** The Qur'an describes itself as a "heavy saying" (Al-Muzzammil: 5). This weight is not material, but the weight of meaning, influence, argument and responsibility.

- **Saying has types and attributes:** The Qur'an describes the saying as being sound, known, generous, soft, eloquent, separated... Which shows its versatility and interactive function.

- **The saying is conductive and interconnected:** the Qur'an emphasizes the interdependence of its parts (and we have **reached** them to say... ﴾ (Stories: 51). The Qur'an is not separate verses or surahs, but a "communicative saying" that forms an integrated system that connects and interprets each other.

- **The Qur**'anic saying is not just theoretical words, but it is closely related to the fact and verification in reality (the truth of the saying is over most of them) (Yass: 7), God confirms those who believe in the firm saying... (Abraham: 27), ... And God has the truth in His words... ﴾ (Yunus: 82). It is a saying that has authority and transformative power.

2. Tongue as a template to say: accuracy beyond language:

The Qur'an was revealed (in a clear Arabic tongue) (poets: 195). Here we must distinguish between different levels:

- **Lisan Al Arab:** The broad Arabic language with its various possibilities and possibilities (including moonshine and common metaphor).

- **The tongue of the Qur'an:** It is this specific, precise and miraculous use of the Arabic tongue within the Qur'an itself, with its own structures and terminology.

- **Quranic tongue: The** language we use influenced by the Qur'an.

Understanding the Qur'an requires understanding the specific and precise "tongue of the Qur'an" that it has written, not just a general knowledge of the "tongue of the Arabs."

3. Units of construction of the Qur'anic saying: "Qula" and "Compound":

To contemplate the "Mosul saying", we need accurate analysis tools for its building blocks:

- **Qula:** It is the smallest continuous building block in the verse that is taken as it is in its form and letters (such as: "It will suffice them"). It is more accurate than the word "word" or "word" because it maintains the connection of the letters and their original semantic and phonetic unity.

- **Compound:** The combination of two or more forces to form a new semantic unit (e.g., "Day of Judgment", "Different Saying", "Lord of the Worlds"). The recurring and interconnected compounds in the Qur'an carry deep connotations and reveal pivotal keys to understanding.

4. The methodology of "communicating the saying" and "the administration": towards deeper reflection:

Since the Qur'an is a "conductive saying", the best way to manage it, as it is deduced from within, is **to trace these connections and connections**. It is not enough to contemplate a verse in isolation from its broader context in the sura and the entire Qur'an. Similar and interrelated "sayings" and "compounds" must be traced throughout the Qur'an to understand how the Qur'an interprets itself and builds its integrated system.
This may lead us to a deeper understanding of the act **of "adbar"** commanded in the Almighty's saying: "Did they not **manage** to say... ﴿ (The Believers: 68). Edbar (on the weight of fabricated) may be deeper than just contemplation (do), as it is related to "saying" specifically, and includes the meaning of following and closely tracking the system of saying and its internal links, and following it to reach its purposes.

5. The importance of terminological accuracy:

The use of the terms of the Qur'an to describe itself (saying, tongue, detail, remembrance, Furqan...) and contemplating the differences between them and their apparent synonyms (speech, hadith, pronunciation...) opens doors for us to understand the nature of the Qur'an and its multiple functions.

Conclusion: A call to treat the Qur'an as a "living saying of Mosul":

Viewing the Qur'an as a "communicator" with its unique linguistic system, rather than just a rigid "text", changes the way we deal with it. It invites us to:

- **Use a methodology that stems from it:** trace the connections of the saying and the logic of the administration.

- **Attention to the delicate linguistic structure:** focus on sayings, compounds and their structures.

- **Recognizing its effectiveness and impact:** dealing with it as a source of guidance, change, healing and confirmation.

- **Beyond superficial interpretations:** the search for deep meanings that unfold across connections and contexts.

Let us approach the Qur'an with this authentic methodology, to interact with its living "saying", to trace its "connections", and to practice its "management", to reach a deeper and more authentic understanding of its eternal message.

25.9 THE WHISPER OF SLAVERY - NOT THE DIALOGUE OF PEER: THE ART OF SUPPLICATION - ASKING FOR DATA - AND THE DESCENT OF TRANQUILITY

After we have deepened the understanding of God's transcendence, his awareness through his Sunnah and the manifestation of his data, and the importance of contemplation and vigilance of the heart in receiving his direct messages, we now reach one of the most important and special aspects of our practical relationship with God: supplication and communication with him. How should we turn to God in our supplications in line with our deep understanding of His greatness, His transcendence, and the world of the matter that is the source of everything? What kind of response do we hope for?

Many of us may imagine supplication as a normal conversation or a list of requests that we raise, and expect a direct physical response. This conception, although innocent of resorting to God, may lose sight of the necessary politeness and understanding of the unique nature of communication between the Creator and the creature, and between the world of matter and the world of creation.

Supplication: worship, prayer, lack, and request "data" from the source:

First, supplication is essentially a great worship, an acknowledgment of God's lordship, and an acknowledgment of our poverty, weakness, and need. It is a direct link between the slave and his Lord, and the sincere whisper of slavery. But it can also be seen, in light of our understanding of the worlds of matter and creation, as communicating with the world of command to request certain "data" from its original source. When we call for guidance, we ask for statements that guide us; when we call for knowledge, we ask for data that reveals the facts; when we call for sustenance, healing, or relief from anguish, we ask for statements of reasons and estimates that lead to this in the world of creation.

The art of supplication and the literature of requesting data:

If supplication is a request for data from the highest source, it has etiquette that reflects our glorification of God and our understanding of this process:

Honor, glorification and praise: Beginning with praise, praise and glorification of God by His names and attributes is an acknowledgment of the great source from which we ask, and an acknowledgment of His absolute perfection before asking for giving.

Discourse ("Our Lord"): The use of this formula is an evocation of the meanings of lordship and dispensation, and an acknowledgment that we are asking our Lord and Administrator who has the data of all things in his hand.

Distinguishing levels of demand: It may be polite, as we mentioned earlier, to address the absolute divine self ("God") with pure praise and praise, while the request for specific data (worldly needs) is from the masterminded "Lord".

Non-aggression in the request: We do not ask for impossible statements (such as seeing God with sight) or statements that lead to sin or rupture of the womb or contradict His established Sunnahs.

Certainty of answer with submission to wisdom: We seek data knowing that God hears and is able to send them, but we submit to His wisdom in when and how it is sent and manifested in the world of creation.

The descent of tranquility: data of reassurance and direction of the path:

One of the greatest things with which God can respond to the supplication of His sincere servant, or reward His sincere heart, is to bring down "tranquility." Nirvana, as described by the sources, is not just a fleeting psychological feeling, but a special kind of divine data that descends directly on the heart. Its primary function is to house random data traffic and turbulent steps. When the speed of data circulation in the heart increases (due to fear, anxiety, strife, multiple options), man loses his stability and ability to make the right decision. Here comes tranquility as divine statements that slow down this random circulation, calm the heart, and make it focus on the right goal and the steps needed to reach it.

The descent of tranquility, as the verse indicates, often coincides with additional support: "So God sent down His peace upon him and supported him with soldiers you did not see" (Al-Tawbah: 40). These "soldiers you have not seen" can be understood as additional forces or statements of support (angels, angels, inspirations, facilitation of causes...) working in conjunction with the serenity to stabilize the believer and open the way for him.

Allegiance under the tree: the sincere heart and the key to tranquility:

Why did the believers receive tranquility when they were sold under the tree? The verse explains why: ﴿God is pleased with the believers as they pledge allegiance to you under the tree, so he knew what was in their hearts, so he brought tranquility on them and rewarded them with a conquest soon﴾ (Al-Fath: 18). The "tree" here may symbolize, as we understood earlier, the source of good data. The pledge of allegiance underneath was an expression of sincerity of intention and heartfelt readiness to feed on this source and submit to the command of Allah and His Messenger. When God knew this sincerity and readiness in their hearts, He revealed to them the statements of tranquility, and followed them with the statements of the near conquest. This confirms that sincerity of the heart and its willingness to receive statements of truth and goodness is the prerequisite for attaining tranquility and God's support.

Limits of communication: No peer dialogue:

We must emphasize once again that this communication through supplication, receiving data and tranquility is different from human dialogue. We do not wait for a voice response, but we wait for the impact of these statements on our hearts, minds and lives: tranquility, guidance, insight, facilitation, opening. God's ways of communicating with us are varied (revelation, messengers, visions, inspiration, sunnah...), and supplication is our primary means of requesting durations and guidance from the source.

Conclusion:

Supplication is the sincere whisper of slavery, a request for guiding data from the realm of command. The response may come in various forms, the greatest of which is the descent of "tranquility" as divine statements that reassure the heart and guide the path, often accompanied by support by soldiers that we do not see. The key to obtaining this tranquility is the sincerity of the heart and its willingness to receive the truth and submit to God's command. Let us turn to God with humbled and lacking hearts, seeking the data of His guidance and tranquility, aware of His greatness and politeness in His discourse.

25.10 No injustice today: understanding God's absolute justice and rejecting images of cruelty and absurdity (and the role of the heart in receiving or refraining from guidance)

After navigating the rehab of God's transcendence, exploring the manifestations of His wisdom in His cosmic Sunnahs, realizing the importance of contemplation, and being polite with the etiquette of supplication, communicating with Him, and understanding the heart as a center for receiving data, we reach another essential pillar of the correct understanding of God, which is the firm belief **in His absolute justice** and the negation of any blemish injustice, cruelty or tampering with His actions and judgment, while understanding the responsibility of man to receive guidance or refuse it.

One of the greatest things that reassures the believer's heart and soothes his soul is the certainty that his Lord, who worships him and turns to him, is justice who does not oppress an atom. The Holy Qur'an confirms this fact in many places and in categorical forms: **"God does not oppress people, but the people themselves are oppressed"** (Yunus: 44), **"And your Lord did not bring darkness to the slaves"** (Chapter: 46). Injustice is a deficiency and a defect, and God Almighty is free from every deficiency and defect, He has absolute perfection in all His attributes and actions..

Deconstructing the images of injustice attributed to God:

Unfortunately, some religious perceptions are infiltrated by distorted images that attribute to God actions that are contrary to His absolute justice and vast mercy. These perceptions often stem from a fragmentary literal understanding of the texts, from the projection of human feelings and emotions on the divine, or from an inability to understand God's wisdom in afflictions and calamities:

1. **Perception of punishment as "sadistic healing and revenge":** As explained earlier, God's punishment is a just result of man's actions and his violation of the Sunnah and Sharia, not personal revenge or healing. The suffering that may befall a person as a result of ignoring messages is a process of "purification and purification" and a natural consequence of wrong behavior.

2. **God's conception of "cursing and cursing":** the reprehensible descriptions of some disobedient people in the Qur'an are to show the truth of their condition and their degeneration due to their actions, not cursing in the human sense.

3. **Affliction is portrayed as "absurdity or injustice":** afflictions take place according to the laws of God, and have multiple rulings related to testing, scrutiny, and raising grades, and are not in vain or injustice.

A healthy heart and a blocked heart: the responsibility of man to receive guidance:

And here comes an important point concerning God's justice: Why not all people be guided if God wants them to be guided? Is the lack of guidance of some unjust to Him? The answer lies in understanding the role of the heart and the responsibility of man. As we have known, the heart is the center of receiving divine data and guidance. God sends His signs and statements to everyone, but not all hearts are equally willing to receive:

- **Locks, locks and envelopes:** When a person chooses of his own free will to turn away from the truth, to continue to disbelieve or disobey, and to cling to the malicious

statements of the tree, his heart is affected by this. Veils and covers accumulate on it that prevent him from understanding correctly. The Qur'an describes this situation as **having a "treasure"** (and we have made it possible for them to understand it) (al-Isra'a: 46), or **"locks"** (um on the hearts of its locks) (Muhammad: 24), or as **" "**And they said, 'Our hearts are covered,' but Allah cursed them with their disbelief" (Al-Baqarah: 88). These withholding are not the work of God in the first place, but are the inevitable result of what man has gained through his disbelief and disbelief.

- **Sealing and printing:** As a result of this constant reluctance and insistence on disbelief and immorality, it may even go as far as **God "sealed"** or **"imprinted"** on these hearts (God's seal on their hearts and on their hearing) (Al-Baqarah: 7). This seal is not injustice, but a divine law and a just consequence for those who close the doors of guidance on themselves by insisting on delusion. It is a confirmation of the state of closure that the heart has reached by the choice of its owner.

- **Imbination of calf love as statements:** A clear Qur'anic example of the heart being affected by false statements is the story of the Israelites with the calf. The Almighty says: **"And they drank in their hearts the calf with their disbelief"** (Al-Baqarah: 93). This eloquent expression means that their hearts, because of their disbelief and their reluctance to the truth, were imbibed and nourished by **the "manifestations" of the calf**. (The worship of matter, polytheism, attachment to phenomena) became part of its fabric, which made it averse to the statements of monotheism and truth brought by Moses, peace be upon him. The heart has become programmed to receive certain data and reject others.

Therefore, the lack of understanding of the Qur'an by some or their reluctance to guide is not an injustice from God, but rather a natural and just consequence of the state of their hearts, which have withheld themselves by choice from receiving the statements of truth, either because of the accumulation of sins, attachment to false statements, or insistence on disbelief.

God's justice and mercy go hand in hand:

The door of repentance is always open to those who want to return sincerely, for God's mercy precedes his wrath and his pardon is wider than his punishment. Even the seal on the hearts may not be final in this world if the intention of repentance is true. God's justice requires that every soul be held accountable for what it has earned, and His mercy requires opening the door of forgiveness to those who repent.

Conclusion:

Faith in God's absolute justice is a safety valve against despair and despair, and a source of reassurance. We must purify our perceptions of God from all imperfection of injustice, cruelty or absurdity. The lack of guidance of some is not an injustice from it, but rather a just result of the state of their hearts, which have withheld themselves from receiving the statements of truth by their choice and reluctance, whether by accumulating "locks" and "locks" or by "drinking" the statements of falsehood. Let us seek to purify our hearts and make them intact and soft, capable of receiving the light of guidance, and let us submit to the profound wisdom of God in All his judgment and destiny.

25.11 Why does a perfect God allow evil? Deconstructing the dilemma and understanding wisdom (and the role of feeding from the two data trees)

The problem of the existence of evil in a world whose Creator is supposed to be omnipresent, omnipotent, and omniscient is one of the oldest and most complex intellectual challenges. How can a perfect God allow pain, injustice, and corruption to exist? Doesn't this contradict his qualities?

But is the existence of evil really a "dilemma" that contradicts faith? Through a method of reflection and deep understanding, we can deconstruct this problem, discovering that the existence of evil does not contradict the existence of a perfect God, but may have great wisdom related to the nature of creation, human choice, and the sources of the "data" we receive.

First: Confirmation of certainty and stability of the asset:

We reaffirm: the certainty of the existence of the first eternal actor and his perfect attributes is established by proof, and does not disappear by doubt or ignorance of some of the details of wisdom in his judgment.

Second: Separation between the two systems: eternal and incidental:

Evil in its dual sense (good/evil) belongs to the incident system (the world of creation) and the eternal system (the Sunday God, pure goodness) cannot be judged with its causes.

Third: The Source of Evil: Feeding from the "malicious tree" by human choice:

Here we offer a profound interpretation inspired by the sources at hand and from a powerful Qur'anic metaphor: the metaphor of the two trees as a source of data on which the heart feeds.

In the world of matter and the world of creation, it is conceivable that there are two main sources of data, information and influences that man receives and shapes his consciousness and behavior:

"**The good tree**": as described in the Qur'an (a good word as a good tree whose origin is fixed and whose branch is in heaven * bears fruit all the time with the permission of its Lord) (Ibrahim: 24-25). This tree represents the source of pure and good divine data: revelation, guidance, common sense, useful knowledge, divine inspiration, tranquility, halal livelihood, kind words, positive and constructive thoughts. Feeding from this tree yields goodness, growth and elevation.

"**The cursed/malicious tree": corresponding** to it, which is also referred to in the Qur'an (and the cursed tree in the Qur'an) (Al-Isra'a: 60) and "Like the word malicious, like a malicious tree that has uprooted from above the earth its decision" (Ibrahim: 26). This tree represents the source of harmful and malicious data: Satan's whispers and temptations, misleading passions, ignorance, negative and destructive thoughts, misleading media, suspicions, forbidden desires, malicious words. Feeding from this tree yields corruption, misery and deviation.

Freedom of choice and responsibility to feed:

The free conscious human soul has been given the power to choose: from which sources it will feed? What kind of data will it allow her heart to receive and interact with it?

Feeding from the "malicious tree" is the main reason for the appearance of evil:

Herein lies the key to understanding the existence of evil in human actions. When man chooses, consciously and willingly, to feed on the data of the malicious tree (following his whims, listening to Satan's whispers, consuming misleading media content, indulging in negative thoughts...), these corrupt statements affect his heart, thinking and behavior. The inevitable result of this malignant feeding is the appearance of "evils" (Fusus has the devil to show them what has been revealed about them from their misdeeds... When they tasted the tree, it seemed to them that they were wrong" (Al-A'raf: 20-22). The bad things here are evils, ugly deeds, exposure of defects, the emergence of corruption, both individually and collectively.

The story of Adam (peace be upon him) and eating from the tree that he forbade is a symbol of this process. The tree itself was not evil, but eating from it (i.e., receiving statements of satanic seduction and favoring it over divine command) led to the "bad nomads."

Therefore, the evil we see emanating from humans is not a direct creation of God, but a natural and logical consequence of nurturing man from a malicious data source of his own free choice. God allowed the existence of the two trees, and allowed freedom of choice (which is necessary for affliction and commission), but He did not command evil and did not accept it, but warned against it and sent the statements of the good tree (revelation and guidance) to resist it.

Located between the two trees:

The ideal state is to live 100% on the data of the good tree, and this is the case of prophets and close righteous, which leads to absolute goodness. But the reality is that most people, to varying degrees, confuse feeding from the two sources, and they emit good and evil according to the predominance of good or malicious statements on their hearts in a given situation. This explains the complexity of the human psyche and societies.

Fourth: Evil as a Sign of the Last Day:

This understanding of the necessity of the Last Day remains reinforced. Since man is responsible for his choice of the source of his data, and for the evils that come from him as a result, and since justice may not be fully achieved in this world, there must be a day of judgment and just punishment for this choice and for its fruits.

Conclusion:

The "dilemma of evil" disintegrates when we understand it in the context of the conscious freedom of the human soul and its choice of the source of its "data". The perfect and benevolent God did not create evil in the first place, but created a system that includes the possibility of choosing between a good data source (the good tree) and a malicious data source (the cursed tree). The evil that appears in the actions of human beings is an inevitable consequence of feeding them from the malicious tree by choice.

This does not contradict God's perfection, but rather affirms His justice and wisdom in creating man free and responsible, and stresses the necessity of the Last Day to achieve retribution. Fair.

25.12 The wisdom of proverbs - not the appearance of analogy: a new understanding of the proverbs of animals in the Qur'an (and the manifestations of the two trees)

Introduction:

The Qur'an masterfully uses proverbs as a powerful rhetorical and pedagogical tool to approximate meanings, embody situations and establish lessons. Among these proverbs he used the names of animals such as donkey and dog, and even referred to the metamorphosis of some disobedient monkeys and pigs. A literal or superficial understanding of these verses may mistakenly suggest that the Qur'an adopts insulting language or aims to merely liken man to animals in derogation of him. But the method of reflection that seeks deep meaning and transcends the appearance of the word, and which sees the universe and the Qur'an as an integrated whole, reveals These parables carry much deeper judgments and connotations than just a literal analogy, and they are often the embodiment and depiction of the human condition and its relationship to the sources of "data" from which it feeds, i.e. its relationship to the good tree and the malicious tree that we discussed earlier.

Transcending the literal meaning: searching for the likeness (and nutritional status):

The essence of the parable is not in the perfect correspondence between the likeness and the likeness, but in the face of the intentional likeness that the Qur'an wants to highlight, which often reflects the state of the human heart and soul as a result of being nourished by one of the two sources. When we read these parables with reflection, we find that the focus is not on the animal itself as an organism, but on a particular trait or condition that is projected on reprehensible human behavior emanating from a human soul that has chosen to feed from the malicious tree or neglected to feed from the good tree:

Like a donkey carrying books (Friday: 5): The similarity here is the lack of use of the precious lamb. This represents the case of those who nominate formally from the data of the "good tree" (carrying books, reading science, receiving revelation-books), but whose heart is closed or hard because it is nourished by other malicious sources or because the mechanism of cardiac contemplation is not activated, so that they do not interact with these good data, do not benefit from them and do not act on them. He takes the husks and leaves the pulp, just like carrying treasures on his back without knowing their value or benefiting from them. It is a dichotomy between receiving statements of truth and not translating them into reality and behavior due to cardiac malnutrition.

Like a breathless dog (Al-A'raf: 176): the likeness is constant and uninterrupted panting, anxiety and instability. This state represents the one who is nourished mainly by the malicious statements of the tree (passion, extreme attachment to the world, keenness, greed, hostility to the truth) after having had the opportunity to feed from the good tree ("Break off from our signs"). This malicious nourishment bequeaths a state of dissatisfaction, greed and constant anxiety, so that he does not calm down, whether he

preaches or not, because he has become a prisoner of the statements of passion and greed that imbibe his heart.

Mutant monkeys and pigs (table: 60, cow: 65, customs: 166): As we have explained, this is primarily a behavioral, moral and spiritual metamorphosis. Monkeys represent feeding on the data of blind imitation, statements of absurdity, amusement and lack of seriousness, and pigs represent feeding on the statements of evil and vile lusts and accepting the deceit. It is a description of the state of the human soul, which has completely degenerated as a result of its insistence on feeding on the lowest types of malicious tree data, and its intense rebellion against the data of the good tree. Their external behavior has become a direct reflection of their internal food source. Malignant.

Proverbs reveal the source of behavior:

With this understanding, Qur'anic proverbs become revealing tools not merely for outward behavior, but for the source of that behavior, that is, for the quality of the "data" on which the human heart and soul feed. It connects the inner world (the heart and its data sources: the good or malicious tree) and the outside world (behavior, morality, fruits).

Criticism of the "interpretation myths":

Misconception that focuses on outward insult or direct insult ignores this profound wisdom, and departs from the spirit of the Qur'an, which aims to educate, acclamate and reveal the truths and diseases of souls resulting from their sources of intellectual and spiritual nourishment.

Conclusion: Proverbs are tools for reflecting on our sources:

We should treat Qur'anic proverbs as powerful tools for reflection and consideration. It is not intended to insult man, but rather invites us to consider the sources of data with which we feed our hearts and minds. Do we feed on the good tree so that it bears fruit in us with integrity, understanding and good deeds? Or do we feed on the malicious tree so that its misdeeds appear in our behavior and morals, so that in that reprehensible case we resemble the donkey in its lack of benefit, or the dog in its panting, or monkeys and pigs in its degradation of behavior? Deep reflection on these parables reveals the eloquence and wisdom of the Qur'an in diagnosing the diseases of souls and linking them to their sources, and invites us to review and purify the sources of our "data" and choose good food for our hearts and souls.

25.13 Stability and Movement: How the Divine Order Manifests in the Universe and the Qur'an (as a System of Data and Integration in Credibility)

When we contemplate the universe around us, from the atom to the galaxy, we notice a magnificent system that combines two complementary aspects: **stability on the** one hand, and motion, change and dynamism on the other. This delicate balance is not just a coincidence, but an intrinsic attribute that reflects the wisdom and ability of the Maker. What is striking is that this very principle – the balance between the fixed and the mobile – is clearly manifested in the approach of the Holy Qur'an and its guidance to humanity,

which strongly indicates the unity of the source and the unity of the system that governs creation and command. It can be understood This equilibrium and this integration are more profound if we look at it from the perspective of **"data"** and through the concept **of "credibility".**

First: The universe between fixed data and changing manifestations:

The physical universe we live in is a manifestation of data coming from the world of matter, and this manifestation combines stability and motion:

- **Original static data and its laws:** There are original data that represent the fundamental laws and physical constants that ensure the stability and consistency of the universe. They represent **the immutable origin** of the cosmic system.

- **Changing manifestations and perpetual motion:** This static data manifests and interacts with infinite forms of motion, change and evolution, giving the universe its vitality and dynamism. They represent **the changing side**.

The universe is an elaborate "data" system that combines a fixed asset that allows stability and a moving manifestation that allows evolution and life.

Second: The Qur'an and the Hanifiya Method: Fixed Data and Mobile Applications:

The Holy Qur'an offers a way of life that follows the same system: the balance between the fixed and the mobile in its divine "statements". This is the essence **of the "Hanifiya method"**:

- **Fixed axis (asset and value data):** represented by major doctrinal data, basic moral values, and statements of peremptory taboos. These data represent fixed assets that do not change.

- **Variable movement (data of application and diligence):** It is how these original static data are applied in the changing reality of life, through renewed diligence and understanding. It is the "Hanifite movement" that makes the statements of revelation alive and renewed.

Borrowing the good tree as a fixed asset of data: This balance can be understood by borrowing **the "good tree"** (its origin is fixed and its branch is in the sky), the origin (basic data) is constant, and the branches and fruits (manifestations and applications) are mobile and renewable.

Third: The strange parallel and "credibility" as evidence of the unity of the source:

The existence of this amazing harmony between the system of the "data" of the universe and the system of the "data" of the Qur'an – both based on the delicate balance between the constant and the variable – is a strong evidence of the **unity of the source**. He who designed the data of the universe with this wonderful system is the same one who revealed the data of revelation with this wise method.

Here, the concept of "**credibility" is manifested** as one of the most important and clear manifestations of this complementarity and unity of source. How?
The world of creation (the universe and souls) believes the world of command (the Qur'an).
When we discover a scientific truth in the universe or in the human soul through

research and experiment, and then find that the Qur'an referred to this fact with astonishing precision centuries ago, this correspondence is not just a coincidence, but a "credibility". It means that the visible book (the universe) confirms the truth of the written book (the Qur'an), and both testify to the other because they come from the same knowledgeable and wise source. "We will show them our signs in the horizons and in themselves until they realize that it is the truth" (detailed: 53). Credibility is the practical proof of the unity of the system of creation and command and the unity of their source.

This reinforces our understanding of the concept of **"building stability and content movement"** in the Qur'an. The structure (text, original data) is fixed, but the content (understanding, application, manifestation) interacts with the movement of the universe and reality and is constantly renewed, and the "credibility" reveals this strange harmony between them.

Conclusion:

The principle of "constancy and movement" is clearly manifested in the order of the universe and the system of the Qur'an, and can be understood more deeply through the perspective of **"data". "Authentication"** – that is, the correspondence of some kind of Qur'an with the realities of the universe and the soul – is the practical proof and the greatest manifestation of this complementarity and the unity of the divine source. Understanding this balance and this credibility helps us to see the wisdom in creation and command, and gives us a balanced approach to life: we stick to the original and fixed data, we embark on a conscious and renewed Hanifiya movement to apply them, and we constantly search for the authenticity of the Qur'an in reality to increase our certainty and deepen our understanding.

25.14 "AND TO THE REMEMBRANCE OF GOD IS GREAT": REMEMBRANCE AS AN ENERGY GATE FOR PERMANENT COMMUNICATION AND THE PULSE OF LIVING MONOTHEISM

Introduction:

In our journey toward a deeper understanding of God and His presence in our lives, we often focus on major ritual worship such as prayer, fasting, and pilgrimage as cornerstones of the relationship with the Creator. Indeed, these worships have their great place and deep secrets. But there is a fundamental worship, which may seem simple on the surface, but in fact it represents the beating axis, the uninterrupted cord, and the compass that guides all other worship towards its proper purpose: It is **the "remembrance of God".** This remembrance, as we shall explore, is not just a repetition of words, but a state of consciousness, a way of life, a great energy gate that opens up the horizons of constant contact with the source of existence, strength and wisdom.

Prayer is a gateway to "remembrance":

We may be surprised by this proposition, as prayer in our minds is the pillar of religion and the greatest kinship. Yes, but why? The Holy Qur'an reveals to us the ultimate purpose of establishing prayer in a direct speech from God to Moses, peace be upon him: "I am God, there is no god but me, so worship me and pray **in remembrance of me**"

(Taha: 14). Prayer, with all its movements, words and reverence, is a means that has been legislated to achieve a deeper and more comprehensive goal, which is **"remembrance of God".** It is the periodic gate through which we enter five times a day to recharge our consciousness and remind us of our connection with God, and to draw strength and reassurance.

"And to the remembrance of Allah is great": The Greatest Energy Gate:

But is this connection and energy limited to prayer times only? The Qur'an answers clearly and sets the record straight: "Recite what has been revealed to you from the Book and pray, prayer forbids fornication and evil, **and the remembrance of Allah is great**, and Allah knows what you do" (Al-Ankabut: 45).

"Remembrance of God" is greater than just prayer as a ritual. It is the permanent and continuous state of awareness of connection with God, it is **the greatest energy gate that does not close**. While prayer times are important periodic gates for resetting and reminding, the "remembrance of God" is the constant current that keeps us connected to the divine source at all moments of our lives, in our movements and dwellings, in our work and emptiness, in our intensity and prosperity.

What is "male" in its overarching sense?

Dhikr here is not just mentioning the tongue (praise, exaltation, asking for forgiveness...) although this is an important part of it and a means to achieve it. Rather, it is:

1. **Remembrance of the heart:** evoking God's greatness, majesty, power, mercy, and knowledge and surrounding Him in every situation. It is the constant feeling that He is with us, seeing and hearing us, and that we are in His presence. It is to observe Him in private and in public.

2. **Remembrance of reason:** contemplating the universal and Qur'anic verses of God, contemplating His Sunnah in creation and command, and seeking to understand His wisdom in His judgment and destiny.

3. **Remembrance of the prey:** Translating this heart and mental awareness into action and behavior pleasing to God, by obeying commands, avoiding prohibitions, striving to build the earth and spreading goodness.

Male: The key to strength, stability and elevation:

When man lives in a perpetual state of "male", connected to his consciousness of the divine source, he acquires inner strength and fortitude that transcends any challenge or earthly problem. How so?

- **Source of Spiritual Energy:** Contact with the Source provides man with tremendous spiritual and moral energy that helps him to face the difficulties of life.

- **Gateway to Wisdom and Insight:** The remembrance of God opens the heart and mind to receive divine inspiration and insights that guide the right decisions.

- **A fortress of whispers:** Invoking God expels Satan's whispers and negative thoughts (Satan is the "khanas" who defiles when God is mentioned).

- **The key to tranquility and tranquility:** feeling with God, closeness and care is the greatest source of tranquility and tranquility (except by the remembrance of God, hearts are reassured) (Thunder: 28).

- **A foundation for true takbeer:** when we recognize the greatness of God through remembrance, all the worldly challenges, fears and temptations diminish in our eyes. We become able to "magnify Allah" the right of takbeer (and be proud of Allah for what He has guided you) (al-Baqarah: 185), realizing that His power and greatness surpass everything.

How to open the gate of remembrance?

Opening and maintaining this gate requires struggle and flexibility, and its most important means are:

- **Keeping prayers with reverence:** they are the basic periodic gate.

- **Morning and evening remembrances and others:** as a daily fortress and a constant reminder.

- **Contemplation of the Qur'an:** it is the greatest remembrance.

- **Contemplation of God' s creation:** exaltation and knowledge are inherited.

- **Supplication and seeking help from Allah:** to seek help on remembrance.

- **Self-struggle:** to resist inattention and forgetfulness.

Conclusion:

"Remembrance of God" is not just worship among other acts of worship, but is **the spirit and essence of all worship**, a **way of life** based on constant awareness of the connection with the Creator. It is **the greatest and continuous energy gate** that opens up to us the horizons of strength, tranquility, wisdom and elevation. While prayer is the periodic gate, remembrance is the uninterrupted current. Let us make the remembrance of God present in our hearts, minds, tongues and souls, so that we may live connected to the source, aware of its greatness, drawing strength and help from it, so that we may live its monotheism in all The details of our lives.

25.15 WHO IS YOUR GOD AND WHO IS YOUR LORD? REVEALING THE REFERENCES AND SOURCES OF EDUCATION IN OUR LIVES

Introduction:

In our quest for a deeper understanding of God, we often focus on His attributes and actions, but there is a crucial aspect of this journey that concerns us: Who is the entity or principle to which we are wholly addressed and considered our supreme authority? And who is the source that shapes our consciousness, nurtures our values, and guides our behavior? The Qur'anic Jurisprudence of the Tongue, as reviewed in our dialogues, provides us with a subtle and pivotal distinction between the concepts **of "God"** and **"Lord".**, a distinction that reveals to us the truth about our orientations and the sources of our formation, and helps us to detect any hidden trap or false paths.

"God": the axis of orientation and the source of references:

The word "God" in the Qur'anic concept, as highlighted by this profound philological jurisprudence, is not necessarily limited to the divine self "God". Rather**, "God" is what man deifies and addresses him completely, making him the supreme source and final reference for his thought, science, psychology and values**. It is the pole around which human life revolves and on which his perceptions and decisions are built, even if he does not admit it explicitly.

This "God" may be the **one and only God**, and this is the essence of monotheism that liberates man and connects him to the source of truth and perfection. However, as the Qur'an clearly warns, "Have you seen the one who has taken his god as his passion?" (Jathiya: 23), man may take other gods apart from God without realizing it. **Personal passions, unbridled desires, volatile passions may become the guide and controller, that is, the actual "God" that we command and end up ending. So may it be** Satan**, or outdated** traditions. which we sanctify, or **the tyrannical** power we fear and obey, or any **thought, principle, or person** who is given this supreme authority in determining right and wrong and values, is our true "God." Knowing your true "God", from whom you already derive your final references, is the first and essential step in determining your spiritual and intellectual identity and your direction in life.

"Lord": Master, educator and source of strength:

The word **"Lord", on the** other hand, carries with it the meaning **of master, owner, educator, manager, reformer, who takes care of something, nurtures, develops and directs it**. Although the only absolute "Lord" is Allah (Lord of the Worlds, Lord and King of all things), the Qur'anic text and language acknowledge that the term may be used in other contexts to refer to those who play the role of education, guidance and care in a restricted and limited manner (such as the head of the family, the employer, and even in the words of Joseph (peace be upon him) to the prison owner: "Remember me with your Lord").

The great importance of the concept of "Lord" in the journey of consciousness lies in his role **as a source of education and guidance that shapes human consciousness, behavior and values**. The fundamental question here is: Who "educates" you, charges your data, nourishes your heart, and guides your actions and decisions? Who do you derive your knowledge, concepts, and values on which you build your life?

Your Lord may be **God Almighty**, who educates you through His cosmic and Quranic verses, and through His messengers and direct guidance through (messengers, visions and inspiration). This is the true Lord's education. However, it may be your actual "Lord" who shapes your convictions and behavior is **the devil** who commands evil and fornication and adorns falsehood, or it may be **outdated norms and traditions** that educate you and control your reactions unconsciously, or it may be **an elder, thinker, social system, media, or even a group of friends.** They are the ones who nurture your ideas, guide your convictions, and set the criteria for acceptance and rejection for you. The story of Joseph highlights that God is the "Lord" of truth who raised him and brought him knowledge and wisdom (Lord, you have come to me from the king and taught me from the interpretation of hadiths) (Joseph: 101).

Conclusion: The need for awareness of reference and education:

The delicate distinction between "God" and "Lord" is not an intellectual luxury, but a crucial practical tool for the journey of self-awareness and spirituality. It invites us all to pause for a critical and honest review:

- **Who is my true God?** What is the highest source from which I derive my ultimate values and standards? Is it really God, a hobby, society, or a certain thought?

- **Who is my actual Lord?** Who shapes my upbringing, my convictions, and my daily behavior? Do I derive my upbringing from God's guidance and revelation, or from other sources that may be misleading or false?

Only through this awareness and discernment can we discover any hidden polytheism in our lives, break free from imaginary slavery, and sincerely begin the journey of uniting our orientation towards God alone, God and Lord.

25.16 THERE IS NO GOD BUT ALLAH": THE UNIFICATION OF GOD AND GOD AS A WAY OF LIFE AND THE SALVATION OF A NATION

Introduction:

After our journey of exploring insights about God, honoring Him, understanding His Sunnah and management, and how to communicate with Him, and having revealed the importance of distinguishing between "God" as a supreme authority and "God" as a source of education and guidance, we now reach the essence, spirit and supreme word of Islam: **"There is no god but Allah".** This great Word is not merely a verbal testimony, but, when deeply understood and applied honestly, represents **an integrated way of life**, the true way **to unite God and the Lord** in our journey, and the key **to salvation and liberation** for the individual and the nation.

"There is no god but Allah": matching Lord and God

The danger of confusing or separating "God" with "God" is that it inevitably leads to shirk or delusion, even if man does not admit it. We may think that we worship "God" as "God", and address Him with prayer and supplication, but in the reality of our daily lives, we may receive our upbringing, guidance, values and standards from another "God": passion, Satan, traditions, society, media, personalities we sanctify... Schizophrenia and spiritual and intellectual schizophrenia occur.

Here the greatness of "There is no god but God" is manifested in its holistic practical sense. It is a clear and decisive declaration:

- **"There is no God":** the negation of all false references, of everything that can be deified and made a higher source of value, knowledge and judgment other than God. Rejection of the bondage of passions, lusts, traditions, people and ideas.

- **"Except Allah":** Proof that the only supreme authority, the only pole to which we must turn wholly, the source of our ultimate values and standards, is **the one and** only God.

At the same time, it is an acknowledgment that:

- There is no true "Lord" who educates us, guides us, reconciles us, and manages us in the face of truth and perfection except **God**. We reject any education or directive that contradicts his method, and we submit to his lordship alone.

True and practical monotheism is only complete when "God" corresponds to "God" in man's life. That is, when God Almighty is **the only "God"** who represents the supreme source of intellectual, psychological and doctrinal reference, and at the same time He is **the only "Lord"** who represents the source of education, guidance and legislation to which we voluntarily submit, follow His Sunnah, submit to Him the whole matter, and derive from Him alone the data of the good tree.

"There is no god but Allah": a comprehensive way of life and true freedom

When this correspondence is achieved, "There is no god but Allah" becomes a way of life that paints all aspects of our existence:

- **Worship in its universal sense:** the whole life is transformed into worship, as work, study, relationships and morals all become directed to God and according to His method.

- **True freedom:** Man is liberated from all other slavery (to passion, to money, to people, to traditions...) and to receive the dignity of servitude to God alone.

- **Integrity and tranquility:** Man finds a clear compass and a fixed approach to follow, which gives him tranquility and integrity in the face of life's vicissitudes and fascination.

- **Power and pride:** Contacting the supreme source of power gives the believer inner strength and true pride that does not derive from the fleeting offer of the world.

"There is no god but Allah": the way of salvation of the nation and the cause of the age

"There is no god but Allah" is not just an individual salvation, but the **way to save the nation** from its weakness, division and backwardness. A sincere return to its correct understanding and comprehensive application in the lives of individuals and societies is the key to reforming the conditions of the nation and achieving its unity, pride and empowerment.

In today's world of modern polytheism, where there are many intellectual and material idols, and where authorities and lords are in conflict, "There is no god but Allah" remains **the real and central issue of the times**. Understanding it, renewing it and calling for it with wisdom and insight is the responsibility of every Muslim who believes that there can be no salvation or prosperity without the fulfillment of this great word.

Conclusion: Renewal of the Covenant and the Path

"There is no god but Allah" is not just a historical word or a slogan raised, but a daily declaration of our identity and destination, and of our conscious choice to be our reference and education for God alone. Let us renew our covenant with her, and let us strive to achieve it in ourselves and in our lives, so that we may have a method and a guide, and a way to true and prosperous liberation in this world and the hereafter.

25.17 Beyond the lexicon: Treasures of meanings in "play/play", "god/lord", and other Qur'anic words

Introduction:

In our journey to contemplate the Holy Qur'an, we often settle for the common or direct lexical meaning of words. But the Qur'an, with its clear Arabic tongue and miraculous eloquence, uses words in ways that carry multiple layers of meaning and deep connotations that unfold through reflection and delve into linguistic and cultural contexts and roots. Settling for a superficial meaning may withhold from us a treasure trove of wisdom and insight. This article invites us to go beyond the apparent lexicon, and provides examples of how research into the accuracy of the Qur'an's use of terms, even familiar terms, opens up new horizons for understanding, as manifested So in careful analyses of concepts such as "play and play" and "God and Lord".

1. The wisdom of advancing and delaying: example of "playing and having fun":

The words "play" and "play" may seem synonymous or similar in meaning, and often come together in the Qur'an to describe the worldly life or the behavior of the unwary. However, have we wondered why the Qur'an offers "play" over "play" in verses such as: "Know that the worldly life is **play and play**...﴾ (iron: 20) and ﴿ Wither who took their religion **as toys and play**...(Al-An'am: 70), while "playing" is offered to "play" in other verses such as: "Those who have adopted their religion **for fun and play**...(Al-A'raf: 51) and this worldly life is nothing but **fun and play**...﴾ (Spider: 64)?

The careful analysis given by the cobbler, which depends on the context of each verse, reveals a remarkable rhetorical and moral wisdom:

- **Introducing toys (cattle and iron):** When the context comes either **to the direct mockery of religion** when it is heard (play is the first act), or **to the natural age gradient** of the lower life (play begins in boyhood before playing in youth).

- **Offering amusement (customs and spider):** When the context is related to either **the general and most common ignorance** of religion by preoccupation with the adornment of the world (as fun is the case of the majority and the former), or **to describe the short duration of the minimum life** (the times of fun and preoccupation are longer and more than the times of explicit play).

This example illustrates how the exact order of words in the Qur'an is not random, but carries profound connotations that unfold by reflection on context and meaning.

2. Revealing references and sources of education: the example of "God" and "Lord":

As we reviewed in a previous article in detail (16.2), the distinction made by the "jurisprudence of the Qur'anic tongue" between "God" and "Lord" goes beyond the direct traditional meaning:

- **God:** Not only the idolized "God", but the **source of supreme reference** to which man turns and derives his ultimate values and standards (it may be God, it may be passion, tradition, or any other thought. (

- **Lord:** Not only "God" is the creator and mastermind, but **the source of education, guidance and strength** that shapes man's consciousness and behavior (may be God, may be Satan, society, media...).

This distinction reveals deeper layers of hidden polytheism, invites us to review our true sources of reference and education, and affirms that true monotheism is **matching God** and God in our lives so that God alone is the source of our values and guidance.

3. Beyond other words:

This approach enables the search for deep meanings to many Qur'anic words beyond their direct lexical meaning or our common understanding of them: "heart" (not just a blood pump), "soul" (distinguishing between life and human accounting), "chest" (not just the rib cage), "heart" (not just the brain), "dhikr" (not just repeating words), "prayer" (not just movements), "fasting" (not just abstaining from food), "pilgrimage" (not just a trip to Mecca), "heaven" and "earth" (not just dimensions). material), "jinn" and "demons" (not just supernatural beings)... and many more.

Conclusion: An invitation to dive into the sea of meanings:

The Holy Qur'an is a sea whose wonders and meanings do not expire. Sufficiency in the direct superficial or lexical meaning of words may deprive us of the treasures of wisdom and insight that God has deposited in it. The call of this article is to go beyond superficial reading, adopting a reflection approach that delves deep into language, analyzes contexts, explores roots, compares different uses of the word, and relates them to the overall purposes of the Qur'an. It is this approach that opens the doors for us to a deeper understanding of God's message, and enables us to draw inspiration from true gifts for our lives that transcend the appearance of letters and words.

25.18 CERTAINTY DOES NOT DISAPPEAR WITH DOUBT: HOW TO DEAL WITH THE INTERPRETIVE HERITAGE WITH A CRITICAL MIND?

Introduction:

In our journey towards a deeper understanding of the Holy Qur'an, we find ourselves facing a huge and enormous exegesisical heritage, left to us by distinguished scholars over the centuries, who have made strenuous efforts to serve the Book of God and clarify its meanings. This heritage represents a precious and indispensable treasure, and an essential source of illumination and guidance. But how do we deal with this huge heritage? Do we take it for granted that cannot be discussed or reviewed? Or does mental and critical reflection play a role in reading, scrutinizing and benefiting from it in line with our understanding of the original text and the challenges of our time?

1. Certainty of the origin and dealing with the branch:

The golden methodological rule from which we must proceed is: **certainty does not disappear with doubt**.

- **Certain origin:** It is the Qur'anic text itself preserved by God's protection, and what is proven by rational and logical proof, such as the existence of God and His perfect attributes, and what is proven by the correct Sunnah of the Prophet that is frequent or close to it. This is a firm and unshakable foundation.

- **The ijtihad branch:** It is the exegetical heritage, which represents in its **entirety human jurisprudence** to understand the original text. These jurisprudence are valuable and useful, but they are not infallible, and may be affected by the circumstances of their times, the level of knowledge of their authors, and their cultural and social contexts, and may be entered by error, distant interpretation, or even Israelites and weak narratives.

Therefore, it is not logically correct to allow a doubt, problem or question arising from the reading of a particular human interpretation (the branch) to contradict or shake our certainty in the fixed origin (the Qur'anic text or the rational proof). If we encounter an interpretation that seems to contradict another verse, or with an established scientific fact, or with sound reason, or with the purposes of the universal law, we do not reject the original, but rather review, scrutinize and criticize this ijtihad interpretation.

2. Tools for Critical Dealing with Heritage:

Conscious handling of interpretive heritage requires critical and methodological tools:

- **Back to the Qur'anic text:** Making the Qur'an the supreme arbiter and reference. Presenting any interpretation to the verses themselves in their different contexts.

- **Understanding the language and context:** Ensure that the interpretation is consistent with the semantics of the authentic Arabic language and with the context of the verse, the surah and the Qur'an as a whole.

- **Taking into account the purposes of Sharia:** Is the interpretation consistent with the overall purposes of Islam (preserving religion, soul, mind, offspring, money, justice, mercy...)?

- **Presentation to reason and instinct:** Does interpretation collide with the beginnings of sound reason or pure instinct?

- **Comparison of interpretations:** Knowing the opinions of different commentators and comparing their arguments and evidence helps to form a broader and more mature vision.

- **Leverage modern science:** The cosmic and human sciences (while being careful not to make them a text-referee) can illuminate some aspects of understanding and help evaluate some ancient interpretations.

- **Distinguish between levels of discourse:** differentiating between evidence-based interpretation and personal opinion, between what is unanimous (which is little and rarely verified on its terms) and what is controversial and diligent.

3. Rejection of blind imitation and individual responsibility:

The critical approach requires freedom from the blind imitation of men's words, no matter how high their status. Respect for scholars is obligatory, but sanctification for their words is rejected. Every Muslim person is charged with contemplating and seeking to understand the words of his Lord as much as he can, and he is responsible for his understanding and convictions before God (should they not contemplate the Qur'an or on the hearts of its locks) (Muhammad: 24). Hiding behind a sheikh's fatwa or an inherited interpretation without personal conviction based on research and reflection does not absolve the individual of his responsibility.

4. Goal: Deeper understanding and continuous renewal:

The goal of dealing critically with heritage is not to destroy or reject it altogether, but to **purify and scrutinize it**, benefit from its treasures, build on it, and overcome what may be weak or wrong or what is no longer suitable for the times, to reach a deeper, more original and vital understanding of the Holy Qur'an, as it responds to the challenges of reality and inspires solutions to its problems.

Conclusion:

Interpretive heritage is a sea full of science and usefulness, but it is a human sea that needs a skilled diver to distinguish between pearls and coral and the impurities that may be attached to them. Conscious and enlightened dealing with this heritage requires a critical approach based on certainty of the original (the Qur'an), uses the tools of research, reflection and comparison, is free from blind imitation, and takes individual responsibility in seeking a deeper understanding of God's words. With this approach, heritage transforms from a constraint that shackles the mind to a bridge that leads to a broader understanding and deeper insights.

25.19 Monotheism in Life: How do we live our deep understanding of God (in the world of data, hearts, monotheism of God and Lord, and the true method)?

We have come to the conclusion of our journey in Insights into God, a journey in which we have sought together to transcend familiar and superficial perceptions, and to dive into the depths of divine knowledge through reflection, reflection and criticism. We have departed from the likeness of creation and understood His discourse more accurately (with the role of the soul and the form of "we"), we have realized His management through His fixed Sunnahs and the manifestation of the "data" of the world of matter in the world of creation, we have understood how His command "be" works through these Sunnahs, and we have learned how to read His verses in the Scripture and the Visible Universe and listen For his direct messages (messengers and visions) as "statements" received by the conscious heart, and we disciplined us with the etiquette of supplication and requesting data of guidance and tranquility, and we dismantled the apparent dilemma of evil by linking it to the optional nutrition from the malicious data tree, and we understood the wisdom of his speech even in his eloquent proverbs, and we realized the balance between the fixed and the mobile (as a Hanifi approach) in his cosmic and legislative system, and we were sure of his absolute justice, and we were aware of the need to distinguish between "God" (The source of reference) and **"Lord" ** (the source of education), and we stressed that all this understanding is in order to achieve the essence of Islam: "There is no god but Allah" as a comprehensive way of life that unites God and Yahweh in God alone, and that "remembrance of God" is the greatest gate to this connection.

Now, the most important question arises: how do we translate this deep understanding and these interconnected insights into reality in our daily lives? How do we truly experience the monotheism of God after we have tried to understand Him more deeply? How do we make these insights a light that guides our steps and shapes our behavior and decisions in a world rife with false data, information, challenges and bosses?

True knowledge of God is not just intellectual convictions, but a light that God throws into the heart that inherits action, behavior, and righteousness. The deep understanding we have reached must be reflected in all aspects of our lives:

Practical unification of God and Lord ("There is no god but Allah" as a method): The ultimate goal is that God Almighty is our only "God" (our supreme reference in thought and values) and at the same time our only "Lord" (the source of our education and guidance). This requires a constant review of our sources: do our decisions really stem from God's authority or from whims or traditions we have taken as gods? Does our upbringing and behavior derive from the guidance of our Lord or from false lords? This is the practical application of "There is no god but Allah".

Sincerity of worship and rejection of hidden polytheism (in the world of data): Monotheism requires special caution against hidden polytheism: the trap of prevailing ideas, the trap of blind imitation, the trap of passions, the trap of hypocrisy. True monotheism is a constant purification of the human soul and its data sources, directing the compass of the heart towards God alone.

Distinguishing data and choosing good food for the heart: Living monotheism requires a constant awareness of the sources of "data" we receive. We consciously seek to choose nourishment from the "good tree": contemplation of the Qur'an, remembrance, useful knowledge, positive content, sitting with the righteous. We strive to avoid "malicious tree" statements: misinformation, trivial content, destructive ideas, backbiting and gossip.

Purification of the heart to be a good recipient of the Lord' s data: The heart is the center of receiving divine data. Working to purify and purify the heart and make it a "healthy heart" and **softness** is the key to living communication with God.

Conscious Dealing with God's Direct Laws and Signs: Our understanding of the Sunan and the mechanisms of divine intervention as statements prompts us to be attentive and vigilant to our Lord's messages in our lives. We treat "coincidences" as "messengers," pay attention to true "visions," consciously take the reasons, and then trust in our true Lord.

Confidence and satisfaction in the Lord's judgment (even in the presence of evil): Our certainty in the justice of our Lord and our understanding of the causes of evil (such as the manifestation of the malicious tree's statements) gives us serenity and satisfaction in the face of afflictions, realizing that they are not injustice but are carried out according to laws and judgments, and that the perfect justice of our Lord will be achieved on the Last Day.

Integrity on the approach (practical Hanifiya): We live monotheism by applying the "Hanifiya method": we stick to the original fixed data (axis), and we practice diligence and positive movement forward in changing data (applications), combining authenticity and modernity.

"Remembrance of God" as a permanent state: We make the remembrance of God (in its universal sense: remembrance of the heart, mind and limbs) a continuous state that goes beyond prayer times, so that the gate of energy communication is always open, so that we derive strength, tranquility and guidance.

Constant critical thinking and constant reflection: the journey of knowledge does not stop. We maintain a critical and thoughtful mindset, do not sanctify people or opinions, and put everything to the test of revelation and sound reason.

Social role (dissemination of good data): Monotheism has a social dimension. We play our role as "commanding good and forbidding evil" in the sense of calling for the monotheism of God as God and Lord, spreading the data of the good tree, and warning against the data of the malicious tree, contributing to the good of society.

End of the journey and beginning of the journey:

This series was a modest attempt to illuminate some aspects of the path towards a deeper understanding of God, as they are based on contemplation, logic, purification and understanding of His mechanisms in creation and command through the perspective of "data", the centrality of the "heart", the approach of "Hanifiya" and the word "There is no god but God". It is not the end, but it is, we hope, the beginning of a continuous process of research, reflection, reflection and acclamation for each of us.

It is the journey of the human soul towards its Righteous, a journey of purification and elevation through the conscious choice of its "God" and "Lord", by nourishing its heart from the tree of good data, and through the constant remembrance that keeps it connected to the source, in an effort to return to Him with a healthy heart, and it has achieved pure monotheism and performed the honesty of choice and responsibility. Let us make these insights an increase for us on this journey, and let us be among those who listen to the words and follow the best of them, and those who contemplate the signs of God, pay attention to His messages, strive to purify their hearts, and live His true monotheism at every moment of the The moments of their lives. We ask Allah to bless us and you with a correct understanding of His religion, to establish us on the truth, and to make us His faithful and Hanafi servants.

Praise be to Allah, **Lord of the Worlds.**

26 A JOURNEY TO THE KNOWLEDGE OF GOD: WORSHIP, VISION, AND DIVINE SPEECH

Introduction:

These essays aim to answer fundamental questions about the concept of God, His worship, and interaction with His cosmic system, drawing on the original text presented and the ensuing in-depth dialogue. We will explore who God is, and how His worship manifests itself alone with the esteem of His guardians, the possibility of seeing Him and His words, linking these concepts together to form an integrated understanding.

1. The Concept of God: The Lord the One Creator and Administrator of the Universe

The central question "Who is God?" finds its answer in being **the sole Creator of** all things, the home of the laws and laws that govern His kingdom. He is not like anything

we know (**nothing like him**), but he exists and is perceived through his imprint in every creation and law. The text describes the existence of two worlds: **the world of creation** (material assets) and the world of command (the divine commands and laws revealed on the Night of Power to appreciate everything).

God is the **Lord of the worlds**, who ascended to the throne in a manner worthy of His majesty, to administer and lead the universe. This concept is closely linked to **the monotheism of absolute deism**, that is, the recognition that God alone, without a partner, is the creator, owner and administrator of all the affairs of the universe in a comprehensive, complete and permanent manner. He is **the mortal reviver,** in whose hands it all goes. The realization of this absolute lordship is the basis of our understanding of who God is, and it is he who requires his singularity in worship.

2. Worshipping God alone and appreciating His guardians: achieving monotheism in the divine order

Knowing God as absolute Lord entails the obligation to **worship Him alone without a partner**.The text and the Qur'an (as in the verse of an-Nisa: 36) emphasize this origin, which is the essence **of the monotheism of divinity**. Worship in all its forms, visible and inward, must be paid to God alone.

But how do we reconcile this with the estimation of God's "soldiers" or guardians? The text makes it clear that God has soldiers who carry out His command in the universe, from the honorable angels (such as Gabriel and Michael) to the apostles, prophets, scholars and righteous people who contribute to the architecture of the earth and guide people by God's command. Appreciating and thanking them for their efforts (such as honoring one's parents, respecting those who are in good faith, believing in the apostles and angels) is part of acknowledging God's order and management, not worshipping them.

That's where **understanding relative deism** comes in. God has entrusted some of His creatures with specific tasks and responsibilities (such as parents as "lord" of the family in the sense of upbringing and care, and angels as administrators of a specific matter). Respecting these roles is obedience to God who established this system, but it never rises to the level of worship. Beware of confusion, as the appreciation of the saints should not exceed its limit to become polytheism, just as it is necessary to beware of thoughts or passions that may become "lords" worshiped without God and distract from His pure worship. Worship is for God alone, and appreciation and respect for those who deserve it Within the limits of Sharia.

3. Seeing God between Sight and Insight: Realizing Divine Greatness

Can God be seen? The attached text makes a subtle distinction between **sight** (seeing with the naked eye) and vision (meaning perception, knowledge and insight). The text affirms that the request for direct sensory vision of God aloud in this world is rejected and not possible, citing the story of Moses' people and Moses' own request ("You will not see me").

But does this mean that it is completely impossible to "see" God? The text argues that "seeing" in the sense of perception and knowledge is possible and required. Man can "see" God through:

- **His verses in the universe:** contemplation of the greatness, precision and order of creation (sun, moon, stars, diversity of beings).

- **His verses in himself:** contemplation of his miraculous creation and the functions of his body (as the text metaphorically refers to cells as angels).

- **Understanding His laws (Sunnahs):** Understanding the cosmic and social norms that govern life (earthquakes, floods, life and death cycles, scientific laws) is an awareness of God's system and power, and therefore a "vision" of Him through His actions.

- **His recited verses:** contemplating the Holy Qur'an and understanding its wisdom and rulings.

A possible vision is a vision of the heart and insight that recognizes God's greatness, power, and wisdom through His effects, actions, and laws, not the vision of the finite physical eye.

4. God's Word and His Communication with His Creation: Revelation and Verses

Yes, God communicates with His creation in many ways worthy of His Majesty:

- **Direct speech:** As God spoke to his prophet Moses as a word, which is a special rank.

- **Revelation by angels:** It is the predominant way to deliver his messages and books to the prophets and messengers, led by Gabriel, peace be upon him, who revealed the Holy Qur'an.

- **"God's Words" in a broad sense:** As we have discussed, "God's Words" are not limited to revealed Scriptures. His **command includes the Creator "be"** in whom all things exist, His omnipotent and inexhaustible knowledge, and the laws and laws He deposited in the universe. All these are expressions of his will, wisdom and formative speech.

- **Cosmic and Qur'anic verses:** The universe is a visible book, and the Qur'an is a written book. Both are signs from God that carry His messages and signify Him. Contemplating the universe and contemplating the Qur'an is a form of receiving God's "words" and understanding His purpose.

Therefore, God communicates with us through His direct and indirect revelation, through His signs in the horizons and in the souls, and through His formative and legislative words.

Conclusion:

These concepts are interconnected to form an integrated picture: God is the only Lord, worthy of worship alone. His worship includes acknowledging His absolute lordship, while appreciating and respecting the roles assigned to some of His creatures within His hermetic system (relative deism). It cannot be seen by sight in this world, but its greatness and effects can be perceived by insights. He communicates with us through his universal words and verses, calling us to contemplation, monotheism and pure worship.

30 "DEISM AND DIVINITY" SERIES - TOWARDS A RENEWED UNDERSTANDING OF THE NOBLE QUR'AN

Methodological foundations and controls for understanding this series

Introduction to the methodological section:
Before proceeding to explore the concepts of deism, divinity and the role of Gabriel (peace be upon him) from a perspective that may seem renewed or different from the prevailing traditional proposition, we deem it necessary to develop some methodological foundations and controls that govern this research and guide the reader to understand these propositions in their proper context. These controls are inspired by the importance of returning to the origins of Qur'anic understanding as emphasized by contemporary scholars such as Dr. Samer.

1. Distinguishing between the origins of religion and its branches (questions of belief and questions of understanding): It
should be emphasized at the outset that the discussions presented in this series about **the semantics of some Qur'anic words** (such as "Lord", "worship", "supplication") and how to use them in different contexts, or about **understanding the role of some creatures** (such as angels and Gabriel) in the divine system, **are not one of the fixed** principles of religion. On which the foundation of faith and disbelief is built (such as faith in the one and only God, the Last Day, angels, books, messengers, good deeds, halal and basic haram). These principles are **constants and postulates that are beyond question**. The issues raised here fall within the circle of **understanding, interpreting and contemplating texts**. The difference in them is a difference in understanding and deduction, which revolves between **relative right and wrong**, not between disbelief and faith or absolute truth and absolute falsehood.

2. Absolute affirmation of the constants of monotheism:
We affirm categorically and unequivocally that everything that will be presented in this series **is never aimed at compromising the essence of the pure Islamic doctrine of monotheism**, which is represented in:

- **The absolute oneness of God:** {Say, God is one * God is steadfast * He was not born and was not born * and there was no one enough for him}.
- **The uniqueness of God in creation:** {God is the Creator of everything}.
- **God's uniqueness in absolute lordship and supreme management:** {Is it not for Him to create and command}.
- **The uniqueness of God in the deserving of worship of all kinds:** {Do not worship and do not seek help}, {And they are commanded only to worship God faithful to Him religion}.
- **Allah's transcendence from the likeness of the two creatures:** {There is nothing like Him, and He is the All-Hearing and All-Seeing}, {Do not multiply examples to Allah}.

These constants are **red lines** that cannot be crossed, and any understanding or interpretation that contradicts them is categorically rejected. Our goal is to understand within these constants, not to refute them.

3. Relying on the Qur'an and the Arabic tongue shown: The basic approach followed is to try to understand the Qur'an from **within the Qur'an itself**, and by relying on **the Arabic tongue** that was revealed in it. This means:

- Track how the Qur'an uses words and terms in their various contexts.
- Understand the semantics of words based on their linguistic origins and uses at the time of revelation.
- Proceeding from the fact that the Qur'an is **a tight text, clarified, does not come from falsehood, does not tamper with it, fillers or metaphors, leads to confusion in the origins of belief**. God's use of language is miraculous and accurate that reflects His knowledge and wisdom.

4. The need for direct reflection and overcoming blind imitation:
We invite the reader to deal with the Qur'anic texts **directly and contemplatively**. The **Qur'an is the argument in itself**. We must free our minds from:

- **Blind imitation: absolute** reliance on the statements of predecessors or commentators without scrutinizing or considering the extent to which they agree with the Qur'anic text itself. "Saying and imitating parents is not proof."
- **Majority power:** The belief that the majority opinion is always right. The truth is not known by many who say it.
- **Suspicions that hinder reflection:** such as the question, "Why didn't anyone say this before us?" or "Where did you get this statement from?" These questions may hinder scientific research and free contemplation of texts.

What is required is **personal reflection** with the efforts of the previous and subsequent ones, but the final judgment remains for the Qur'anic text itself and the logic of the language in which it was revealed.

5. Calling for understanding before conviction (deliberation and not haste): The first goal of presenting these ideas is **understanding**: understanding how they are presented, what their methodology is, and what evidence (linguistic and Quranic) is based on them. **Contentment** comes later, and it may take time, reflection and revision. We invite the reader to:

- **Be careful and not rush** to judgment by acceptance or rejection.
- **Try to understand the argument** as it is, before trying to criticize or support it.
- **Giving oneself an opportunity** to think calmly, compare different evidences, and weigh things with the balance of mind and correct transmission. It can take days, months, or even years to reach a firm or modified conviction.

Methodological Abstract:
This series is an attempt **to reflect and rejuvenate** some aspects of the Qur'anic text, within **the strict controls of monotheism**, and based on the **origins of the Arabic language and Qur'anic logic**. We call for reading it with an open mind and a heart that seeks the truth, always remembering that infallibility belongs to the Book of God alone, and that every human effort is to try to accept right and wrong.

30.1 God's Lordship and Relative Deism - The Basis

Introduction: The

concept of "deism" is the cornerstone of understanding the relationship between the Creator and the creature in Islam. This series seeks to explore this concept in depth, distinguishing between **God's absolute and universal lordship** and **the limited relative deism** that manifests itself at different levels of existence. This distinction aims to build a precise understanding of the series "Our Lord Gabriel" (inspired by the ideas of Firas Al-Munir and Ibn Odeh), and to avoid any confusion that may prejudice the oneness of God or fall into exaggeration with creatures.

1. **The word "Lord" in the Arabic tongue and its Qur'anic use:**

- **Etymology (Rabb):** Before delving into the terminology, it is necessary to understand the etymology. The word "Lord" is derived from the root "Rabb", which carries intrinsic meanings revolving around **education, management, management, care, reform, growth, and assembly**. The Lord is the owner, the obedient master, the reformer, the administrator, and the educator.

- **"Lord" as an adjective and function:** Based on this linguistic origin, the word "Lord" in the Arabic tongue is basically **an adjective or job description** given to *everyone who performs the* tasks of management, management, education and care in a field. It is not an exclusive name for a particular self in itself in the origin of the language.

- **Qur'anic usage emphasizes generality:** The Holy Qur'an, revealed in a clear Arabic tongue, uses the word "Lord" according to this etymology, not only limiting it to God Almighty, but also calling it to creatures in specific contexts:

  - **In the story of Joseph (peace be upon him):**

    - Joseph said to the prisoner, "**Remember me with your Lord**" (Joseph: 42), referring to the king or ruler.

    - About the prisoner who survived: "**And Satan forgot to mention his Lord**" (Joseph: 42), that is, he forgot to mention the king by Joseph's command.

    - Joseph said of the dear of Egypt who cared for him: "**He is my Lord, my best resting place**" (Joseph: 23), acknowledging his merit in his upbringing and care (relative lordship within the scope of home and care).

  - **In Pharaoh's words:** Pharaoh claimed, saying: "**I am your Supreme Lord**" (Al-Naza'at: 24). His use of the word "supreme" implicitly acknowledges the existence of other "lords" (such as public or officials in his regime), but claims to surpass them all.

- **Significance of non-exclusivity:** These clear Qur'anic examples are direct evidence from the text itself that the term "Lord" is not exclusive to God Almighty, but is an adjective that can be given to a creature who exercises a role in management, care or authority.

- **Note on "Lord" Knowledge:** As Dr. Samer pointed out, it is remarkable that the word "Lord" (defined by definition and singular) does not come up in the Qur'an as a proper name for God such as "Creator", "Righteous" or "Illustrator". It always comes in the case of **adding** (added and added), such as: "**Lord** of the Worlds", "**My Lord**" (Lord +

J speaker), "**Rabbak**" (Lord + Kaf addressee), "householder", "**employer**". This permanent addition defines the **scope and scope of** this deism, furthering its understanding as a functional attribute or role attributed to a particular entity in a particular context, rather than as an exclusively subjective name of God in that defined form.

2. The Absolute Lordship of God (Characteristics and Evidence):

- **The foundation:** it is the firm recognition that God **alone** is **the Creator of everything from nothing, the true owner of everything, and the sole and supreme administrator of all the affairs of the universe, without partner or dispute**. This is the essence of the monotheism of deism in the Islamic faith.

- **Universality and eternity:** God's lordship is **absolute** (unfettered), **universal** (for every atom in existence), **eternal** (has no beginning), **eternal** (has no end).

- **Connection to Names and Attributes:** The absolute lordship of God is closely linked to His Most Beautiful Names and His supreme attributes that express the perfection of His power, knowledge, wisdom and kingship: Creator, Righteous, Illustrator, Razek, Lifer, Mortal, Owner, King, Almighty, All-Knowing, Wise, Administrator... etc.

- **Quranic Evidence:** The Qur'an is full of verses that confirm this absolute deism:

  - *{Praise be to Allah**, Lord of the Worlds**}* (Al-Fatihah: 2) - He is the Lord of all worlds without exception.

  - *{God is **the Creator of all things** and He is the agent of all things}* (Az-Zumar: 62) - Universal creation and absolute agency.

  - *{Say who blesses you from heaven and earth, security that has hearing and sight, and whoever brings the living out of the dead and brings the dead out of the living, and whoever **manages the matter,** they will say to Allah, "Say, will you not be righteous}* (Jonah: 31) - An acknowledgment that the management of the cosmic matter is in the hands of God.

3. Limited relative deism (nature and examples):

- **Basis:** It is the recognition that God Almighty, in His wisdom and management, may **entrust or entrust** some of His creatures to carry out some tasks **of management, care, influence or implementation** in the universe, but these tasks are always:

  - **By God's will and command:** It does not stem from an independent self-capacity.

  - **Limited in scope:** in a specific and specific area (not exhaustive).

  - **Relativity:** compared to God's absolute lordship.

  - **Incident and created:** It is not eternal as God's lordship.

- **Examples of relative deism:**

  - **The Lordship of Angels (Execution and Direct Management):** Angels are entrusted with specific dispensational tasks by God's command: {**The masterminds are an order**} (Al-Naza'at: 5). This includes the revelation (Gabriel), the capture of souls, the

writing of works, the rain, and other cosmic matters that they manage as God's soldiers and executors of His command.

- **Lordship of the Prophets and Messengers (Reporting and Legislation):** They are "lords" in the sense that they are responsible for communicating the message of their Lord (God), teaching and recommending people, and laying the legislative foundations for society by God's command. Their obedience in this context is obedience to God.

- **Lordship of parents (upbringing and care):** Parents have a "lordship" role towards their children in the sense of responsibility for their upbringing, care and upbringing: {**And your Lord decreed** that you should worship only him **and his parents in kindness**... And say **, Lord, have mercy on them, as they raised me** young" (Al-Isra'a: 23-24). The use of the word "rabbini" confirms this meaning.

- **Deism of those in power (community management):** Rulers and officials (the rulers) are charged with managing the affairs of the people, administering justice, and organizing society. They practice a kind of administrative and political lordship: "O you who believe, obey God and obey the Messenger **and those in charge of you**" (An-Nisa: 59).

- **Deism of ideas and beliefs (influence and guidance):** The ideas, principles and beliefs prevailing in a society can practice a kind of "deism" in the sense that they guide people's behavior, shape their convictions, and control their decisions, whether these ideas are true or false (this may be understood from Surat Al-Nas as will be detailed).

4. The relationship between God's lordship and relative deism:

- **Origin and Branch:** The absolute lordship of God is the **origin and source**. All other relative deities are **branches** derived from, subject to, and functioning within and with their permission.

- **There is no** contradiction or rivalry between God's lordship and legitimate relative deism. A relationship is one of **complementarity, consistency, causes and means**. Angels, prophets, parents, and righteous rulers are the means and causes of God's wisdom and management in the universe and society.

- **Monotheism is the foundation:** true monotheism requires **that all acts of lordship are ultimately returned to God**. It is God who authorized the angels to manage, who sent the prophets, who obligated the righteousness of parents, and who commanded obedience to those who are in good faith. Whoever practices legitimate relative lordship does so with the permission of God, His creation, His success, and His commission.

5. The importance of understanding this distinction:

- **Protecting monotheism from shirk and exaggeration:** Understanding this subtle distinction protects the Muslim from falling into shirk (by giving the creature the characteristics of the Creator) or exaggeration (by exaggerating the glorification of creatures and elevating them above their status such as angels, prophets and righteous people).

- **Correct understanding of the relationship with the universe and creation:** It helps to understand the nature of the relationship between God and the universe, and how God manages the universe through an integrated system that includes causes and causes, including the roles of certain creatures. It also illustrates the nature of the relationships between creatures (one of obedience, responsibility, care).

- **Correcting concepts and deepening Qur'anic understanding:** corrects common concepts that may limit the word "Lord" to God only, and opens the door to a deeper understanding of the verses that use this term for other than God in their proper contexts, thus increasing the consistency of our understanding of the Qur'an.

6. Preface to the series "Deism and Divinity" :

- **Gabriel as a model of relative deism:** This foundational understanding of absolute and relative deism will be the starting point on which the subsequent themes in this series will be built, which will focus in particular on **Gabriel (peace be upon him) as a prominent and pivotal model of relative deism**, as the head of the Supreme Public (according to the vision of Firas Al-Munir and Ben Odeh) and the primary responsible for the implementation of the divine command related to revelation and management.

- **Objective of the series:** The series aims to clarify the pivotal role of Gabriel in the divine system as understood from the Qur'an, and to understand the nature of the relationship between him and God, and between him and prophets and humans, in light of the concept of relative lordship, with the constant emphasis on his absolute submission to God Almighty.

Conclusion:

The concept of deism in Islam is profound and expansive. The clear distinction between **the absolute lordship of God**, which is not shared by anyone, and **the relative deism** practiced by some creatures, God willing, and in a specific scope, is essential for a deeper understanding of the relationship between God and the universe, to protecting the doctrine of monotheism from any blemish, and to interpret many Qur'anic texts in a manner consistent with the Arabic tongue shown.

30.2 Gabriel: The faithful messenger and mediator between God and mankind

Introduction:

We continue what we started about the concept of deism, and it goes to the heart of the theme of the series "Deism and Divinity". Here we will address the personality of Gabriel (peace be upon him), define his pivotal role in Islam, and clarify his position as a mediator between God and mankind, with a focus on his status as a faithful messenger.

1. Gabriel in the Holy Quran and the Sunnah of the Prophet:

- Names and surnames:
  - Gabriel (Gabriel).
  - The faithful soul.

- Holy Spirit.
- The Holy Prophet.
- Very strong.
- Once upon a time.
- Makin.
- Secretary.

- Attributes:
  - Power: {His flag is very strong} (Star: 5).
  - Honesty: {The faithful spirit descended upon him} (poets: 193).
  - High status: {It is the saying of a generous messenger} (Al-Takwir: 19), {He has power at the Throne Makin} (Al-Takwir: 20).
  - Obedience: {obedient then faithful} (Takwir: 21).

- Functions:
  - The mediator in the revelation: {And it is for the revelation of the Lord of the worlds, the faithful spirit descended upon your heart to be one of the forebodings} (Poets: 192-194).
  - Mu'ayyad al-Anbiya: {And we supported him by the Holy Spirit} (Al-Baqarah: 87).
  - Executor of God's commands: {So we sent our spirit to her, and she may represent human beings together} (Mary: 17).

2. Gabriel: The Faithful Prophet:

- **Absolute honesty:** Gabriel is characterized by absolute honesty in communicating the revelation, as it does not increase or decrease, nor change or change.
- **Evidence: {The faithful spirit descended upon your heart}** (Poets: 193-194): This verse confirms that Jibril revealed the Qur'an to the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him), and that he is faithful to this message.
- **Oral and written message:** The Jibril Secretariat is not limited to the transmission of the oral message, but also includes the written message (the Holy Qur'an).

3. Gabriel: The mediator between God and mankind:

- **Link:** Gabriel is the link between God and the prophets, as he receives revelation from God, and then communicates it to the prophets.
- **He is not a mediator in the polytheistic sense:** Gabriel's mediation does not mean that he is God's partner in divinity, but rather that he is a commanding slave, carrying out God's commands.
- **The importance of mediation:** Gabriel's mediation is necessary, because humans cannot receive revelation directly from God.

- **Respect and appreciation:** We must respect and appreciate Gabriel, because he is the bearer of God's message to us.

4. Gabriel: Leader and Administrator:

- **The Archangel:** Firas Al-Munir believes that Gabriel is the archangel, and he is the one who guides and directs them.

- **Execution of divine commands:** Gabriel is responsible for carrying out divine commands in the universe, in cooperation with other angels.

- **Dispensation and Lordship:** Firas believes that Gabriel practices a kind of lordship (management and care) in the universe, but this deism is authorized by God, and within certain limits.

5. Gabriel in the traditional interpretation:

- **Difference:** Firas Al-Munir disagrees with the traditional interpretation on some points, such as:

  - **Jibril's status:** Firas believes that Jibril has a higher status than the traditional interpretation sees.

  - **The role of Jibril:** Firas believes that Jibril has a broader and more comprehensive role than the traditional interpretation sees.

  - **Deism:** Firas believes that Jibril practices a kind of deism, while the traditional interpretation rejects this term.

6. The importance of understanding Gabriel's role:

- **Understanding Revelation:** It helps to understand the nature of revelation, and how it reached the prophets.

- **Understanding the relationship between God and creation:** It helps to understand the relationship between God and His creation, and how God manages the affairs of the universe.

- **Avoid exaggeration:** Protects against exaggeration in Gabriel, and from falling into traps.

- **Appreciating Grace:** It makes us appreciate God's grace on us by sending Gabriel to us by revelation and guidance.

Conclusion:

Gabriel (peace be upon him) is a great creature, an honest messenger, and a mediator between God and mankind. Understanding its role and status helps to have a deeper understanding of Islam and the Holy Quran.

30.3 The Boundaries between God and Gabriel: Controlling the Concepts of Monotheism - Worship and Supplication

Introduction:

After reviewing the concept of relative deism and Gabriel's potential role in it as

mediator and messenger, it is now necessary **to draw the boundaries between the** Creator and the creature, between God and Gabriel. Gabriel's great stature and central role in revelation and management (by God's command) should never lead to any compromise **on the essence of monotheism**, or to fall into any form of polytheism or exaggeration. To achieve this, it is necessary to adjust our understanding of some basic concepts such as worship and supplication, which may be misunderstood. If we do not return to its precise linguistic and Quranic connotations.

1. Monotheism: The main pillar and the supreme goal:

- **Definition of monotheism:** Monotheism is the absolute and firm belief that **God is one and has no partner**, in himself (there is no equal), in his attributes (there is no likeness to him), in his actions (such as creation and absolute management), and in his deserving of worship (there is no idol right except him). It is the essence of Islam and its solid foundation, and all acts of worship and deeds are not accepted unless they are purely for His honorable face.

- **Sections of monotheism (for clarification):**

  - **Monotheism of Godhead:** Singling out God by His actions such as creation, kingship, sustenance, and the absolute management of the universe (as detailed earlier).

  - **Monotheism of divinity (worship):** Singling out God in all kinds of heart, verbal and actual worship, and not spending any of them for others, whoever he is.

  - **Unification of names and attributes:** Belief in what God described Himself and His Messenger described by Him of the Most Beautiful Names and Supreme Attributes, without distortion, disruption, adaptation or representation, with the certainty that {**there is nothing like Him, which is the All-Hearing and Insightful**} (Al-Shura: 11).

- **Conclusive evidence:** Surat Al-Ikhlas is the most eloquent statement of this absolute monotheism: {Say, **Allah is one * Allah is steadfast * He was not born and was not born * and there was no one enough** for him}.

2. Adjust the concept of "worship": between the general and private meaning:

- **Not exclusive to religious meaning:** It is a common mistake to limit the word "worship" and its derivatives to the devotional meaning of God only. The Qur'an, in its Arabic tongue, uses them in broader connotations.

- **General linguistic meaning:** Worship is a language that revolves around **submission, obedience, humiliation, and exaltation**. All of these meanings may be achieved together, or some of them may be achieved without each other depending on the context.

- **Multiple Quranic Use:**

  - **Worship to God:** comes in its fullest form and meanings (submission, obedience, humiliation, glorification, sanctification, love, fear, hope): {**Do not worship** and do not seek help} (Al-Fatihah: 5).

  - **Worship in the sense of obedience and systematic submission (other than God):** The Qur'an uses derivatives of worship in contexts that do not mean polytheism,

but obedience and submission within the framework of a social system or divine mandate:

- {And marry the days of you and the righteous of **your servants** and your imams} (An-Nur: 32). "Your servants" here means the vassals or possessors who are subject to your authority and system, not polytheistic worship.

- Verses that use the plural form "na" for the speaker (which Firas al-Munir and Ibn Odeh believe may refer to the Most High Fullness by God's command):

- {They were under **two** of **our righteous servants**} (Tahrim: 10).

- {And they found **a slave** from **among our servants**, whom we brought mercy from us, and we taught him from our knowledge} (Al-Kahf: 65).

- {And remember **our servants** Abraham, Isaac and Jacob...} (p. 45).

In these contexts, "our servants" can be understood as prophets and righteous people who are subject and obedient **to the divine order** administered and carried out by these Supreme Servants by God's command. It is servitude to God manifested in obedience to His commands carried out through these intermediaries, not worship of the public themselves.

- **Conclusion:** Understanding this multiple use of the word "worship" is necessary lest every obedience or submission be interpreted as shirk. Polytheistic worship is the disbursement of any kind of worship that is permissible only to God (such as sanctification, absolute humiliation, and seeking help in what only He can do) to anyone other than God.

3. Adjust the concept of "supplication": between request and distress:

- **Duaa is not one type: the** word "dua" also does not have a single meaning, but its meaning varies according to what is required and required.

- **Distinction is necessary:**

  - **Supplication in the sense of worship and distress:** It is **the request for what only God can do** (such as asking for a child from nothing, absolute healing, forgiveness, or deliverance from great anguish). This type of supplication is **pure worship** that may only be spent to Allah alone: {And your Lord said, **Let me answer you**, that those who are arrogant about **my** worship They will enter hell without fear} (Ghafir: 60). Notice how God called supplication here "worship." He said: {And that the mosques belong to Allah, so do not **call** anyone with Allah} (Jinn: 18). And the supplication of other than Allah in this sense is **the greatest shirk**: {And whoever goes astray from those who **call without Allah** who does not respond to Him until the Day of Resurrection, and they are oblivious to their supplication} (Al-Ahqaf: 5).

  - **Supplication in the sense of asking a creature (in what he is capable of):** It is **asking for help or need from another human being in matters that fall within his ability and material means**. For example, asking the doctor for treatment, or from the rich with money, or from the strong for help. This type of "supplication" (meaning

request) is permissible in language and in law, and is not considered shirk as long as the heart is attached to God and this creature is merely a cause.

- **The role of the highest public in "responding" (not receiving devotional supplication):** Here comes the exact point that Dr. Samer referred to regarding verses such as "**So we answered** him and gave him Yahya...} (Al-Anbiya: 90) or {They were hastening in good deeds and calling us desire and awe} (Al-Anbiya: 90). The prophets and the righteous in these verses **called Allah alone** (supplication of worship and distress). It was God who answered their prayers. But the process **of implementing the response** In the world, it may be done by the highest people in charge of this (the angels, headed by Gabriel, according to Firas). They are **the tools of execution** of God's command, so the verb may be assigned to them in the plural ("we responded", "they call us" meaning they go to the system whose orders we are carrying out). This does not mean that the original supplication was addressed to them, nor does it make them partners in the merit of devotional supplication. They are a party to the process **of fulfilling** supplication by God's command, not a party to **its merit.**

4. Jibril: Abdullah and His faithful Messenger:

- **Absolute servitude to God:** Above and after all, Gabriel is **a servant** created from God's servants, subject to His will, obedient to His commands, and has no benefit or harm for Himself except with God's permission.

- **Mission and Mediation:** His primary mission is to be **a gracious and faithful messenger** from God, tasked with communicating revelation to the prophets. His mediation does not make him a partner of God, but rather an **instrument** to carry out God's will and wisdom in delivering the message.

- **He has none of the characteristics of divinity:** Gabriel, despite his greatness, power and stature, does not possess **any** of the characteristics of his own divinity:

  - It is not created out of nowhere.
  - He does not have independence.
  - He neither revives nor dies by himself.
  - The unseen does not know except what Allah has revealed to him ({The world of the unseen, so no one will appear on his absence * except those who are satisfied with the Messenger...} Jinn: 26-27).
  - He does not deserve any kind of worship that is the pure right of God.

5. The limits of Gabriel's role (in light of the vision of relative deism):

Even if we interpret Gabriel's role as practicing "relative lordship" (i.e., managing and executing by God's command), this lordship has clear limits that it does not exceed:

- **Revelation:** It is **a faithful carrier** of revelation, not **its source**. The source of revelation is God alone.

- **Legislation:** It is **the amount** of divine legislation, not **a legislator** of itself.

- **Dispensation:** He may participate in the management of some of the affairs of the universe as the leader of the angels (according to Firas's interpretation), but he does so **by God's command, guidance, and power**, not by independent self-power.

- **Benefit and harm:** does not have the ability to benefit or harm **independently**. Every good or harm that occurs in the universe is at God's discretion and permission.

6. Comparison table (to confirm the substantial differences):

Adjective/verb	God (Creator)	Gabriel (the greatest creature)
Presence	The duty to exist, eternal, eternal	Possible Existence, Creature, Accident
Science	Absolute, comprehensive, subjective, surrounding everything	Limited, acquired, constrained by what God has taught
ability	Absolute, comprehensive, subjective, incapable of nothing	Great, but limited and derived from God
volition	Absolute, window, irrevocable	Bound by God's will and command
Creation	Created from non-creation (finding)	May be "created" in a sense shaped or depicted by God's command (e.g. breathing the Spirit into Mary)
Deism	Absolute, inclusive, subjective (Lord of the Worlds)	Relative, functional, limited (by God's command)
Divinity	He deserves it alone with no partner	He definitely doesn't deserve it, he's a servant of God.
Worship	Due for all kinds	Not worth any kind of it
Infallibility	Immaculate from every deficiency and defect(absolute perfection)	Infallible in what he reports about God (honesty)

7. Responding to possible suspicions:

- **The plural form in the Qur'an ("na"):** As we have explained, it may refer to the greatness of the speaker (God), or to the highest speaking public as an executive unit by God's command. It never means having an equal partner to God.

- **Calling Gabriel "Yahweh" (in Firas' commentary):** If this designation is correct in certain contexts, it is certainly in **the relative functional sense** (responsible for

revelation or management by God's command), not in the sense of the idolized God or the absolute Lord. The context is Faisal.

- **The great deeds attributed to him (such as the destruction of the people of Lot):** These actions were done **by God's command and power**, and Gabriel and the angels were **the instruments** of execution of that power, not from a self-power independent of God.

8. The importance of this subtle differentiation:

- **Maintenance of the fortress of monotheism:** It is the basic guarantee to protect the essence of monotheism from any imperfection of polytheism or exaggeration in creatures, no matter how great their status.

- **Sound understanding of revelation:** helps to understand the nature of revelation and how it is communicated faithfully and accurately through an infallible medium (in what is reported).

- **A disciplined appreciation of Gabriel:** It makes us appreciate, respect and love Gabriel's great role as a gracious messenger, but within his limits as a creature, without elevating him to the rank of absolute divinity or lordship.

- **Devotion of worship to God:** He directs the heart and worship to God alone, recalling that everything else is a creature lacking in Him, and that true worship can only be for the Creator who is blessed and uniquely perfect.

Conclusion:
Gabriel (peace be upon him) is the master of angels, the faithful spirit, a great creature, a generous messenger, and a faithful mediator between God and his prophets. But he remains **a created servant of God**. Understanding the boundaries between the absolute attributes of the Creator and those of the creature (no matter how great) is a prerequisite **for achieving pure monotheism**, which is the end of religion, and for a correct understanding of the nature of revelation and the relationship between the world of the unseen and the world of witness. Any transgression of these limits is a deviation from the straight path.

30.4 Evidence from the Holy Qur'an on the Lordship of Gabriel (in the functional sense)

Introduction:

Having clarified the concept of deism, Gabriel's status, and the boundaries between him and God, we now turn to reviewing the Qur'anic evidence on which Firas al-Munir relies to prove Gabriel's lordship (in the functional sense we have explained).

Methodological Notes:

- **Special interpretation:** We must emphasize that this evidence is based on a special interpretation of Firas Al-Muneer, and others may disagree with him.

- **Functional Deism:** What is meant by deism here is the leading and managerial role that Gabriel plays in the universe, not absolute deism, which belongs to God alone.
- **Quranic context:** We will try to understand the verses in their Qur'anic context, taking into account the vision of Firas Al-Munir.

Quranic Evidence:

1. Revelation Verses:

- {The faithful spirit descended upon your heart to be one of the forebodings} (Poets: 193-194):
  - **Interpretation:** Firas believes that this verse indicates that it was Gabriel who revealed the Qur'an to the heart of the Prophet Muhammad, and that he was responsible for communicating the revelation.
  - **Indication of Godhead:** This responsibility for revelation is considered to be a kind of deism (management and guidance).
- {It is the saying of a gracious messenger with power at the Throne, who is obedient and then faithful} (At-Takwir: 19-21):
  - **Interpretation:** He sees these verses describing Gabriel as a "generous messenger", as "powerful", "makin" (i.e., of prestige), "obedient" (i.e., obedient by angels), and "faithful" (i.e., entrusted with revelation).
  - **Indication of Lordship:** It is considered that these qualities indicate that Gabriel has a leading role and authority in the highest public, and that he is responsible for carrying out God's commands.

2. Verses of Measure:

- {The housekeepers are an order} (Al-Naza'at: 5):
  - **Interpretation:** He sees that this verse refers to the angels who manage some of the things of the universe by God's command, and that Gabriel is their leader.
  - **Indication of deism:** This dispensation is considered to be a kind of deism.
- {He manages the matter from heaven to earth} (Sajdah: 5):
  - **Interpretation:** He believes that this verse indicates that Gabriel is responsible for managing things in the universe, from heaven to earth.
  - **Indication of deism:** This dispensation is considered to be a kind of deism.

3. Other verses:

- {Say whoever was an enemy of Gabriel, he descended on your heart, God willing} (Al-Baqarah: 97):
  - **Interpretation:** He believes that this verse confirms that it was Jibril who revealed the Qur'an to the heart of the Prophet Muhammad, and that Jibril's enmity is enmity towards God.

- **Indication of Godhead:** This is considered to indicate Gabriel's special status with God.

- {And when Allah said, O Jesus, son of Mary, did you say to the people, Take me and my mother apart from Allah} (Al-Ma'idah: 116):

- **Interpretation:** He believes that this verse indicates that taking Jesus and his mother as gods apart from God is a kind of shirk, but it is not shirk with God directly, but rather polytheism by lordship (i.e. by Gabriel).

- **Indication of Godhead:** This is considered to indicate that there is a lordship other than God's, and that this lordship is for Gabriel.

4. Selection verses:

- {Allah has chosen Adam, Noah, the family of Abraham and the family of Imran over the worlds} (Al-Imran: 33):

- **Interpretation:** Firas believes that this verse indicates that God chose the Imrans over the worlds in their time and place, and not over all the worlds.

- **Indication of Deism:** Selection here is selection for a task, and is done through the highest fullness.

Conclusion:

These are some of the evidence on which Firas al-Munir relies to prove the lordship of Gabriel (in the functional sense). It should be emphasized that this interpretation is based on a particular vision of Firas al-Munir, and others may disagree with him.

Lord in the Qur'an:

Rab: It is a name that indicates the attribute of lordship (management, care, kingship), it can be called God ("Lord of the worlds"), and it can be called others (such as Gabriel) in the sense of management and care in a certain scope.

- **My Lord, your Lord, our Lord, your Lord:** These formulas do not always mean God, but may mean Gabriel, especially when the context speaks of revelation, or matters related to legislation, or worldly matters.

- **The purpose of differentiation:** Firas believes that this distinction is necessary to understand the Qur'an correctly, and to avoid shirk and exaggeration in creatures.

30.5 The crisis of consensus and reflection in Islamic thought

Introduction:

This paragraph deals with a central problem that has affected and continues to affect the march of Islamic thought, which is **dealing with the concept of "consensus"** and its negative impact on the vitality **of reflection** and diligence, and its relationship to the decline or marginalization of the critical mind in understanding religion.

1. Consensus: Concept and Challenges:

- Definition of consensus: language: agreement and determination. Idiomatically (in fundamentalist thought): The agreement of all Muslim mujtahids in an era on a legal ruling after the death of the Prophet (peace and blessings of Allaah be upon him).

- Authenticity of consensus: Consensus is considered one of the sources of Islamic legislation **among the majority of scholars**, and they refer to its theoretical authenticity by some verses and hadiths that they interpret to support this concept.

- Consensus between theory and practice:**

  - Theoretically, consensus is supposed to be an expression of the agreement of the Ummah (represented by its mujtahids) on a correct understanding of religion that cannot be met with it on a misguided basis.

  - Applied and practical: The concept of consensus and its authority face many challenges that make adhering to it as a definitive principle very problematic:

    - **Difficulty of definitive verification:** It is almost impossible to verify with undoubted certainty that consensus has occurred on its theoretical terms (the agreement *of all* the mujtahids in *an era* on *a particular ruling*), especially in later times and with the expansion of the Islamic world and the dispersion of scholars. Much of what is called "consensus" is in fact the words of the public or the famous, and there may be a dissenter whose voice has not been heard or has not reached us.

    - **Differences in its definition and conditions: The** scholars themselves did not agree on an accurate definition of consensus, nor on its considered conditions, nor on who are the "mujtahids" whose agreement counts, leading to wide disagreements about what is considered consensus and what is not.

    - **Ideological and political use:** Historically, the claim of "consensus" has often been used to pass certain political, jurisprudential, or theological positions, and to suppress and silence dissenting opinions, losing much of its scientific and objective credibility.

    - **Contradiction with the explicit text at times:** Consensus may be claimed on issues that clearly contradict the appearance of the Qur'anic text or the authentic Sunnah, which raises a fundamental question: Which one should be presented?

2. The crisis of consensus and intellectual rigidity: (

- **Stalemate and closing the door of ijtihad: Dealing with "consensus" (or what is thought to be consensus) as an absolute truth and a binding legislative source that parallels the Qur'an and Sunnah or sometimes even advances them**, has greatly led to a state of stagnation in Islamic thought, hesitation or fear of reconsidering many inherited postulates, and even closing the door of ijtihad and renewal in many vital areas.

- **Marginalization of the critical mind and the authority of the legacy:** This trend contributed to the marginalization of the role of critical reason and direct reflection in understanding the original religious texts (Qur'an and Sunnah). Instead of starting from the text to understand it, many people start from "unanimous sayings" (thinking) as axioms that should not be overridden or even questioned. This enshrines **the authority of the inheritance and the tradition of the fathers and the majority**, which the Qur'an

repeatedly warns against, and contradicts the assertion that **"the words and traditions of the fathers are not proof, nor is the majority."** These claims may even be, as Dr. Samer pointed out, "**satanic suspicions" that hinder Qur'anic contemplation and correct science**.

- **Exclusion of the violator and narrowing the space for disagreement:** The unanimous claim has become a weapon to exclude dissenting opinions, and consider them an anomaly, innovation or even blasphemy, which led to narrowing the space for legitimate and enriching disagreement that the early Islamic times knew.

- **Internal contradictions:** Adherence to different consensuses (which may be conflicting or changing through the ages) has led to contradictions within the jurisprudential or theological system, and to the difficulty of reconciling some of these "consensuses" with the original clear texts.

3. **Reflection migration**:

- **Definition of contemplation:** Contemplation is the contemplation and meditation of the verses of God in the universe and in the Holy Qur'an, with the aim of understanding their meanings and drawing lessons from them.

- **The importance of reflection:** Contemplation is the key to a correct understanding of religion, which generates true faith and motivates good deeds.

- Reasons for contemplation migration:

  - **Relying on consensus:** making people content with the words of scientists, and not thinking for themselves.

  - **Blind imitation:** making people imitate their parents and grandparents, and not looking for the truth themselves.

  - **Fear of error:** Making people afraid of independent thinking, for fear of making mistakes.

  - **Focus on form:** Getting people to focus on the formal aspects of religion, neglecting the essential aspects.

- Negative consequences:

  - **Flattening understanding: People's** understanding of religion has become superficial, and has been limited to memorizing and transmitting words.

  - **Intolerance:** led to intolerance of opinions and doctrines, and rejection of the other.

  - **Inertia:** led to intellectual stagnation and inability to keep pace with developments.

4. The relationship between the crisis of consensus and reflection:

- **Consensus hinders reflection:** Excessive reliance on consensus kills the spirit of reflection and diligence.

- **Contemplation frees from consensus:** Contemplation in the original texts frees man from the constraints of consensus and makes him capable of independent thinking.

- **The required balance:** What is needed is a balance between respecting the words of scholars and contemplating the original texts.

5. Suggested solutions:

- **Reviving Critical Reason:** Rehabilitating reason and logic in understanding religion, and encouraging critical thinking.

- **Return to the Qur'an and Sunnah:** Return to the Qur'an and Sunnah as primary sources of legislation, and understand them correctly.

- **Understanding the purposes of Sharia:** Focusing on understanding the purposes of Sharia (the wisdom of rulings), and working with them.

- **Distinguish between constants and variables:** distinguish between constants (which cannot be changed) and variables (which can change depending on time and place).

- **Encouraging ijtihad:** Encouraging ijtihad and renewal in religious thought, and opening the door for dialogue and discussion.

- **Benefiting from heritage:** Benefiting from Islamic heritage, but with criticism and scrutiny.

- **Taking individual responsibility:** Encourage people to take responsibility for thinking for themselves, and not to rely blindly on others.

- **Expanding the circle of research:** Expanding the circle of research in Islamic thought, and opening up to different opinions.

Conclusion:

The crisis of consensus and the migration of contemplation are two of the greatest challenges facing contemporary Islamic thought. Overcoming this crisis requires rehabilitating reason, reflecting on texts, and balancing adherence to constants and openness to renewal.

30.6 "The Hand of God" and "The Hand of the Lord": A Reading of the Qur'anic Semantics between Support and Power

Introduction:

The Arabic language is full of metaphor and metaphor, and the Qur'an, as the greatest Arabic text, uses these rhetorical methods with great ingenuity. Among these metaphors comes the use of the words "hand" and "hands", which carry multiple connotations beyond the direct literal meaning. This section seeks to explore these connotations, focusing on the distinction between "the hand of God" and "the hand of the Lord", and how this distinction may relate to the concept of divine support, especially in the context of talking about Gabriel (peace be upon him) and the angels.

"Hand" and "hands" in language and the Qur'an:

Literal meaning: "Hand" means the well-known organ (prey), and "hands" plural.

Metaphorical meanings: In the Holy Qur'an, these words go beyond their literal meaning to include:

Power and strength: As in the words of the Almighty: {And the sky we built with hands} (Al-Dhariyat: 47).

Grace and giving: as in the Almighty's saying: {God's hand is above their hands} (Al-Fath: 10).

The King and the Sultan: As in the Almighty's saying: {In your good hand} (Al-Imran: 26).

Support and victory: as in the saying of the Almighty: {And remember our servant Dawood the hands} (p. 17).

Action and action: as in the Almighty's saying: {By what your hands have offered} (Hajj: 10).

Side and side: as in the saying of the Almighty: {from his hands and behind him} (Thunder: 11).

"The Hand of God": Omnipotence and Providence

When the Qur'an attributes the "hand" to God, what is meant is not the material organ, but the boundless absolute divine power, universal divine providence, or the unparalleled king and authority of a king.

"The Hand of the Lord" and "My Hands": Endorsement and Ability Granted:

Firas Al-Munir's vision: Firas Al-Munir believes that the "hand of the Lord" may refer to the power given by God to Gabriel or to other angels or prophets. And that the word "hands" often refers to works.

The context is key: determining the exact meaning of "hands" or "hands" depends on the Qur'anic context in which the word is spoken.

Gabriel and the Angels: Tools of Divine Support:

Confirmation by Revelation: Gabriel is the mediator of revelation, and he supports the prophets with the divine message.

Miracle support: Angels can be a way to support prophets with miracles.

Victory Support: Angels may participate in the believers' victory in battles.

The importance of this distinction:

God's transcendence: This distinction helps to remove God from imitation and representation, and from material human qualities.

A deeper understanding of the Qur'an: Helps to have a deeper understanding of Qur'anic verses that speak of "hand" and "hands".

Understanding the relationship between God and creatures: It helps to understand the relationship between God and creatures, and how God supports His righteous servants.

Monotheism: This distinction helps to understand monotheism, and avoid falling into misinterpretations.

Conclusion:

Understanding the multiple meanings of the words "hand" and "hands" in the Qur'an, and distinguishing between "hand of God" and "hand of God", helps to understand more deeply the relationship between God and creation, and to appreciate the role of Gabriel and angels in supporting prophets and believers.

Call to Readers:

We invite readers to share their opinions and interpretations on this topic, and to provide more evidence that supports or opposes this view.

30.7 The hierarchy of lordship in the vision of bin Odeh and Firas Al-Munir

Introduction:

Let us continue the series "Deism and Divinity", and deepen our understanding of the concept of deism by presenting a "hierarchical" model that illustrates the different levels of deism, as seen by Ben Odeh Abdel Ghani and Firas Al-Munir. This model helps to understand the relationship between God and creation, between revelation and reality, and between religion and society.

1. The concept of hierarchy:

- **Hierarchy:** Hierarchy means having graduated levels of authority, responsibility, or influence.
- **Hierarchy:** The upper levels in the hierarchy have greater power or influence than the lower levels.
- **Interconnection:** The different levels in the pyramid are interconnected and work together in an integrated manner.

2. Hierarchy of Deism (proposed model):

- **Summit: God (Lord of the Worlds):** He is the absolute Lord, the Creator, the owner, the mastermind, with whom no one shares the attributes of divinity.
- **The first level: Gabriel:** He is the head of the Supreme Public, the mediator between God and His creation, and he is responsible for communicating revelation and carrying out God's commands.
- **Level Two: Angels (Specialized Lords):** Angels are assigned specific tasks in the universe, such as raining, keeping works, and catching spirits.
- **Level Three: Prophets and Apostles (Lords in Reporting):** Prophets and Apostles are charged with communicating God's message to people, teaching them, and guiding them.
- **Fourth level: Scholars and reformers (lords in guidance):** Scholars and reformers are the heirs of the prophets, and they are charged with guiding people and guiding them to the path of truth.

- **Fifth level: Parents (fathers in education):** Parents are responsible for raising their children and raising them on good values and morals.
- **Sixth level: Holders of power (masters in management):** Rulers and officials are charged with managing the affairs of the people and administering justice among them.
- **Level Seven: Prevailing Thoughts and Beliefs (Bosses of Influence):** Ideas and beliefs prevailing in society influence people's behavior and decisions.

3. The relationship between the levels of the pyramid:

- **Submission to God:** Every level in the pyramid must submit to God, and act according to His commands.
- **Integration:** The different levels in the pyramid are integrated, working together to fulfill God's will in the universe.
- **Mediation:** The upper levels in the pyramid mediate between God and the lower levels.
- **Responsibility:** Each level in the pyramid is responsible for the tasks assigned to it.
- **Justice:** Justice must prevail at all levels of the pyramid, and no one should be wronged.

4. The importance of understanding this hierarchy:

- **Understanding monotheism:** It helps to understand monotheism more deeply, and to avoid polytheism and exaggeration in creatures.
- **Understanding Revelation:** It helps to understand the nature of revelation, and how it reached the prophets.
- **Understanding the relationship between God and creation:** It helps to understand the relationship between God and His creation, and how God manages the affairs of the universe.
- **Understanding the role of man:** It helps to understand the role of man in the universe, and his responsibility in the architecture of the earth.
- **Understanding the relationship between religion and society:** Helps to understand the relationship between religion and society, and how religion affects people's lives.

5. Practical Applications:

- **Respect and appreciation:** We must respect and appreciate everyone who practices deism in their own domain, from parents to scholars to those in power.
- **Obedience in the good:** We must obey these lords in the good, and refuse to obey them in disobedience.
- **Constructive criticism:** We must criticize the prevailing ideas and beliefs in society, and distinguish between right and wrong.
- **Calling to God:** We must call to God with wisdom and good advice, and show people the truth from falsehood.

Conclusion:

The hierarchy of deism is a model that helps to understand the relationship between God and creation, between revelation and reality, and between religion and society. Understanding this hierarchy helps to achieve pure monotheism of God and to build a healthy Islamic society.

Notes:

- This model is a personal diligence, based on the vision of Firas El Munir and Ben Odeh Abdel Ghani.
- This model may differ with other interpretations.
- The most important thing is to reflect on the Holy Qur'an, and to search for the facts ourselves.

We presented an integrated model of the hierarchy of deism, as seen by Firas Al-Munir and Ben Odeh, and illustrates the relationship between the levels of the pyramid, and the importance of understanding this hierarchy in our lives.

30.8 "And your Lord came" - between the divine coming and the divine dispensation

Introduction:

We continue the series "Our Lord Gabriel", and analyze a pivotal Qur'anic verse that raises questions about the nature of the relationship between God and creation, which is the Almighty' s saying: **{And your Lord and the King came row by row}** (Al-Fajr: 22). We will try to understand the meaning of "your Lord came" in this verse, taking into account Firas Al-Munir's vision of Godhead.

1. Traditional interpretation of the verse:

- **The True Coming:** Many scholars interpret this verse to mean that Allah SWT Himself will come on the Day of Resurrection.
- **The way is unknown:** they affirm that the manner of this coming is unknown to us, and we cannot perceive it with our limited minds.
- **Proof of the attribute of coming to God:** They consider this verse as evidence to prove the attribute of coming to God Almighty.

2. Vision of Firas Al-Muneer:

- **"Your Lord came":** does not necessarily mean the coming of God Himself, but may mean:
  - **The Appearance of God's Power:** The Manifestation of God's power and greatness is clearly visible on the Day of Resurrection.
  - **God's promise is fulfilled:** God's promise of reward and reckoning has been fulfilled.

- **Showing Divine Justice**: Demonstrating perfect divine justice, and holding people accountable for their deeds.
- **The coming of God's command:** It may mean the coming of God's command, that is, the event that will occur on the Day of Judgment.
- **Gabriel:** He believes that "Rabbak" here may mean the Lord Gabriel (the mediator), as he is responsible for carrying out God's command.

- "And King Safa Safa":
  - **Angels:** They are God's soldiers, who carry out His commands.
  - **Line-up:** Indicates order, order, and readiness to carry out God's command.
  - **Gabriel (may be):** Firas believes that Gabriel may be at the head of these ranks, as the leader of the angels.

3. Evidence on which Firas Al-Munir may rely:

- Arabic Language:
  - **It** may come in the sense of "came", and it may come in the sense of "appeared" or "happened".
  - **Lord:** It may mean God, it may mean master or official (as in the case of Gabriel).
- Quranic context:
  - **Other verses:** He links this verse to other verses that talk about the Day of Resurrection, the role of angels, and the greatness of God.
  - **Non-anthropomorphism:** He sees the interpretation of the coming as a sensual coming as contrary to God's transcendence from the likeness of creatures.
- Relative Deism:
  - **Jibril is a mediator:** He believes that Gabriel is the mediator between God and his creation, and he is the one who carries out his orders in the universe and in the hereafter.
  - **Divine Dispensation:** It is considered that the coming of the Lord here is part of the divine management of the Day of Judgment.

4. The relationship between the coming of the Lord and the alignment of angels:

- **Order:** The coming of the Lord (or the manifestation of His power) precedes the alignment of the angels, indicating that the angels are God's soldiers, carrying out His commands.
- **Integration:** The scene expresses the complementarity between God's power and the work of angels.
- **Result:** This scene is an announcement of the beginning of the account and penalty.

5. The importance of this interpretation:

- **God's transcendence:** It helps to remove God from the likeness of creatures, and from attributes that are not worthy of His majesty.
- **Understanding the role of angels:** It helps to understand the role of angels in the universe and in the hereafter.
- **Understanding Deism:** It helps to understand the concept of deism more deeply, and to distinguish between the absolute lordship of God and Gabriel's relative lordship.
- **Strengthening Faith:** Reinforces faith in God, the Last Day, and divine justice.

Conclusion:

The verse "And your Lord and the King came row by row" is a great verse, depicting a majestic scene of the Day of Judgment. Understanding this verse correctly helps to deepen our faith in God, to understand the role of angels in the universe, and to prepare for the Last Day. Firas al-Munir's vision offers an alternative interpretation, focusing on the symbolic and moral aspect of the verse, and on Gabriel's role in carrying out God's command.

30.9 The Day of God and the Day of the Lord, the Face of God and the Face of the Lord: An Approach to the Temporal and Conceptual Dimensions

Introduction:

We continue to explore the Qur'anic concepts related to God and God, by focusing on the concepts of "day" and "face" as they appear in the Qur'an, and how their use differs when talking about God and when talking about God (the latter, according to the interpretation of Firas Al-Munir, refers to Gabriel).

1. God' s Day and Lord's Day: Time Dimensions:

- God's Day:
  - **Definition:** refers to the Day of Resurrection, the Day of Judgment and Retribution, which is a day of a special nature, different from the days of the world.
  - **Duration:** Its duration is not explicitly specified in the Qur'an, but some verses indicate that it is equivalent to fifty thousand years of what we count (**{The angels and the Spirit limped to Him in a day that was fifty thousand years}** - Al-Ma'arij: 4).
  - **Characteristics:** It is characterized by great horrors, and tremendous cosmic changes, in which God Almighty appears to His servants to hold them accountable.
  - **Goal:** To show absolute divine justice, to hold people accountable for their deeds, and to reward them with heaven or hell.
- Day of the Lord:

- **Definition:** refers to a specific period of time (a thousand years of what we count) related to the management of the affairs of the universe and the implementation of God's commands.
- Duration: It was mentioned in the Holy Qur'an in Surat Al-Hajj and Al-Sajdah, where the Almighty said: {And a day with your Lord as a thousand years of what you promise} (Hajj: 47), {Manages the matter from heaven to earth and then limps to it in a day that was a thousand years of what you promise} (Sajdah: 5).
- **Characteristics:** It is related to the management of the affairs of the universe and the implementation of God's commands, and it is related to the angels, headed by Gabriel.
- **Goal:** To fulfill God's will in the universe, to carry out His commands, and to achieve the interests of the servants.

2. The Face of God and the Face of the Lord: Conceptual Dimensions:

- The Face of God:
  - **Meaning:** refers to the divine, to the majesty, greatness, and supreme attributes of God.
  - **Vision:** The face of God cannot be seen in this world, but in the hereafter.
  - **Impact:** Looking at God's face in the afterlife is the greatest bliss that believers are waiting for.
  - Examples:
    - {Everything is perishable except his face} (Stories: 88).
    - {And to Allah the East and the West, wherever they turn, then the face of Allah} (Al-Baqarah: 115).
- The Face of the Lord:
  - **Meaning:** refers to the aspect in which God manifests itself in his relationship to creation, in the management of the affairs of the universe, and in the manifestation of his mercy.
  - **Vision:** The face of the Lord can be seen in this world, by contemplating the signs of God in the universe and the manifestations of His mercy.
  - **Impact:** Seeing the face of the Lord in this world helps to increase faith, strengthen certainty, and strengthen connection with God.
  - **Examples:** There are no direct examples in the Qur'an of the phrase "the face of the Lord", but they can be understood by verses that speak of God's management of the affairs of the universe, His mercy and care for creation.

3. The relationship between the day of God and the day of the Lord, and the face of God and the face of the Lord:

- **Integration:** The Day of God and the Day of the Lord, the Face of God and the Face of the Lord, are all complementary concepts, expressing different aspects of God's relationship with the universe and with creation.

- **Gradual:** The "Day of the Lord" can be seen as a stage or part of the "Day of God", and the "face of the Lord" can be seen as a manifestation of the "face of God".

- **Purpose:** The ultimate goal is to reach God, achieve complete servitude to Him, and see His gracious face in the hereafter.

4. The importance of this distinction:

- **Deeper understanding of the Qur'an:** Helps a deeper understanding of Qur'anic verses that speak of God and God.

- **Avoid imitation and representation:** It protects against falling into imitation and representation, and from attributing the attributes of the created to God.

- **Promoting monotheism:** Promotes the pure monotheism of God, and prevents polytheism and exaggeration in creatures.

Conclusion:

"God's Day", "Lord's Day", "God's Face" and "God's Face" are precise Qur'anic concepts, carrying deep meanings, and helping to understand more deeply the relationship between God and creation, and between this world and the hereafter. Understanding these concepts correctly helps to achieve the pure monotheism of God, and to walk the straight path.

Notes:

- This analysis is based on Firas al-Munir's vision, and others may disagree with him in interpreting these concepts.

- The most important thing is to reflect on the Holy Qur'an, and to search for the facts ourselves.

We have provided a detailed analysis of the concepts of "God's Day", "Lord's Day", "God's Face" and "The Face of the Lord", and explains the relationship between them, and the importance of this distinction in understanding the Qur'an.

30.10 "LORD OF THE PEOPLE": PREVAILING IDEAS AND THEIR HIDDEN AUTHORITY

Introduction:

We address the concept of "Lord of the people" as mentioned in Surat Al-Nas, and discuss how the prevailing ideas and beliefs in society can exercise a kind of deism on individuals, and how man can be liberated from this hidden authority.

1. The traditional meaning of "Lord of the people":

- **God is the Lord of people:** The traditional interpretation holds that the "Lord of people" is God Almighty, their Creator, Sustainer and Administrator.

- **Seeking refuge in God:** It is understood that seeking refuge in the surah is one of the evil of obsessive Al-Khanas who whispers in the breasts of people.

2. New Vision:

- **"Lord of the people" as** thoughts: "Lord of the people" can refer to the ideas and beliefs that have been nurtured and rooted in people's minds, and have come to control their behavior and decisions.

- **The authority of ideas:** These ideas exercise a kind of power over people, and guide them in life, and these ideas may be true or false.

- **Waswasa:** He believes that waswasah is the source of these thoughts, and that they may be from the people themselves or from the jinn.

- **Freedom from power:** It calls for liberation from the authority of prevailing ideas, critical thinking, and a return to divine revelation.

3. Evidence on which it may be based:

- **Linguistic context:** The word "lord" in the language means owner, master and educator, and can apply to thoughts that control a person.

- **Quranic context:** Links this verse to other verses that talk about the influence of ideas and beliefs on people.

- **Social reality:** refers to the prevailing ideas in society exerting great power over individuals, and directing their behavior.

4. The importance of this interpretation:

- **Freedom from dependence:** Helps to break free from blind dependence on prevailing ideas, and encourages independent thinking.

- **A deeper understanding of evil:** Explains that evil may not be just external acts, but may be corrupt ideas and beliefs that dominate minds.

- **Calling for awareness:** calls for awareness and vigilance, and to distinguish between right and wrong ideas.

5. Practical Applications:

- **Criticism of prevailing ideas:** We must criticize the prevailing ideas in society, and not accept them uncritically.

- **Seeking the truth:** We must seek the truth for ourselves, and not rely on others to determine what we believe in.

- **Adherence to Revelation:** We must adhere to Divine Revelation, making it the primary reference in our lives.

Conclusion:

"Lord of the people" in Surat Al-Nas may have a deeper meaning than just referring to God, it may refer to the prevailing ideas that control people. Understanding this meaning

helps us to break free from the power of illusion and to build a society based on awareness and knowledge.

"The Worlds" or "The Two Flags" - A reading in the manuscript of the Qur'an

Introduction:

This research deals with the issue of the difference in the reading of the word "worlds" in the Holy Qur'an, and whether it is written in the original manuscript "Al-Alamein" in Yaa, and the implications of this difference in interpretation.

1. Famous reading:

- **Worlds (in thousands): The** famous and frequent reading is "the two worlds" (with the opening of the lam), which is the plural of "world", meaning all creatures in the universe.

2. Other reading (claimed):

- **Al-Alamein (Balya):** The word in the original manuscript is written "Al-Alamein" (by breaking the lam), and it may mean:
  - **Believers:** those who know the truth and believe in it.
  - **Scientists:** that is, those who have knowledge and knowledge.

3. Evidence for famous reading ("Worlds"):

- **Frequency:** The famous reading is frequent, i.e. its transmission is plural from plural it is impossible for them to collude in lying.
- **Qur'an:** All the Qur'ans available today write the word "worlds".
- **Interpretations:** All considered interpretations interpret the word to mean all creatures.
- **Quranic context: The** Qur'anic context in the verses in which the word is mentioned supports this meaning.

4. Evidence for the other reading ("El Alamein"):

- **Manuscripts** : The presence of ancient manuscripts writing the word "El Alamein".
- **Interpretation:** Some offer an interpretation of the verse based on this new meaning.

5. The effect of difference in interpretation:

- **The selection of the Imran family:** If the word means "the worlds", then the selection of the Imran family is on all creatures. If it means "the two flags", then the selection is on a certain group (believers or scholars).
- **Levels of Deism:** This difference may affect the understanding of levels of deism, and the role of scholars and believers in society.

6. Correct position:

- **Contemplation of meanings:** It is necessary to reflect on the meanings of the verses, and understand them in their general Qur'anic context.

Conclusion:

The issue of writing "the worlds" or "the two flags" is a controversial issue, which needs further research and verification. The meanings of the verses must be pondered.

30.11 Summary of the series "Deism and Divinity" - Towards a renewed understanding of the Holy Qur'an

Introduction:

After an in-depth intellectual journey in a series of research on the concept of deism, we arrive at the closing station, where we gather the diaspora of ideas, and present a focused summary of the vision put forward by the series, while emphasizing its importance in renewing our understanding of the Holy Qur'an, and the relationship between God and creation. (Benouda Abd El , Ghani , 2024) (فراس المنير) (سامر إسلامبولي) .

First: Summary of the main ideas:

1. **Gradual Deism:** God is the absolute Lord (Lord of the worlds), but there are other levels of relative deism (Gabriel's lordship, angels, prophets, parents, prevailing ideas, etc.).

2. **Jibril: The Faithful Mediator:** Jibril is the Messenger of God, the mediator between him and his creation, and he is responsible for communicating revelation and carrying out God's commands in the universe.

3. **The limits of relative deism:** Relative deism (including Gabriel's lordship) is limited, does not exceed the limits of what God has authorized, and does not share God's attributes in divinity.

4. **Creation from nothing:** Creation from nothing is specific to God alone, while creatures (including Gabriel) are created from something (God willing).

5. **Absolute worship of God:** True worship is for God alone, but there can be obedience and following of good creatures (such as Gabriel) within the framework of obedience to God.

6. **The crisis of consensus and reflection:** Consensus (in its traditional understanding) may hinder contemplation and diligence, and reason and reflection on the signs of God must be rehabilitated.

7. **The importance of the Arabic tongue:** Understanding the Arabic tongue accurately from within the Qur'an is key to understanding the Holy Qur'an.

8. **"Your Lord came":** does not necessarily mean the coming of God Himself, but may mean the manifestation of His power and the fulfillment of His promises.

9. **"Day of God" and "Day of the Lord":** "Day of God" is the Day of Resurrection, while "Day of the Lord" is a specific period of time related to the management of the affairs of the universe.

10. **"The face of God" and "the face of the Lord":** "The face of God" refers to the divine, while "the face of the Lord" refers to the aspect in which God manifests itself in relation to creation.

11. **"The hand of God" and "the hand of the Lord":** "The hand of God" means the absolute divine power, while "the hand of the Lord" means the power granted by God to Gabriel or other creatures.

12. **"The Two Worlds" and "The Two Sciences":** The famous reading is "The Two Worlds" (meaning all creatures), but there are those who claim that there is another reading ("The Two Sciences"), and this needs further research, verification and reflection.

Second: The new vision presented by the series:

- **Correction of concepts:** The series offers a new vision that corrects some misconceptions about deism, Gabriel, revelation, and worship.
- **Balance between constants and variables:** It calls for a balance between adhering to constants (such as monotheism) and openness to renewal and diligence.
- **Integration between religion and science:** Encourages the integration of religion and science, and the use of reason and logic in understanding the signs of God.
- **Freedom from blind imitation:** It calls for freedom from blind imitation, and for the search for facts ourselves.

Third: The importance of this vision:

- **Deeper understanding of the Qur'an:** Helps to understand the Holy Qur'an more accurately and interpret its verses.
- **Promoting monotheism:** Promotes pure monotheism of God, and prevents polytheism and exaggeration in creatures.
- **Liberation of the mind:** frees the mind from the constraints of imitation, and encourages critical thinking.
- **Renewal of Islamic thought:** It contributes to the renewal of Islamic thought, and makes it more capable of keeping pace with developments.
- **Countering Atheism:** Provides a coherent and logical view of religion, which helps counter atheism and suspicions.

Fourth: Call to Action:

- **Contemplation in the Qur'an: The** series calls for reflection on the Holy Qur'an, and to understand its meanings correctly.
- **Spreading awareness:** It calls for spreading awareness of this new vision, and correcting misconceptions.

- **Ijtihad and Renewal:** It calls for ijtihad and renewal in religious thought, and keeping pace with developments.
- **Calling to God:** Calling to God with wisdom and good advice.
- **Research and verification:** We must continue to research and investigate everything related to religion, and not take anything for granted without evidence.

Conclusion:

The series "Our Lord Gabriel" is an attempt to understand the relationship between God and creation, between revelation and reality, through a new vision based on reflection in the Holy Qur'an, and on an accurate understanding of the Arabic language. This vision, although different from the traditional interpretation in some respects, aims to promote monotheism, renew Islamic thought, and call to God with wisdom.

One last call:

We invite every truth-seeker to read this series with an open mind, a sound heart, reflect on the signs of God, seek to understand his religion correctly, act on what he has learned, and call to God with wisdom and good advice.

31 Divinity Series - An Introduction to Understanding God in the Qur'an

Introduction to the concepts of deism and divinity: basic distinction

Deism (as detailed in the previous series): It relates to reality, control, kingship, actual management, and education. It is something that exists and exists whether the creature is satisfied or not. God is Lord of the heavens and the earth, and so is Gabriel (in the delegative sense) also Lord. Deism encompasses all creatures, even the inhabitants of heaven who have no choice of faith or disbelief.
Divinity: It relates to the optional aspect of the creature. It is the intentional orientation of worship or the pursuit of something. Divinity, in this sense, is exclusive to those who have the power to choose (humans and jinn in the lower heavens and earth). Therefore, the inhabitants of the higher heavens are not described as having a "god" (because they do not choose faith), but rather as having a "lord". In the Qur'an, we do not find the expression "God of the heavens and the earth", but "Lord of the heavens and the earth".

31.1 "One God": A functional system that goes beyond traditional understanding and reading in the name "God"

When we read in the Book of God the command to turn to the "one God", we immediately think of the Most High Divine, God Almighty, who alone is worthy of worship. This understanding is the basis and essence of religion, for there is no god but God. However, when reflecting on the Qur'anic discourse and drawing the word itself, we may find additional dimensions and deeper concepts of this term, as some contemporary readings indicate.

Reading in the name "God": drawing and linguistic analysis

It is interesting, in the context of deep reflection, to look at the drawing of the word "Allah" in ancient Qur'ans before it is fully revised and formed. Note that the ancient drawing of the word is "Allah" without the intensity on the lam and without the xiphoid alif that is written above the stressed lam in the modern drawing (Allah).

Some researchers and thinkers argue that this ancient drawing may support a certain linguistic and etymological analysis of the great name. Rather than being considered an improvised science (a name developed to denote the divine without deriving from a linguistic root), it is suggested that the name may have its origin a composite of the definite letter "the" and the word "his". With this analysis, the meaning of "God" becomes **"to whom it belongs"** or **"to whom it devolves**".

Scrutinizing the contexts of the Qur'an, this proposed analysis provides a profound meaning to the name, as "God" is understood as **"the one to whom the command devolves**", that is, to whom all things ultimately return, and the source of every command, legislation, and measure. It can also be understood as **"the one to whom the statement is devolved**", that is, to whom the authority of every true and true statement is attributed. This linguistic analysis, if true, links the great name directly to the concept of absolute authority and ultimate authority, which is fully consistent with the essence of divinity.

On the other hand, we find the name "our Lord", which is often used as a direct calling, supplication and supplication to the Creator who is the mastermind. This use as a caller may be understood as an aspect of the slave's relationship with the Lord in the place of management and care, while the name "God" carries a broader and more comprehensive connotation related to the absolute self to which all things devolve.

The "One God": a functional system that transcends traditional understanding

Based on this understanding of the name "God" as the one who comes to it, the question arises about the concept of the "one God" to which man addresses worship. Does this concept refer only to the transcendent God, or may it refer to an integrated functional system that functions as a single unit in its relationship with human beings, especially in the field of guidance, revelation, and legislation?

According to some readings, the term "one God" in Qur'anic discourse, especially in the context of the call to worship and follow, may refer to **an integrated functional system that** functions as a single unit in its relationship with the man in charge, especially in the field of guidance, revelation, and legislation. This system is the practical interface that human beings deal with to receive and follow the divine method.

According to this argument, this system consists of two basic elements that work in absolute harmony:

1. **Allah (SWT)** is the first and supreme source of this system. He is the perfect divine self, the owner of the absolute command to which it devolves, the home of the original revelation and legislation. It is the top of the cosmic pyramid and the source of all authority and legislation of truth.

2. **Jibril (peace be upon him):** It is the executive aspect and the interface adopted for this system in delivering legislation to the human world. It can be described here as "God without God", not in the sense of an independent divinity worshiped without God, but in

the sense of the great entity chosen by God and entrusted with a fundamental task in this functional system. Its role consists in:

- **Faithful mediator:** receives divine revelation directly from the God to whom the matter is devolved.
- **The Reporting Prophet:** Revelation (Qur'an and divine commands) is revealed to prophets and messengers to communicate them to mankind.
- **Authorized to Legislate (Executive):** Since the revelation it carries is the word and legislation of God, following what Gabriel (the Qur'an) has brought is the same as following God's command and approval. It is the official approved channel from which humans receive the assignment and curriculum.

Why is this system functionally considered "one God"?

This integrated system (God as the source and Gabriel as the executing medium of revelation) is seen as a "single God" for man who is charged with several practical and functional considerations:

- **Unity of source and will:** Gabriel's will in what he communicates from revelation and legislation is a direct extension of God's will and command to whom it devolves. There is no contradiction or independence of Gabriel in this matter. What Gabriel utters from revelation is what God wanted to reach his creation.
- **Functional integration:** God is the one who commands and legislates in the first place, and Gabriel is the one who implements and communicates this order and legislation. They complement each other in the process of communicating divine guidance and method to mankind.
- **The practical interface of man:** man in his world does not receive legislation directly from the transcendent divine. The practical interface from which he deals and receives the assignment is this system, represented by the revelation revealed through Gabriel (the Qur'an).

Monotheism as a belief in the system and orientation to it

Based on this understanding, the monotheism required by Sharia is not limited to merely the theoretical acknowledgment of the existence of one God, but also includes a practical orientation to this system and dealing with it as a single unit worthy of legitimate worship and absolute obedience. This is done through believing in God as a source, believing in Gabriel as a faithful mediator, and worshiping and obeying what is brought by revelation (the Qur'an), as the binding divine law.

Understanding the prohibition of "two gods"

In the light of this understanding of the system of "one God", the Qur'anic prohibition in the Almighty's saying: "And God said, Do not take two Gods, but He is one God, and they will fear me" (Al-Nahl: 51) becomes more profound. It is not merely a prohibition to worship an idol or idol next to God, but it is a prohibition to imagine the existence of any independence or separation in the legislative source or guidance that reaches man. It is an affirmation that the system from which man receives assignment and legislation is a system One is complementary, sourced from God to whom the matter devolves, and

communicated by Gabriel, and it is not possible to imagine the existence of two contradictory or independent sources of the divine command. Fear and absolute submission in the end to God, who is the source of this whole system and to whom everything devolves.

Understanding the "one God" as a functional system comprising God and Gabriel (as a legislative and executive unit), taking into account the linguistic analysis of the name "God" as the person who devolves, provides an additional dimension to the concept of monotheism in the Qur'an. It shows how faith in God includes belief in His messengers and revelation, and how obedience to Gabriel's revelation is obedience to God, all within the framework of a single non-contradictory divine system, to which the believer turns by choice, obedience and legitimate worship.

31.2 TYPES OF WORSHIP: BETWEEN LEGAL ASSIGNMENT AND REALISTIC SUBMISSION

A. The importance of differentiation:

For an accurate understanding of the concept of divinity and monotheism, it is necessary to distinguish between two different types of "worship" or "submission" practiced by man in his life, a fundamental distinction provided by the reference sources of this series. Confusing these two types leads to a major misunderstanding of the nature of shirk and exaggeration, and may lead some to prohibit what is permissible or analyze what is forbidden.

B. Type I: Legitimate Worship (Optional Divinity):

- **Definition:** It is religious worship **in its own sense**, which includes **specific heart and physical actions and words** performed by the slave **by choice and intention** to draw closer to God, obey Him, and humble Him.
- **Manifestations:** These include rituals and rituals (such as prayer, zakat, fasting, pilgrimage), supplication (especially supplications for help and asking for what only Allah can do), prostration, vows, slaughtering nearly, love, fear, absolute hope, and most importantly **following the divine law** and abiding by its commands and prohibitions.
- **Orientation:** This worship should be directed **exclusively** towards **the "one God"** with his approved system (God as the supreme source, and Gabriel as the channel of revelation through the Qur'an). Any dispensation of any of this legitimate worship to other than this system (whether to a "god other than God" such as idols, or to a "god with God" as a tyrant who thinks he is independent) is **an explicit and absolutely forbidden** polytheism.
- **Basis:** based on **commissioning and selection**. Man is entrusted with it and has the choice to perform it or leave it.
- **Accountability:** This is the worship for which **a person will be religiously held accountable** on the Day of Resurrection, and he will be rewarded for doing it and punished for abandoning it or participating in it.

- **Purpose:** Achieving piety, obtaining God's approval, and winning the Hereafter.

C. Type II: Practical/Realistic Worship (Submission to the Laws of the Most Merciful):

- **Definition:** It is a state of **submission or practical or even metaphorical interaction** with **a power, superiority, or order based on the laws of the universe** established by the Most Merciful. It is not a religious or ritual worship, but a realistic response to the laws and manifestations of the universe.

- **Appearances:**

  - **Submission to the abilities of the "goddess without Rahman":**

    - **Angels:** We are practically subject to the laws of gravity or buoyancy that are run by angels, which we absolutely cannot resist. This is a realistic submission, not a polytheistic cult.

    - **Scientists and superiors:** When we use an advanced invention (smartphone, airplane, effective medicine) made by a scientist or a superior company ("God without Rahman" in his field), and we are forced to pay for it or rely on it, we are practicing a kind of "worship" or practical submission to this superiority based on understanding the laws of Rahman.

  - **Harnessing the resources of the universe:** Harnessing the sun for warmth or water for drinking is a practical interaction and submission to the system of the womb.

- **Orientation:** It does not include a heartfelt or intentional orientation to draw closer or humble to the idol in the religious sense. It is an interaction with **material reality and cosmic laws**.

- **Basis:** It is based on **reality and practical compulsion, need or benefit** from the system of the universe and the capabilities of those who understood this system.

- **Accountability: Man is not held religiously accountable** in the same way as legitimate worship. They are a natural part of life and interaction with the universe. Error or crime occurs only if **a person attributes this practical superiority to himself as if he is independent of the laws of the Most Merciful** (thus becoming a "god without the Most Merciful") or if **he transforms this practical submission into polytheistic worship** (such as the scientist or inventor worships himself with religious rituals).

- **Purpose:** To meet worldly needs, to benefit from the harnessing of the universe, and to develop material life.

D. The danger of confusing the two types:

- **Prohibition of permissibility:** Whoever confuses them may prohibit dealing with advanced technology or benefiting from expert knowledge under the pretext that it is "worship" of other than God, and this is a wrong understanding.

- **Haram analysis:** Whoever confuses them may justify the disbursement of some legitimate acts of worship (such as supplication or distress) to other than Allah (such as the righteous or the practically superior prophets) under the pretext that they are mere "reasons" or "gods without the Most Merciful", and this is polytheism itself, because legitimate worship is only permissible for Allah and His approved system.

- **Loss of compass:** Confusion leads to a loss of understanding of true monotheism and the meaning of polytheism, and the lack of distinction between the natural treatment of the universe and its causes, and between the pure heart and devotional orientation of God.

Conclusion:

Legitimate worship is **an optional and intentional relationship** with the "one God" through legislation and rituals, and it is the subject of religious assignment and accountability. Practical worship is **a realistic submission or interaction** with the laws of the Most Merciful and their manifestations in the universe and the superiority based on them, and it is a natural part of life and is not equally related to religious commissioning. Understanding this difference is essential to maintaining monotheism and understanding religion and life correctly.

31.3 "AL-RAHMAN": THE MANIFESTATION OF ORDER AND LAW IN THE WORLD OF CREATION

Introduction:

In the previous sections, we differentiated between the types of "gods" based on their relationship to God as a source of legislation and legitimate worship. Now, we move on to deepen our understanding of the role of the name "Rahman", not only as one of the names of Allah denoting mercy, but as a name that is intrinsically linked, according to reference sources and our analyses, to the order and laws of the universe and the manifestation of the divine in the material world of creation. This understanding helps us to see the relationship between religion and science, and between faith and the universe, from an integrated perspective.

1. Rahman and the World of Creation: Close Connection:

- If the name "God" is more specifically associated with the world of command, the unseen, legislation, and direct will, then the name "Rahman" emerges and manifests itself remarkably in **the world of creation**, that is, the tangible physical universe in which we live and study.

- Rahman is the name by which **God's vast mercy is manifested in the creation and maintenance of this visible universe**. This mercy is not just an emotion, but a **precise and elaborate system and immutable laws** that God has deposited in creation to ensure its continuity, balance, and suitability for life and living. The universe with its laws is a manifestation of the mercy of the Most Merciful.

2. The Laws of the Most Merciful: The Scientific Sunnahs of the Universe:

- What we call in modern science the natural or cosmic laws (laws of physics, chemistry, astronomy, biology, geology...) can be considered in this context **as the "laws of the Most Merciful".** They are the Sunnahs by which God conducted the universe and which do not change and do not change {you will not find a change for the cent of God and you will not find a transformation for the cent of God} (Fatir: 43).

- These laws are a manifestation of God's knowledge, power, and wisdom in creation. It is not separate from His will, but is the way Rahman chose to run this material world.

- **The study, understanding and application of these laws (science and technology) is the key to properly dealing with the world of creation**, which enables man to achieve practical superiority ("divinity without Rahman"). The Qur'an itself urges to look, reflect and walk the earth to understand these cosmic norms and verses.

3. Rahman as a source of cosmic bonds and order:

- Inspired by the idea that "Rahman is all connections", this name can be understood as representing **the network of laws and causal relationships that bind the parts of the universe** together and govern their interactions.

- The laws of gravity that bind bodies, the electromagnetic forces that govern the interactions of atoms, the biological laws that bind living organisms to their environment... All these connections are part of the "Rahman" system that preserves the balance of the universe and prevents its chaos.

- "Rahman" in this sense is the **guarantor of order, consistency and consistency** in the world of creation.

4. Differentiate between "Allah" and "Rahman" as manifestations of one self:

- It is necessary to reaffirm that this functional differentiation **does not imply the existence of two gods**. {Say, call upon Allah or call upon the Most Merciful, whatever you call, He has the Most Beautiful Names}. They are two names of one self.

- But they can be understood as **different manifestations** of this self in different worlds or different aspects of existence:

  - **God:** represents the transcendent self, the source of command, legislation and the supreme will, and is related to the metaphysical and optional devotional aspect.

  - **Rahman:** represents the manifestation of the self in the material world of creation, through universal mercy embodied in laws, order and cosmic connections.

- This distinction helps to understand how God can be transcendent and immaculate {nothing like Him} and at the same time present and manifested in every atom of His being through His system and laws (the Most Merciful).

5. "The servants of the Most Merciful": Harmony with the Nizam of Rahman:

- The attributes of the "servants of the Most Merciful" mentioned in Surat Al-Furqan provide a wonderful model for those who understand and harmonize with this great divine name and with His system.

- **How is their relationship with Rahman manifested?**

  - {And the servants of the Most Merciful who walk on the earth are us...}: harmony with the system of creation (the earth) and humility before the greatness of the Most Merciful.

  - {And those who sleep for their Lord prostrate and rise}: a balance between dealing with the world of creation by day and connecting with the world of command at night (linking the Most Merciful and Allah/Lord).

- {And those who say, "Our Lord, turn away from us the torment of hell..."}: Aware of the consequences of violating the moral and legislative system of the Most Merciful.

- {And those who spend, do not spend, do not squander, and there is strength between them}: They understand the laws of balance and moderation (which is one of the Sunnahs of the Most Merciful) in dealing with livelihood.

- {And those who do not call with God another God...}: Sincerity of orientation to "God" and not to confuse the Creator with the creature or between legitimate and practical worship.

- {And those who recalled the signs of their Lord did not choose to be deaf and blind}: a conscious interaction with the signs of God (the legitimacy that comes from "God" and the universality that is the manifestation of "the Most Merciful").

- The understanding of the "servants of the Most Merciful" as **those who live in harmony with the universal and moral laws of the Most Merciful**, realize their source, and balance the requirements of the world of creation and the world of matter, gives a deeper dimension to these attributes.

Summary of the section: The
name "Rahman" in this context represents an essential aspect of the divine manifestation, linked to the creation and maintenance of the material universe through a precise system and fixed laws. Understanding this role of Rahman helps to heal the imaginary rift between religion and science, opens the door to seeing the universe as an open book that indicates the greatness and mercy of its Creator, and invites man to be one of the "servants of the Most Merciful" who understand this system and harmonize with it in their behavior and life.

31.4 "GODDESS WITHOUT RAHMAN": SCIENTIFIC EXCELLENCE AND ACQUIRED ABILITY WITHIN THE LAWS OF THE UNIVERSE

1. Redefine the concept and define its nature:

- We reiterate, based on the above distinctions, that the term "god(s) without the Most Merciful" **never refers to a divinity in the legal or religious sense** that requires ritual worship or sanctification. It is not so much a nodal concept as a **description of a realistic or practical situation**.

- "Divinity without Rahman" is a **description of the state of superiority, high ability and relative control** acquired or enjoyed by a creature (human or angelic) in a particular field, as a result **of its deep understanding and skillful application of the natural and scientific laws of the universe established by the "Rahman".** It is a "divinity" acquired or innate within the framework of the Nizam al-Rahman and not external to it or independent of it.

2. Examples and applications to understand the concept:

To illustrate this concept in practice, we review the examples given in the sources:

- **Angels as "gods without Rahman" (instinctively):**

  - Angels, by virtue of their nature of creation and cosmic functions, **are in perfect harmony with and follow the laws of the Most Merciful**. Their ability to control the trajectories of cosmic phenomena (such as gravity, wind movement, rainfall, precise cosmic processes) makes them **have superiority, ability, and control** over aspects of this material world.

  - This superiority makes them functionally and practically "gods without Rahman" relative to the rest of the creatures subject to these laws. We "worship them" (practical worship) in the sense that we submit to the laws they walk.

- **Humans (scientists and inventors) as "gods without Rahman" (by acquisition):**

  - Man, through reason, science and striving, can discover **and understand** the laws of the Most Merciful.

  - By applying this understanding in **inventions, technologies, industries and medicine**, man can achieve **superiority, ability and control** that he did not have before (aviation, communications, treatment of incurable diseases, control of energy...).

  - This **acquired scientific and technical superiority** gives these leading scientists, inventors and companies a kind of "divinity without Rahman" in their fields of specialization. They offer solutions and abilities that make others dependent on them and submit to their superiority.

- **Jesus Christ and his mother Mary as "two gods without the Most Merciful" (special case):**

  - The Qur'an refers to the possibility of taking them as gods {Did you say to the people, Take me and my mother as gods without God} (Al-Ma'idah: 116). According to the sources' interpretation, their possible description of "two gods" is not related to polytheistic worship ("without God"), but to their supernatural abilities that fall under "without Rahman."

  - The miracles they showed (resurrecting the dead, God willing, healing the leper and the mute, speaking in the cradle, the special livelihood of Mary...) were the result **of their union or support with a special force from the world of command (the Holy Spirit),** which enabled them to apply or transcend some of the usual laws of the Most Merciful, but all **within the general framework of the system of the Most Merciful and God willing**.

  - This superiority in the ability to manifest the supernatural has made them, in the eyes of those who witnessed them, "two gods without the Most Merciful", that is, beings possessing superior power based on special divine laws.

3. "Worship without Rahman": Practical submission to excellence:

- As explained earlier, the "worship" associated with the "goddess without Rahman" is **practical, realistic, or metaphorical worship**.

- It means **submission, dependence, benefit, or even fascination** with the superiority and ability resulting from understanding and applying the laws of the Most Merciful.

- **Examples:**

  - We had to use a high-end smartphone and pay for it because of the superiority of its scientific maker.

  - Our reliance on the diagnosis and treatment of a skilled doctor based on his knowledge of the laws of physiology.

  - Our use of the aircraft made by superior engineers.

  - We submit to the law of gravity that is driven by angels.

- This "worship" **is natural and permissible**, and is part of interacting with the universe and benefiting from scientific progress and divine harness.

4. The decisive condition: acknowledgment of the source of laws (belief in the Most Merciful):

- The turning point that differentiates between "divinity without the Merciful" (sometimes accepted and required) and "divinity without the Merciful" (the great crime and its punishment is hell) is **faith and confession**.

- In order for man's scientific and technical superiority to be "without the Most Merciful" (i.e., within the divine order), he must **acknowledge and acknowledge that these laws that he discovered and applied were developed by the Most Merciful**, and that his ability derives from his understanding and application of God's system in the universe. Science must be coupled with faith in the source.

- But if **man attributes this superiority to himself and his own abilities as if he is independent of God's system and laws**, denies the divine source of these laws, and claims absolute power independently of the Most Merciful, then he becomes **a "god without the Most Merciful".** This is the scientific infidelity and arrogance that leads to perdition, because it is a denial of the great universal truth.

The
concept of "gods without Rahman" offers us a way to understand the superiority and ability acquired in the world of creation, whether innate to angels, acquired to humans, or especially as prophets. It acknowledges this superiority and links it to the understanding and application of the laws of the universe (the laws of Rahman), and distinguishes the practical "worship" resulting from it from legitimate worship. More importantly, it places the requirement of faith and acknowledgment of the source of these laws (Rahman) as a boundary between legitimate superiority within the divine order and the false claim of independence, which constitutes a major crime. This understanding encourages On science and progress while maintaining faith and attachment to God.

31.5 Stars and Hunting: Symbols of Guidance and Science on the Journey of Optional Divinity

Introduction:
After reviewing different aspects of the concept of divinity, we return here to reflect on

some of the Qur'anic symbols discussed earlier – stars and hunting – and see how they can be understood in the context of divinity as an optional journey towards guidance and the attainment of knowledge and knowledge, which is one of the highest types of livelihood. Contemplating these symbols illustrates how man by choice interacts with universal and legal verses and with ways of acquiring knowledge.

1. The stars as guiding verses: between sense and meaning:

- **Sensual guidance (Lordship):** There is no doubt that the direct meaning of the Almighty's saying {He who made the stars for you to guide you in the darkness of the land and sea} (Al-An'am: 97) is to refer to the material celestial stars. This guidance is part of God's management, lordship, and harnessing of the universe (the world of creation), and is available to everyone regardless of their choice.

- **Moral guidance (optional divinity):** However, as we have indicated, the "stars" can carry a deeper symbolic meaning, which are **the signs and evidence** by which man is guided **by his choice** in the darkness of ignorance, delusion and heedlessness. These verses "stars" may be:

  - **Revelation verses (Alam al-Amr):** These are the words and teachings that come from the "one God" through His approved medium (Gabriel). Guided by it is **an optional divine orientation** towards following the Lord's legislation and guidance.

  - **Verses of the universe (the world of creation / the laws of the Most Merciful):** They are the evidence transmitted in the universe that indicate the greatness of the Creator and His system (Al-Rahman). Contemplating them and guiding them to understand the laws of the universe and believing in their source is also **an optional divine orientation** towards science, knowledge and faith.

- **Divinity in Conversion:** The mere existence of stars (physical or symbolic) is not enough. **The act of conversion itself is an optional act that** requires intention, orientation, and insight. It is man who chooses to raise his gaze and insight to be guided by these "stars" towards his rightful destination (whether it is a material destination in travel or a moral destination towards God and truth). This choice is the essence of divinity.

2. Hunting as a symbol of livelihood and knowledge: between divine giving and human endeavor:

- **Livelihood in its comprehensive concept:** Livelihood is not only food and drink, but includes everything that benefits man in this world and the hereafter, on top of that useful knowledge and guidance.

- **Hunting as a symbol of livelihood:** Hunting, in its literal sense, is a model of human pursuit of livelihood. This symbol can be extended to include the pursuit of moral sustenance such as science:

  - **"Sea fishing" (a symbol of divine giving?)** If the sea symbolizes God's vast knowledge or the general mercy of the Most Gracious, then "sea fishing" may symbolize **knowledge or sustenance that comes with relative ease and ease**, as a direct gift from God or as a result of His general mercy harnessing the resources of the universe. It may

include secular science, inspirations, or conquests that do not necessarily require superhuman effort.

- **"Land hunting" (a symbol of human quest acquired?)** If righteousness symbolizes man's activity and effort in the world of creation, then "hunting righteousness" may symbolize **knowledge or livelihood that requires striving, effort, skill and application of the laws of the Most Merciful**. It is the science acquired through studying, experimenting, learning from others, and developing tools and techniques.

- **Divinity in pursuit and hunting:** Both types of "hunting" (whether easy or difficult, direct or acquired) require **an optional, intentional and man-made orientation**. Man is the one who chooses to "hunt" science and knowledge, to make the necessary effort to do so, and to determine his direction in this quest. This orientation and pursuit is the practice of divinity (in the sense of choice and orientation).

3. Linking to monotheism in the journey of knowledge and guidance:

- The pursuit of "hunting" science (whether it is an understanding of the revelation or the laws of the universe) or the conversion of "stars" (whether material or moral) must be **properly directed** to achieve its purpose and be acceptable to God.

- **The correct direction (the correct divinity):** is that this quest and this conversion be **directed towards its true source**:

- Legal knowledge and legislative guidance come from **the "one God"** (God through his revelation through Gabriel).

- Cosmic science and understanding of the laws of creation come from **the "Most Merciful"** (the manifestation of God in His universe).

- When man seeks knowledge or guidance in this right direction, while acknowledging the source and purpose, his quest becomes **an accepted worship** within the system of "one God", whether this knowledge is legitimate or universal. He practices his divinity (his choice and direction) in a manner consistent with true deism.

Summary of the department:
Symbols of the stars and hunting in the Qur'an open up horizons for us to understand man's optional journey (divinity) towards guidance and knowledge. The stars represent the guiding signs that require a choice to be guided by, and hunting represents the optional pursuit of both material and moral sustenance (knowledge). In order for this conversion and pursuit to be valid and acceptable, it must be with a conscious orientation towards the true source of guidance and knowledge (Allah/Rahman), thus achieving uniformity in seeking knowledge and knowledge as required in worship.

Numerical miracles and the proportions of land and sea: cosmic connotations within the framework of divinity?

1. Numerical note display and compatibility:

- In our exploration of the Qur'an's relationship to the universe, there is a striking observation related to what is known as the "numerical miracle", an observation made by scholars such as Abd al-Da'im al-Kahil.

- This observation boils down to the fact that the ratio of the repetition of the word "sea" (or the number of words of the verses in which it appears) to the total frequency of the words "righteousness" and "sea" (or the sum of the words of their verses) in the Holy Qur'an is approximately **71**%, while the repetition of the word "righteousness" (with the addition of "yips" in another counting method) is approximately **29%.**

- **Reference: The** point is that these numerical ratios extracted from the Qur'anic text correspond in a striking and accurate way to **the realistic geographical proportions of land (land) and water (sea) on the surface of the planet**.

2. Linking to the concept of "Rahman" and the system of creation:

- How can this compatibility be understood in the context of the concepts we have put forward? It can be directly linked to the concept **of "Rahman"** and its role in the system of creation.

- If "Rahman" is the divine name manifested in the world of creation, its laws and system, then this numerical consensus can be presented as **possible evidence or a nice indication** that the Holy Qur'an was revealed by this same "Rahman", who created the universe in such precise proportions and teaches it absolute knowledge.

- It suggests that there is **consistency** and harmony between the revealed book (the Qur'an) and the visible book (the universe), both of which come from one source, knowing and wise. This numerical inclusion may be a subtle message for those who delve into the study of both the text and the universe.

3. The limits of inference by numerical miracles and its controls:

- Despite the importance and gentleness of this observation, it is very necessary to emphasize the limits of **inference by numerical miracles and** to establish controls to deal with it:

  - **It is neither definitive nor a basis for faith:** numerical miracles, even if their calculations are correct, should not be considered conclusive proof of the truthfulness of the Qur'an on which faith is built in the first place. Faith is based on deeper foundations related to the guidance, statement, and spiritual, moral, and legislative influence of the text.

  - **Just a nice or a sign:** It can be considered a **Qur'anic latifice or a possible sign that** increases the believer's certainty and draws the attention of the thinking researcher, but it is not the core of the basic miracle.

  - **Beware of costliness:** Be very careful not to be too expensive in extracting numerical relationships, as this may lead to the loading of the text that is intolerable or the use of inaccurate or selective counting methodologies to reach predesirable results.

  - **Importance of meaning and guidance:** The most important and lasting miracle of the Qur'an remains in **its meanings, guidance, statement, legislation and its impact on souls and societies**. An exaggerated emphasis on numbers may distract from the basic purpose of the Qur'an.

4. Divinity Relationship: Choosing to Certify:

- Here the role of **divinity as an optional act emerges**. Dealing with this numerical observation is itself an optional act.

- **Choice:** Man is the one who chooses:

  - To reflect on this observation and research its validity and methodology.

  - To consider it a gentle sign that supports his faith and increases his certainty.

  - To stop at it and not consider it sufficient evidence.

  - To reject it and consider it a mere coincidence or the result of an elaborate methodology.

- **Orientation to believe the Qur'an:** The **tendency to believe and believe in the Qur'an based on these references or other evidence** (whether numerical, scientific, graphic, legislative...) is **an act that is at the heart of the practice of divinity**, that is, the use of the power of choice to move towards belief in the system of "one God" and its revealed book.

Summary of the section:
The remarkable numerical compatibility between the proportions of land and sea in the Qur'an and their realistic ratio provides a Qur'anic latifice that may indicate the consistency of the Book with the Visible Book, both of which are issued by the Most Merciful. However, this type of numerical miracle must be treated with caution, and considered as a supporting signal rather than a definitive basis for faith, emphasizing that the true miracle of the Qur'an lies in its guidance and statement. The decision whether or not to ratify based on these references remains an optional act in which man exercises his "divinity".

31.6 THE SERVANTS OF RAHMAN: THE MODEL OF BALANCED AND BONDING DIVINITY

1. Introduction: The servants of the Most Merciful as an applied model of the correct divinity:

After reviewing the concept of divinity as an optional orientation towards the "one God" with its system, and a conscious interaction with the "Most Merciful" system in the universe, the attributes of the "servants of the Most Merciful" mentioned at the end of Surat Al-Furqan come to provide us **with a practical and living model of** this true divinity in its finest form. They are not just good individuals, but represent a way of life that reflects a deep understanding and delicate balance in the practice of divine choice and direction.

2. Balanced Divinity: Between the World of Creation and the World of Matter:

- The most prominent characteristic of the personality of the servants of the Most Merciful is their superior ability to **achieve a balance** between the requirements of the world of creation and the requirements of the world of matter, between dealing with material reality and being connected to the divine source.

- **Balance in behavior:**

  - {They walk on the earth Huna}: a balanced deal with the world of creation (the earth), in which there is movement and striving but with humility and tranquility, without arrogance or superiority that suggests independence from the system of the Most Merciful or separation from the reality of slavery to God.

  - {And if the ignorant address them, they say peace}: a balance in social interaction, they do not get dragged to the level of the ignorant (the negative world of creation) but maintain their quiet spiritual character (linked to the world of matter).

  - {And those who sleep for their Lord prostrate and rise}: A balance between preoccupation with the world's life during the day, solitude, worship and contact with the world of affairs at night. They exercise their divinity in turning to the Lord in the time of stillness.

  - {And those who spend, do not spend, do not borrow, and there is strength between that}: a delicate balance in dealing with money and livelihood (the world of creation), they are not wasteful materialists nor are they held by miserliness, but they choose the moderation that pleases God and achieves interest.

3. Bonding Divinity: Connecting Worlds and Concepts:

As the previous analysis pointed out, the servants of Rahman are distinguished by being **a "crossroads of ties",** exercising their divinity not only in balance, but in **connecting and connecting** what seems separate or contradictory:

- **Linking this world and the hereafter:** They live in this world and seek in it, but their orientation (divinity) is linked to the hereafter {Our Lord turned away from us the torment of hell...} {And make us an imam for the pious}.

- **The link between creation and the Creator:** They deal with creation with kindness and mercy (Huna, Salama, Karama), but this interaction stems from their deep attachment to the Creator (they sleep for their Lord, they call upon their Lord, they remember the signs of their Lord).

- **Linking the individual and society:** They do not live in isolation, but have a positive social role (they do not bear false witness, do not kill, do not commit adultery, command good and forbid evil - according to the concept of dealing with data). They associate their individual goodness with the goodness of society.

- **Linking the mind, heart and revelation:** {And those who recalled the signs of their Lord did not choose to be deaf and blind}. They practice their divinity in conscious interaction with the signs of God (whether they are revelations from the world of command or cosmic verses from the world of the Most Merciful), so they associate hearing, sight and heart to understand and contemplate them, not accepting them by blind imitation.

- **Linking generations:** Their supplication {and make us for the pious Imam} reflects their desire to be a link and a model linking their generation with future generations in the march of piety and guidance.

4. The servants of the Most Merciful and the realization of the purpose of divinity:

- The practice of divinity (choice and orientation) among the servants of the Most Merciful is not merely the performance of duties, but a **continuous elevation, deep understanding and complete harmony** with the system of "one God" and the system of "Rahman".

- They are the ideal model for those who voluntarily choose to live according to **the divine system in both its parts: the legislative (God) and the universal (the Most Merciful).**

- Their attributes reflect a deep understanding of **the "data"** (as explained in the analysis of the attributes of believers), they deal with them consciously: they seek the good (the Hamidun), explore them (the tourists), treat them and associate them with God (the prostrate kneeling), spread the good from them and warn against the corrupt (those who command good and forbid evil), and respect their limits (the keepers of God's limits).

- In doing so, they achieve **the purpose of optional divinity**: the perfect compatibility between the chosen will of the slave and the dominant will of the Lord, and the perfect harmony between man's conduct in the world of creation and his understanding of the world of matter.

Abstract:
"Abbad Al-Rahman" presents the integrated Qur'anic model for the practice of "divinity" in its deep sense: conscious choice, sincere orientation, delicate balance between the requirements of different worlds, and the ability to link creation and creator, world and hereafter, individual and society, science and faith. Studying and understanding their attributes as an integrated way of life is in itself a way to elevate the practice of our divinity and achieve harmony with the "One God" and "Rahman" systems.

31.7 The Duality of Command and Creation: The Key to Understanding the Universe and Man

1. Introduction: The Double Basis of Existence:

For a deeper understanding of the universe in which we live and our human existence within it, the Qur'an offers a fundamental key to the **fundamental dichotomy between "command" and "creation".** This duality is not just a philosophical division, but a universal reality that the Qur'an clearly refers to in its saying: "Is it not for him the creation and the command, blessed be Allah, Lord of the Worlds" (Al-A'raf: 54). Understanding this duality and its relationship to each other opens doors for us to understand how existence works, the nature of divine management, and man's position and role in this system.

2. Definition of the worlds of command and creation:

Based on the analyses and sources we relied on, these two worlds can be defined as follows:

- **The world of creation (the world of testimony and the manifest):**

- **Nature:** It is the tangible physical world that we perceive with our senses and live in. It is the world of time and space, the world of matter and energy, the world of apparent causes and causes.

- **Characteristics:** It is characterized by graduation, formation, change, and submission to fixed laws and laws that can be observed and studied (laws of physics, chemistry, biology...). It is the world of "results", "phenomena", "creatures" and their visible events.

- **The Transfiguration of the Most Merciful:** This world is closely associated with the name **"Al-Rahman",** where God's mercy is manifested through the deposit of these regulating laws that preserve His existence and balance.

- **The world of the matter (the world of the unseen and the subconscious):**

- **Nature:** It is the **immaterial and imperceptible world** , and it is the forerunner and origin of the world of creation. It is the realm of the direct divine will, the world of "Be and Be".

- **Its characteristics:** It is not subject to the constraints of time and space in the same way as the world of creation. It is the source **of orders, legislation, revelation, supreme management, and original information (statements**). It is the world of "causes", "causes", "origins" and "insides".

- **The Transfiguration of God:** This world is more specifically associated with the name **of "God"** (the scientific name of the self), and to the system of "one God" that manages the affairs of legislation and guidance.

3. The relationship between command and creation: interdependence, not separation:

- **The matter is an origin and creation is a result: the** world of command is the origin and the cause, and the world of creation is the result and material manifestation of this matter. Everything we see in the world of creation has its roots and origins in the world of matter. Events, creatures and phenomena are the embodiment of orders and statements issued by the world of command.

- **Writing and reading:** The process of "writing" (as explained earlier) is the mechanism of transferring data from the world of command to the world of creation, and the process of "reading" is the realization of these manifestations in the world of creation. So are our actions in the world of creation "written" to return as data to the world of matter.

- **There is nothing but two dimensions:** everything in created existence, from the smallest atom to the largest galaxy, and from man to the events of his life, has these two dimensions together: an apparent physical dimension (creation) and an inner metaphysical dimension (command/data). They cannot be completely separated.

- **God's management includes the two worlds:** God's lordship includes the worlds {to Him creation and command}. He manages the world of creation through the laws of the Most Merciful, and manages the world of command by his direct will and orders carried out by the angels.

4. The duality of command, creation and human position:

- **Man as a bridge between the two worlds:** Man is a unique being that combines the two dimensions. It has a physical body that belongs to the world of creation and is subject to its laws (Ar-Rahman), and it has a soul, soul, mind and heart that have a connection with the world of matter, and the ability to choose (divinity).

- **The key to control:** As noted in the sources, the more man has access to the **world of command** (through faith, the application of the attributes of believers in dealing with data, and understanding revelation), the greater his ability to **influence and control positively the world of creation**. Understanding the inner causes (command) gives the ability to deal with apparent consequences (creation).

- **Divinity as a choice between the two:** Divinity (optional orientation) in man is manifested in how he deals with these two worlds:

  - Does he turn to the world of matter and its true source (God and His system) to derive guidance and correct data?

  - Or is it content to deal superficially with the world of creation and its phenomena and forget its source and origin in the world of matter?

  - Does he seek to understand the laws of Rahman in the world of creation and link them to their source, or does he claim independence from them?

- **The goal of man:** is to achieve harmony between the two dimensions, by living in the world of creation with his body, but his heart, mind and orientation (divinity) are linked to the world of command, so he understands the Sunan of the Most Merciful and works by them, and follows God's commands and receives His guidance.

5. Practical applications of understanding binary:

- **Understanding livelihood:** Livelihood has a moral aspect (money, food) and an imperative aspect (knowledge, guidance, tranquility). Striving in the world of creation is necessary, but attachment to the source of sustenance in the world of command (God) is the foundation.

- **Understanding affliction:** Calamities and events in the world of creation have apparent causes, but they also have roots and judgment in the world of matter (appreciation, testing, wisdom).

- **Understanding supplication:** Supplication is a trend from the world of creation to the world of matter to ask for change or intervention in the course of things.

- **Understanding Science:** Science includes understanding the laws of creation (Ar-Rahman) and understanding command commands (God and revelation).

Conclusion of the section:
Understanding the duality of "command and creation" as the basic structure of existence is a profound key to understanding the universe and man and their relationship to God. It shows that the apparent physical reality is not everything, but the result and manifestation of a deeper world that is the world of command and data. Man, with his unique capacity for choice (divinity), is called to consciously deal with both worlds, and to seek to relate to the source of command (God) to understand and direct his life in the

world of creation according to the laws of the Most Merciful and the guidance of the one God. This understanding opens up broad horizons for reflection on the verses of God is both universal and legitimate.

31.8 ATTRIBUTES OF BELIEVERS: DATA HANDLING SKILLS AND KEYS TO ACCESS THE WORLD OF COMMAND

1. Introduction: Faith is not a negative belief but a conscious practice:

Faith is often understood as mere heartfelt belief or mental conviction. But a careful reading of the Qur'an, through the perspective this series presents on the world of command and data, reveals that **true faith is a dynamic and effective state that** requires specific skills and practices. The Holy Verse {Penitents, worshippers, worshipers, kneeling, prostrate, commanding good and forbidding evil, and preserving the limits of God, and preaching good tidings to the believers} (Repentance: (112) It does not merely enumerate the attributes of the righteous, but draws the features **of the "believer" who is able to deal with the world of affairs and derive data from it**. Each of these nine qualities can be understood as **an essential skill** in consciously dealing with the "data" that shapes our inner and virtual reality, and serves as keys to entering and elevating the world of affairs.

2. Detail the nine qualities as skills for handling data:

- **1. Penitents (the skill of movement and development in data ladders):**

  - **Concept:** Repentance here goes beyond mere guilt remorse to mean **constant movement and non-stagnation** in the levels of understanding, knowledge and spirit. The data world (command) consists of infinite steps and stairs.

  - **Skill:** The ability to **constantly move between these stairs**, instability or inertia at a single level of understanding or data. A true believer is in a constant state of "repentance" in the sense that he is constantly reviewing, evolving and ascending, open to new horizons of science, knowledge and truths that come to him from the world of affairs. Stagnation at one level means disconnection from this world. This is **the dynamic of the believer**.

- **2. Worshippers (the skill of linking data to its original source):**

  - **Concept:** Worship here means **derivation**. Man is a being who derives his data, information and values from various sources.

  - **Skill:** The ability to **relate a data source exclusively to God**. The "worshipper" believer is the one who consciously chooses that the source of his basic data (in values, in legislation, in understanding the purpose of existence) is God and his system ("the one God"). He does not surrender himself to other sources of data (whims, traditions, people, misinformation) that make him need and follow them. Worship here is to **achieve the independence of the source and link it to the original**.

- **3. Al-Hamidoun (the skill of striving for data quality and discrimination):**

- **Concept:** Praise is associated with quality and perfection. The data scientist, like the creationist world, has varying degrees of quality (benign and good data, malicious and bad data).

- **Skill:** the ability to **discern benign data and consciously seek to consume and prefer it**. A "praiseworthy" believer is one who consciously chooses to nourish his mind, heart and soul with high-quality data (useful science, remembrance, wisdom, high morals), and avoids bad data (moonshine, backbiting, trivial or misleading content). This quest for quality in "command" (data) is inevitably reflected in his quality of life in "creation" (materialism, relationships, good living). **Praise is a quality based way of life**.

- **4. Tourists (distributed data exploration skill):**

- **Concept:** Data, knowledge and wisdom are not confined to one place or source, but are distributed in horizons, souls and earth.

- **Skill:** Ability **to actively seek to explore this distributed data**. The "tourist" believer is not satisfied with what he has in his narrow surroundings, but travels, migrates, reads, searches, meets people, explores different cultures and places to obtain additional and varied types of data that enrich his understanding and expand his horizon. Being still in one place or one mentality deprives man of the richness of distributed data. **Tourism here is an openness to diversity and discovery**.

- **5. Kneeling (self-processing skill and data return):**

- **Concept:** Man receives daily a huge amount of data and events mixed with circumstances and people. This data needs to be processed internally.

- **Skill:** The ability to **return these data and events to their origins in the world of command and link them to God, His grace, wisdom and will**. Bowing is the process of internal "curvature" to review consumed data, filter it from circumstantial impurities, derive its intrinsic meaning and relationship with God, and ensure that it agrees with His command. It is **a process of reflection and self-processing**.

- **6. The prostrate (the skill of achieving perfect compatibility with the divine command):**

- **Concept:** Prostration is the pinnacle of submission and submission. After processing the data in bowing, comes the stage of achieving perfect compatibility.

- **Skill:** The ability to **transform and direct processed data to be fully compliant with God's command and will**. Prostration is a state of complete submission so that man's thoughts, feelings, and decisions (inner statements) become consistent with what God wants. It is **a process of routing and internal consolidation of data**. Bowing and prostrating together represent an ongoing process of processing, purifying and directing data toward God.

- **7. Commanding good (the skill of disseminating benign data):**

- **Concept:** Known is common data compatible with instinct and truth. The role of the insurer is not limited to consumption and self-processing.

- **Skill:** The ability to **share and disseminate benign and well-known data among people**. The believer understands that data has a social role, and that spreading

goodness, useful knowledge and truth is part of his responsibility. This publication enhances his understanding of the data itself and allows him to see its impact in reality. **Doing good is a positive interaction with society through data**.

- **8. Forbidding evil (the skill of avoiding and fighting malicious data):**

  - **Concept:** Evil is abnormal and malicious statements that are contrary to instinct and truth.

  - **Skill:** The ability to **avoid consuming poor data and warn against it and forbid others from it**. The believer has a critical awareness by which he distinguishes the malicious from the good, and not only survives himself, but seeks to protect his society from the negative impact of harmful data. **The prevention of vice is a protection for society from data contamination**.

- **9. Keepers of God's limits (the skill of awareness of the limits and privacy of data):**

  - **Concept:** Data is not an absolute common, but has limits, prohibitions and peculiarities set by God (God's limits).

  - **Skill:** the ability to **know, respect and not cross these boundaries**. This includes respecting the privacy of others, not going into what doesn't matter, not exceeding limits in requesting or publishing data, and understanding that there is data that may be specific to a particular category or time. Respecting these limits qualifies man to receive a higher download of data from the world of command. **Keeping boundaries is the literature of dealing with data**.

3. Conclusion: The believer as a data expert is qualified to enter the world of matter:

Possessing these nine qualities is not merely the acquisition of moral virtues, but the **development of basic skills in the conscious and effective handling of the "data"** that shapes the worlds of command and creation. The true believer, in this perspective, is a qualified "data expert": he knows how to select them (the Hamidun), how to relate them to their source (worshippers), how to explore them (the tourists), how to treat and guide them (the prostrate kneeling), how to develop through them (the penitents), how to interact with them socially (those who command good and forbid evil), and how to respect their limits (the keepers of God's limits).

It is these integrated skills that **open the doors for him to enter the world of matter**, and make him qualified to receive more high-end data, divine revelation, success, guidance, and empowerment in the world of creation. It is a practical roadmap for the realization of conscious and active divinity.

31.9 Angels and Cosmic Data Management: A Look at the Five Vital Processes

1. Introduction: Angels as executors of God's command in the worlds of command and creation:

In our quest to understand how the universe works and God's will is manifested in it, the role **of angels emerges** as an active and executing force for God's command. They

are not just worshipping creatures in heaven, but have vital and direct roles in **the management of the affairs** of the universe, both in the world of command (data) and in the world of creation (phenomena). The Holy Quran provides us with glimpses of these roles by describing different groups of angels and their actions. Judging from the analyses provided in the sources of this series, it is possible to understand the work of angels as management and management. For **"cosmic data"** through **five basic and permanent vital processes**.

2. The five processes of managing cosmic data and the role of angels in them:

The early surahs of al-Dhariyat, al-Saffat, al-Mursalat, al-Naza'at, and al-Adiyat describe five main groups of angels who perform five integral and vital processes to process and manage the data that shape the predestination of the universe and life:

- **First: Dhariyat group (the process of reproduction and division - peak, pregnancy, running and division):**
  - **Verses:** {And the Dhariyat Dharwa * The pregnant women and Kara * The maidservants are easy * The dividers are a command} (Al-Dhariyat: 1-4).
  - **Role and process:** This group is responsible for the process of **fragmenting and fragmenting cosmic data (peak),** then **carrying this accurate and intensive data (Kara),** then **transferring and managing it easily and smoothly (Yusra**), leading to the final stage, which is **re-dividing and distributing it (command)** among creatures and events.
  - **Impact:** This permanent process is responsible for **the constant change** in people's destinies, livelihoods and conditions (a new division of the matter each time). It is the cause of offspring production, the disparity of livelihoods, and the difference in conditions from day to day. It is a continuous process of "deconstruction and recombination" of cosmic data.
  - **Purpose:** The oath in this process came to confirm an immutable truth {but you promise to Sadiq * and religion is a reality}. No matter how the divisions and details change, the divine promise (of reward and debt) is inevitably fixed and realized. A believer who believes in this promise makes every reconfiguration of his data (every experience) better for him than the last.
- **Second: Al-Saffat Group (the process of organization and arrangement - class, restraining and recitation):**
  - **Verses:** {And Saffat Safa * Valzajrat Zajra * The following are male} (Saffat: 1-3).
  - **Role and process:** With the massive influx of universe data, this group performs the task **of organizing, arranging and prioritizing**. It **describes the data (described)** in a system and order, then **it rebukes and prevents (restraining it)** any data that tries to penetrate this system or exceed its priority (combats the clutter of data that may be caused by demons or others), and then **recites the dhikr (dhikr),** that is, revealing commands and facts in a sequential and orderly manner according to the divine plan.

- **Impact:** This process maintains **the unity and cohesion of the universe** and prevents chaos and random interference of data. Ensure that things are going in a tight order and order.

- **Purpose:** Achieving the goal of monotheism {Your God is one}. The unity and order of the universe reflects the oneness of its source.

- **Third: Group of transmitters (delivery and implementation process - transmission, storming, deployment, teams and throwing):**

- **Verses:** {And the messengers are customary, the storms are stormy, and the publishers are published, the differences are differences, the males are male} (Al-Mursalat: 1-5).

- **Role and process:** This group is responsible for **communicating divine statements and commands and implementing** them to become a reality. It **sends sequentially (customary**), and may come with force and speed **(storm),** and publish **and distribute data (publishing**), then **differentiate between right and wrong or between different things (difference**), and finally **receive remembrance (male)** In objects and objects (as metaphysical statements or subjective temporaries that determine their fate or duration).

- **Impact:** This process ensures **the inevitability of divine commands and promises to occur and are fulfilled**. It is also responsible for delivering warnings and reminders to people before events occur.

- **Purpose:** Fulfillment of the divine promise {but you promise to reality}.

- **Fourth: The group of extractors (the process of differentiation and detection of endings - removal, active, praise, precedence and management):**

- **Verses:** {And the drowning women * and the active women * and the swimmers praise * the previous ones preceded * the masterminds are a command} (Al-Naza'at: 1-5).

- **Role and process:** This group is responsible for **separating related matters and revealing their endings and management (managing the matter).** It **removes lives or facts by force (drowning**), works **actively and quickly (actively**), moves in **the universe easily and smoothly (swimmer), and races to carry out the command (precedent**), leading to **the management of the matter,** that is, revealing its end, its end and its reward.

- **Impact:** This process leads to **the separation of truth from falsehood, revealing the truth of things, and revealing their final consequences**. It brings things to their final form in preparation for reckoning and retribution.

- **Purpose:** Preparation for the day of separation and reckoning {the day of trembling of the Rajfa}.

- **Fifth: Al-Adiyat Group (the process of supply and influence - the enemy, the raid, the excitement and the mediation):**

- **Verses:** {And the ordinary ones are sacrificed * Valmoriyat is a mug * The changers are in the morning * So they enriched it with soak * and they settled it collectively} (Al-Adiyat: 1-5).

- **Role and process:** This group may represent the forces or data that **supply or influence a person** (whether for good or evil, depending on the context and interpretation of the surah). They **run and move quickly (Dabha), inflame and provoke thoughts or feelings (mug), change and cause the effect suddenly (Sabha**), provoke dust or controversy **(soak**), then **mediate and permeate a plural or position (plural).**

- **Impact:** This process represents **the external supply and influence** (from the world of matter?) to which man interacts and responds, often revealing the truth of his ingratitude.

- **Purpose:** Testing man and revealing the truth of his attitude towards his Lord {Man is his Lord for Knood}.

3. Conclusion: Angels as an organized army to manage the data of the universe:

Understanding the role of angels through these five processes provides us with a picture of an orderly and disciplined divine army that performs vital and precise tasks to manage the data of the universe and life at God's command. This understanding goes beyond traditional conceptions of angels, revealing their active role in every moment of existence, as an integral part of the divine deism system and its manifestations in the worlds of command and creation. Recognizing this role deepens our understanding of the greatness and precision of divine management.

31.10 Book, Writing, and Reading: The Dynamics of Data Transformation between Command and Creation

1. Introduction: Beyond the Traditional Meaning of the Book:

When the "book" is mentioned in the Qur'anic context, the physical Qur'an or previous heavenly books may immediately come to mind. However, by reflecting on the Qur'an's uses of this word and its derivatives (books, writing, writing, reading...)Based on the analyses provided by the sources of this series, it is clear that the concept of "book" carries deeper and more comprehensive connotations related to **the structure of existence itself and the dynamics of transforming "data" between the worlds of command and creation.**

2. Writing and reading: the process of data conversion and exchange:

- **Writing as a transformation from command to creation:** "Writing" in this perspective is not just a line of letters, but a **divine process of transforming statements, commands, or amounts from their original state in the world of command (unseen, origin, cause) into a manifestable image in the world of creation (testimony, result, appearance).** What God "writes" on Himself, His servants, or the universe is a permeable matter that becomes reality. {Enter the Holy Land that **God wrote** to you}, {Nothing will befall us except what God **has written** for us}. The divine pen is the means of transforming these commands into an actionable "writing".

- **Writing as a transformation from creation to command:** In contrast, man's actions, choices, and endeavors in the world of creation are not in vain, but **are "written" and recorded** by the angels {and you have to preserve * dignity **writers** * who know what you are doing} (Iftar: 10-12), {and we write what they gave and their effects}. This writing transforms the events of the world of creation into **data and records preserved in the world of command** to be calculated and punished accordingly..

- **Continuous dynamic:** There is, then, a continuous dynamic movement of "writing" between the two worlds: commands and statements written from the command to manifest themselves in creation, and actions and results written from creation to preserve the command.

3. The book is original and total, and reading is a result and detail:

- **No reading without writing:** As in our physical world, you cannot read something that is not written first. This principle applies to a deeper level in this system. **Writing (command, origin, aggregate data) is the basis for the existence of reading (creation, result, perceived details).**

- **Book = Totality / Command World:** "The book" in this sense represents **the totality, the coherent whole, the origin, the cause, the world of command** with its total data and its original amounts. It is the universal record of existence.

- **Reading/Qur'an = Detail/World of Creation:** "Reading" (from which the name "Qur'an" is derived) represents **the handling of the details, parts and results manifested in the world of creation**. It is the process of **perceiving, understanding and assimilating** a certain part of the "book" or its manifestations. The Holy Qur'an is a detail and statement of this original "book", offering us the detailed proverbs, directions, commands and prohibitions that we deal with in our daily life (the world of creation).

- **The difference between the Book and the Qur'an:** This explains, according to sources, why the "book" (as a whole and origin) was associated with the previous nations (the People of the Book), while the "Qur'an" (as a detail, statement and renewed reading) was associated with the final message and the period of "others". The Qur'an is a detailed "reading" of the book commensurate with the final stage of humanity.

4. Book Levels: Universe and Man:

- **The Book of the Greater Universe:** The whole of existence is a great "book" that is open, there is no doubt, the lines of which are the universal signs of God and the laws of the Most Merciful. This is the "book" that takes place according to what was "written" in the world of matter.

- **The Book of the Lesser Man:** Every human being also has his own "book" in which he writes his destiny and deeds. {And every person we committed a bird in his neck and we go out to him on the Day of Resurrection **A book** that he receives published * **Read your book** is enough for yourself today you must be accounted for} (Al-Isra'a: 13-14).

5. The Path of Existence: Writing and Reading Course:

The course of existence and the interaction between command and creation can be summarized in a continuous cycle:

1. **Writing Allah (Command):** Allah writes the amounts, commands, and Sunnahs in the world of the command (the original book).

2. **Human reading (creation):** Man lives in the world of creation and reads the manifestations of this book (experiencing events, grasping laws, receiving revelation).

3. **Man's writing (creation -> command):** Based on his choices and actions (divinity) in the world of creation, man "writes" new lines in his own book, and these actions are recorded and transformed into statements in the world of command.

4. **Reading Man (command -> the hereafter):** In the hereafter, man reads his book, which was written based on his actions, to face the result of his choices.

6. Book keys and sliced letters:

- The cut letters at the beginning of some surahs (pain, ham, tusem, kahi'as...) may, as the sources indicate, serve as **symbols or keys referring to the "book" and the world of command**. Each letter may carry a certain connotation or indicate an aspect of this unseen world or the way data works in it (such as the "alif" as a symbol of linking and appearing). Understanding these letters is part of trying to understand the larger "book."

7. Supplication in writing: Data Transfer Request:

- When the believer calls: "**Our Lord has brought us good in this world and in the hereafter is good and we have saved the torment of fire"** or he uses supplication formulas in which the word **"write"** ({so write us with the two witnesses}, {Our Lord... So write us with the two witnesses, {and write for us in this world is good and in the hereafter}), he is in fact asking God to **transform the data of goodness and deliverance from the world of command (the book) to become a reality manifested in the world of creation (reading and life).**

Summary of the section:
The concept of the "book" in the Qur'an goes deeper than just the physical text, it represents **the world of command with its original and total data**. The processes of "writing" and "reading" represent **the constant dynamic of data transformation and materialization between the worlds of command and creation**. Understanding this dynamic helps us to recognize the deep connection between the unseen and witness, between God's will and man's actions, between written destiny and individual choice, and makes us deal more consciously with the "book" of the universe and the "book" of our lives.

31.11 Cut letters: mysterious symbols or keys to the world of command?

1. Introduction: The Mystery of the Letters of Light:

Twenty-nine surahs of the Holy Qur'an begin with singular or compound letters known as "cut letters" or "luminous letters" (such as: alm, r, ham, tas, kahias, n, q, p...). These letters have puzzled commentators and scholars throughout the ages, and there are many sayings in their interpretation, from saying that they are similar to what God has

learned about, to that they are the names of the surahs, or a reference to the miracle of the linguistic Qur'an being a composite of these letters that the Arabs know, or that they carry deep symbolic meanings.

In the context of this series, which explores the duality of command, creation, and data scientist, and based on the references contained in reference sources, a possible understanding of these letters can be put forward that regards them as **symbols or keys that refer to the larger "book", that is, the world of command with its original data and laws.**

2. Letters as the origins of words and meanings (the world of creation):

- At the immediate linguistic level (in the world of creation), the alphabets represent the **basic units that make up words and meanings**. Each language relies on a limited set of these letters to form an infinite number of expressive linguistic structures. The Qur'an itself, the miraculous word of God, is composed of these letters familiar to the Arabs, demonstrating God's great power in organizing them in such a unique way.

3. Letters as symbols of the command world (origin and data):

- Proceeding from the principle that the world of creation is the manifestation of the world of command, and that the "book" (command) is the origin of "reading" (creation), broken letters can be seen as **transcending their direct phonetic or linguistic connotation to symbolize fundamental truths, laws, or keys in the world of command.**

- **Why the letters specifically?** Just as letters are the origins of the construction of words and meanings in the world of language (creation), these carefully selected syllable letters may indicate **the "origins" or "keys" of building the system of data and meanings in the world of command.**

- **They are not just talismans:** this understanding does not mean that they are mysterious talismans that have no meaning, but rather that they are **symbols of intense** gloss, laws or basic processes in the world of matter, the full essence of which may only be understood by God and those who are firmly established in science with His permission.

4. Try to understand the semantics of some letters (as an example):

While emphasizing that the certain meaning remains with God, some possible connotations of some letters can be pondered based on their shape, location, or frequency, as indicated in the reference text:

- **Alif (a):** Its vertical shape connecting the top and bottom may symbolize **the connection between the world of the upper command and the world of the lower creation**. It may also symbolize **oneness** (as the first letters and numbers), **visibility, clarity** and righteousness.

- **Lam (l):** may refer to **connection, connection** and attachment (L property, L reasoning...).

- **Meme (m):** may refer to **addition, annexation** , and enclosure.

- **(pain):** Collectively, it may refer to **the link (alif) to the whole (meem) link between command and creation**, or to the origins of the comprehensive book that conducts guidance.
- **Haa (h):** It may be associated with life and wisdom.
- **Raa (t):** may be associated with deism, repetition or movement.
- **(H):** It may refer to **the origins of universal wisdom** or **universal life**.

Important note: These are merely reflections on possible semantics, and they are not definitive explanations. The goal is to show how these letters can be seen as symbols of the world of command.

5. The relationship of the cut letters to the "book":

- Often after the cut letters comes a mention of the book, the Qur'an, or the download, such as: {**Pain** * That **book** is beyond doubt...} (Al-Baqarah: 1-2), {**Allah= A book** that we have revealed to you...} (Ibrahim: 1), {**Ham** * **Download the book** from Allah the Mighty and All-Knowing} (Ghafir: 1-2).
- This repeated sequence reinforces the hypothesis that these letters serve as **an introduction, keys, or symbols indicating the source of this book or its original nature associated with the world of command.** It is as if God is saying: This book that you read (the world of creation) has its origin and its source from those truths and origins that these letters (the world of command) symbolize.

6. Divinity and dealing with syllable letters:

- How does man exercise his divinity (choice and orientation) towards these letters?
  - **Choosing to reflect:** Man chooses to reflect and reflect on this unique Qur'anic phenomenon, and not to go unnoticed.
  - **Attitude choice:** He chooses the attitude he adopts towards her: does he consider it a closed divine mystery? Or symbols amenable to relative reflection and understanding? Or just meaningless letters?
  - **Orientation to derivation:** Whoever believes that they are the keys to the world of matter, may turn his heart and mind towards God to seek understanding and derivation from these assets symbolized by the letters.

Abstract:
The cut letters at the beginning of the surahs represent a unique phenomenon that invites reflection. In the context of our understanding of the duality of command, creation, and the world of data, a possible understanding can be put forward that considers these letters **as symbols or keys that refer to the world of command and the origins of the "book".** They may symbolize fundamental laws, processes, or truths in that original world from which the world of creation manifests. This understanding, while emphasizing that the knowledge of certainty with God, opens the door to a deeper reflection of these letters and their relationship to the Qur'an and the universe, and makes dealing with them part of man's optional journey (divinity) towards a deeper understanding of existence and its source.

31.12 The Arabic tongue shown: the mirror of the universe and a miraculous divine system

(In a clear Arabic tongue) (Poets: 195) – With this decisive phrase, the Holy Qur'an describes its revealed language. It is not merely a reference to a linguistic identity, but a declaration of a unique nature and a miraculous system that goes beyond being just a communication tool. The key to understanding any message lies first in understanding the language in which it was formulated, and the Holy Qur'an, as the final and eternal divine message, invites us to deal differently with its tongue, a treatment befitting its divine source and its revealed nature.

Why is the language of the Quran different?

Many of us approach the language of the Qur'an with the same tools and concepts with which we deal with our everyday human language or other literary texts. We project the grammar and morphology rules developed by humans later, or interpret their words based on dictionaries that may not take into account the unique Qur'anic context, or we treat its verses as isolated islands that we cut out of their overall context. This approach, while relevant in some respects, misses a fundamental truth: **The Arabic tongue revealed by the Qur'an has its own specificity and tight internal system.**

"[Name the title of your book here]" proceeds from this fact, introducing the methodology of the "Qur'anic Arabic Jurisprudence of the Tongue" that establishes a deeper understanding. This methodology holds that the language of the Qur'an is not arbitrary in any respect. God Almighty, the Creator and Creator of the universe, is Himself the home of the Qur'an. Just as His creation of the universe came according to a precise system, tight laws and unchanging laws, His words also came according to a precise and tight linguistic system, reflecting the same accuracy, creativity and consistency found in creation. The Arabic tongue shown, In this sense, it is not just a carrier of the message, but part **of the message itself and a mirror that reflects the order of the universe.**

From the system of the universe to the system of language:

Our book reviews how this amazing compatibility between the system of creation and the system of the Qur'anic language manifests itself on multiple levels:

1. **Marital Law:** Just as God created a couple from everything to achieve balance and integration in the universe {and from everything we created a couple}, we find that the structure of the Qur'anic word depends mainly on **the "Mathani" or literal pairs**. These pairs are not just a phonetic sequence, but structural and semantic units that interact with each other to produce meaning, just as couples interact in the world of creation to produce life and diversity. Understanding the semantics and interactions of these pairs, as the book detailes, is key to revealing deeper layers of meaning beyond superficial interpretation.

2. **Semantics of letters as origins:** The book goes further, suggesting that **the Arabic "letter names"** themselves are not merely arbitrary phonetic symbols, but carry **latent cosmic and Qur'anic energies and connotations**. Just as elementary elements in the

universe have their own characteristics that determine their interactions, Qur'anic letters may serve as "elementary elements" of meaning, each with an original semantic imprint. Understanding these initial connotations of letters, and their interaction within the "mathani" (pairs), provides a methodology for deciphering the Qur'anic word and arriving at the "kinetic meaning" that links the word to the laws of the universe and life.

3. **Unity in Diversity:** Just as fruits, trees, and living beings in the universe vary but go back to the same origins and laws, we find that Qur'anic words, despite their diverse meanings and manifestations in different contexts, often have common literal roots and origins that carry a central meaning that connects them. This reflects the principle of unity in diversity that is characteristic of divine creation.

4. **Compatibility in cosmic examples:** The book provides practical examples that show how the Qur'an's description of cosmic phenomena such as the sun, moon, stars and mountains does not stop at the apparent description, but the linguistic roots of the words used carry with them meanings that are amazingly consistent with the reality of those phenomena and their cosmic functions, which confirms that the one who described is the same one who created.

Towards a new reading of the Qur'an:

Understanding the Qur'an through the "jurisprudence of its Arabic tongue shown", as presented in our book in clear detail and methodology, is not just an epistemological addition, but an invitation to **a new, conscious reading** of the Book of God. A reading that goes beyond the surface to depth, transcends fragmentation to unity, connects text to the universe, and interrogates letters and words to reveal their secrets.

It is an invitation to see the Qur'an not only a book of guidance and legislation, but also **an open cosmic book**, revealing to us the order of existence and reflecting the greatness of the Creator in his creation of his words as he excelled in his creation. It is an attempt to free the mind from being confined to inherited human rules, and to activate the systematic reflection based on confidence that this revealed Arabic tongue is a miraculous divine system, which holds in itself the keys to its understanding.

Let us accept the Book of God in this new spirit, the spirit of the thoughtful scholar who seeks to understand the message through its unique language, to discover the amazing harmony between the Word and the universe, and to truly become a "universal Qur'an" that combines deep faith and enlightened reflection.

31.13 The Conclusion of the Divinity Series: Towards a Conscious Unification between Choice and Order

1. Assembling the flight threads:

Throughout this series, we have sought to explore the concept of 'divinity' in the Qur'an from a perspective that transcends traditional understanding, attempting to dive into its deep connotations and connections to human and universal existence. We proceeded from the fundamental distinction between **deism** (as a real system and a divine dispensation that encompasses everything, as detailed in the first series) and **divinity** (as a deliberate elective approach to those who have been granted the freedom of choice).

We have seen how the concept **of "one God"** in the Qur'an may not be limited to the abstract divine self, but refers to **an integrated functional system that** includes God as the supreme source and Gabriel as the authorized mediator, and that the required monotheism is to believe in this system and go to it by following the revealed revelation.

We then carefully differentiate between the types of "gods" based on their relationship to **"God"** (as a source of legislation) and **"Rahman"** (as a source of the laws of the universe), distinguishing between "god without God" (legislative polytheism), "god without God" (Gabriel within the system), "god with God" (polytheism in the independence of power), "god without the merciful" (legitimate scientific/practical superiority), and "god without the merciful" (claiming independence from the laws of the universe).

We explained the vital difference between **legitimate worship** (optional, commissioned, directed to the one God) and **practical/realistic worship** (submission to the laws of the Most Merciful and their manifestations), stressing that confusing them is a great reason for loss.

We also explored the role **of Rahman** as a manifestation of order, law, and connections in the world of creation, and how **the servants of Rahman** provide a model of harmony with this system. We contemplated **"Goddess without Rahman"** as a state of scientific excellence and acquired power within the laws, conditions and controls of the universe. We linked Quranic symbols such as stars and hunting to man's optional journey towards guidance and knowledge. We stopped at numerical miracles as a possible cosmic signal requiring a choice of faith.

Finally, we delved into the understanding of the **duality of command and creation** as the key to understanding the universe, how **the attributes of believers** are skills for dealing with "data" and accessing the world of command, the role **of angels** in managing these data, the dynamics of **the book, writing, and reading** in transforming it, and the symbolism of **broken letters** as possible keys to this world.

2. The Integration of Deism and Divinity: The Key to Comprehensive Understanding:

The profound understanding that these two complementary chains (the "series of deism" and the "chain of divinity") sought to provide, is not complete without looking at them together. **Deism** represents the realistic framework, the universal order, and the universal divine dispensation in which we live and are subjected, whether we realize it or not. **Divinity represents** the space of choice, orientation and voluntary pursuit that we (humans and jinn) exercise within this framework.

Divinity (our choices and orientations) cannot be understood in isolation from deism (reality and the laws that govern us). Understanding deism is not enough unless it is accompanied by a true divinity (a correct orientation and choice toward the one God and His system). **Understanding them together gives us a comprehensive and balanced view** of existence and our relationship to God, the universe, and ourselves. It is an understanding that requires effort and forethought, transcending the superficial separation between the unseen and the witness, between religion and science, or between the divine will and human choice. Understanding this integration is in itself a key to advancing understanding and faith.

3. The essence of Quranic monotheism: a conscious choice within an integrated system:

Based on this complementarity, it is clear that **the monotheism** advocated by the Qur'an is not merely a passive endorsement or a rigid belief, but is:

- **Conscious voluntary monotheism:** stems from man's use of the most precious of what he has bestowed: freedom of choice and the ability to intentionally orient (divinity). It is a decision that man makes consciously and willingly.
- **A monotheism that combines the worlds of command and creation:** it is a unification that does not separate belief in the unseen from dealing with witness, but rather links them.
- **Unification understands the system and the system:** it requires:
  - **Recognizing and following the system of the "one God" (God and Gabriel through the Qur'an):** by directing legal worship and following the prescribed legislation as a path of guidance and guidance in the world of affairs.
  - **Consciously recognize and deal with the system of "Rahman":** through understanding the laws and laws of the universe (the lordship manifested in creation), the pursuit of science and work, and the benefit of harnessing creation, with the constant recognition that this system derives from God and does not work in isolation from Him.

True monotheism is to practice your "divinity" (your choice) in perfect harmony with "deism" (God's system and management), worshipping the "one God" with his system, and dealing consciously and faithfully with the laws of the Most Merciful.

4. Final Call for Contemplation and Proof:

These two series, with their insights and interpretations inspired by the reflection of the "jurisprudence of the Qur'anic Arabic tongue" and other sources, are not the end, but rather a renewed call to:

- **Deep and continuous reflection:** Permanent return to the Holy Qur'an, contemplating its verses with an open mind and heart looking for the truth, and not being satisfied with superficial or inherited understanding.
- **The search for proof:** basing faith and understanding on scientific and logical proof and accuracy, and transcending blind imitation and uncontrolled emotions.
- **Continuing scientific research:** especially in methodological aspects that need further scrutiny (such as semantics, bladders and numerical systems), using all available cognitive tools.
- **Practicing divinity responsibly:** using the grace of choice to turn toward truth, goodness, and knowledge, and seeking harmony between our faith, understanding, and behavior.

We ask God to open the doors for us and you to understand His Book, to guide us to His straight path, and to make us among those who contemplate His signs in the horizons and in the souls until they realize that He is the truth.

32 KEYS TO UNDERSTANDING DEISM AND DIVINITY – A BALANCED CRITICAL ANALYSIS

At the beginning of this new series of essays, we invite you to embark on a profound intellectual and contemplative journey to explore two key concepts in the Islamic faith: deism and divinity. These two concepts formed the cornerstone of our understanding of the relationship between the Creator and the creature, and of the nature of monotheism, which is the essence of the divine messages.

Deism is often seen as being confined to God alone, as the Creator and the absolute mastermind of everything. This understanding is the basis without which faith is not valid. God is the Lord of the worlds, having no partner in His creation or in His affairs. However, when carefully contemplating the Qur'anic discourse, contexts may emerge that suggest that the concept of "deism" may carry another dimension, namely "relative deism", that is, the guardianship or management exercised by some creatures within a specific scope and with the express permission of God Almighty and within the framework of the laws and norms He has established.

This foundational understanding of absolute and relative deism will be the premise on which the later themes in this series will be built. We will focus in particular on the personality **of Gabriel (peace be upon him**) as a prominent and pivotal model of relative deism, as he is, according to some in-depth readings, the head of the Supreme Public and primarily responsible for the implementation of the divine command related to revelation and management in the universe.

The main objective of this series is to clarify the pivotal role of Gabriel in the divine system as understood from the Holy Qur'an, and to understand the nature of the relationship between him and God, and between him and prophets and humans. We will seek to place this relationship in light of the concept of relative deism that does not contradict the absolute deism of God, with the constant emphasis on Gabriel's absolute submission to God Almighty and his being a commanding slave.

The concept of deism in Islam is profound and expansive. A clear distinction between God's absolute lordship, which is not shared by anyone, and the relative deism practiced by some creatures, God willing, and on a specific scale, is key to a deeper understanding of the relationship between God and the universe. It is also an important tool for protecting the doctrine of monotheism from any blemish, and for interpreting many Qur'anic texts in a manner consistent with the Arabic tongue revealed in the Qur'an.

In the following articles, we will delve into the verses that talk about Gabriel, explore his roles, names and attributes, and analyze his position in the light of the concept of relative deism, while making sure to clearly state the boundaries between him and the Creator, in order to preserve the fortress of monotheism from any confusion or exaggeration.

32.1 THE "ONE GOD": A FUNCTIONAL SYSTEM THAT TRANSCENDS TRADITIONAL UNDERSTANDING

When we read in the Book of God the command to turn to the "one God", we immediately think of the Most High Divine, God Almighty, who alone is worthy of worship. This understanding is the basis and essence of religion, for there is no god but Allah. But does the concept of "one God" stop at referring only to the individual self? Reflection on some Qur'anic texts leads us to explore an additional dimension to this concept, as some contemporary readings indicate.

According to this perspective, the term "one God" in the Qur'anic discourse, especially in the context of the call to worship and follow, may not only refer to the transcendent God, but may refer to **an integrated functional system** that functions as a single unit in its relationship with the man in charge, especially in the field of guidance, revelation, and legislation. This system is the practical interface with which humans interact to receive and follow the divine method.

Components of the "One God" system: God and Gabriel

According to this argument, this system consists of two basic elements that work in absolute harmony:

1. **Allah (SWT):** He is the first and supreme source of this system. He is the perfect divine, the absolute owner, the home of the original revelation and legislation. It is the top of the cosmic pyramid and the source of all authority and legislation of truth.

2. **Jibril (peace be upon him):** It is the executive aspect and the interface adopted for this system in delivering legislation to the world of humans. It can be described here as "God without God", not in the sense of an independent divinity worshiped without God, but in the sense of the great entity chosen by God and entrusted with a fundamental task in this functional system. Its role is to:

- **Faithful mediator:** receives divine revelation directly from God.
- **The Reporting Prophet:** Revelation (Qur'an and divine commands) is revealed to prophets and messengers to communicate them to mankind.
- **Commissioner of Legislation (Executive):** Since the revelation it carries is the word and legislation of God, following what Gabriel (the Qur'an) has brought is the same as following God's command and approval. It is the official approved channel from which humans receive the assignment and curriculum.

Why is this system functionally considered "one God"?

This integrated system (God as the source and Gabriel as the executing medium of revelation) is seen as a "single God" for man who is charged with several practical and functional considerations:

- **Unity of Source and Will:** Gabriel's will in what he communicates of revelation and legislation is a direct extension of God's will and command. There is no contradiction or independence of Gabriel in this matter. What Gabriel utters from revelation is what God wanted to reach his creation.

- **Functional integration:** God is the one who commands and legislates in the first place, and Gabriel is the one who implements and communicates this order and legislation. They complement each other in the process of communicating divine guidance and method to mankind.

- **The practical interface of man:** man in his world does not receive legislation directly from the transcendent God. The practical interface from which he deals and receives the assignment is this system, represented by the revelation revealed through Gabriel (the Qur'an).

Monotheism as a belief in the system and orientation to it

Based on this understanding, monotheism required by Sharia is not limited to merely theoretical acknowledgment of the existence of one God, but includes a practical orientation to this system and dealing with it as a single unit worthy of legitimate worship and absolute obedience. This is done through believing in God as a source, believing in Gabriel as a faithful mediator, and turning worship and obedience to what the revelation (the Qur'an) has brought as the binding divine law.

Understanding the prohibition of "two gods"

In the light of this understanding of the system of "one God", the Qur'anic prohibition in the Almighty's saying: "And Allah said, Do not take two gods, but he is one God, so they will fear me" (Al-Nahl: 51) more profound. It is not merely a prohibition against idolatry or idolatry beside God, but a prohibition to imagine any autonomy or separation in the legislative source or guidance that reaches man. It is an affirmation that the system from which man receives the mandate and legislation is one integrated system, sourced from God, and communicated by Gabriel, and it is not permissible to imagine the existence of two contradictory or independent sources of divine command. Fear and absolute submission in the end to God, who is the source of this whole system.

Understanding the "one God" as a functional system comprising God and Gabriel (as a legislative and executive unit) provides an additional dimension to the concept of monotheism in the Qur'an. It shows how faith in God includes belief in His messengers and revelations, and how obedience to Gabriel's revelation is obedience to God, all within the framework of a single non-contradictory divine system, to which the believer addresses by choice, obedience and legitimate worship.

32.2 THE BOUNDARIES BETWEEN GOD AND GABRIEL - CONTROLLING THE CONCEPTS OF MONOTHEISM - WORSHIP AND SUPPLICATION

After reviewing the concept of relative deism and presenting an initial conception of the "one God" system that includes God and Gabriel as a faithful and authorized mediator, it is now necessary to draw the boundaries clearly between the Creator and the creature, between God Almighty and Gabriel (peace be upon him), and any other creature. Gabriel's great stature and central role in revelation and management (by God's command) should never lead to any compromise on the essence of monotheism, or to fall into any form of polytheism or exaggeration. To achieve this, it is necessary to adjust our understanding of some basic concepts such as worship and supplication, which may be misunderstood if we do not refer to their precise linguistic and Qur'anic connotations.

1. Monotheism: the foundation and the supreme goal

Monotheism is the absolute and firm belief that God is one and has no partner, in Himself (there is no equal), in His attributes (there is no likeness), in His actions (such as creation and absolute management), and in His merit for worship (there is no idol right except Him). It is the essence of Islam and its solid foundation, and all acts of worship and deeds are accepted only if they are purely for His honorable face. Sections of consolidation can be clarified to establish this concept:

- **Monotheism of Godhead:** Singling out God by His actions such as creation, kingship, sustenance, and the absolute management of the universe.

- **Monotheism of divinity (worship):** Singling out God for all kinds of heart, verbal and actual worship, and not spending any of them for others, whoever he is.

- **Unification of names and attributes:** Belief in what God described himself and his Messenger described of the Most Beautiful Names and Supreme Attributes, without distortion, disruption, adaptation or representation, with the certainty that he is not like anything like him, which is the All-Hearing and Insightful (Al-Shura: 11).

Conclusive evidence for this absolute monotheism abounds in the Qur'an, and Surat Al-Ikhlas is the most eloquent statement of it: "Say, He is Allah, one of God, the steadfast, did not give birth, was not born, and had no one enough."

2. Adjust the concept of "worship": between the general and the private meaning

It is a common mistake to limit the word "worship" and its derivatives to the devotional meaning of God only. The Qur'an, in its Arabic tongue, uses them in broader connotations. The general linguistic meaning of worship revolves around submission, obedience, humiliation, and exaltation. All of these meanings may be achieved together, or some of them may be achieved without each other depending on the context.

The Qur'anic multiple use of the word "worship" includes:

- **Worship to God:** It comes in its fullest form and meanings (submission, obedience, humiliation, glorification, sanctification, love, fear, absolute hope) as in the Almighty's saying: "We do not worship and you do not seek help" (Al-Fatihah: 5). This is worship in the special legal sense.

- **Worship in the sense of obedience and systematic submission (to other than God): The** Qur'an uses derivatives of worship in contexts that do not mean polytheism, but obedience and submission within the framework of a social system or divine commission. Such as the Almighty saying: "And marry the days of you and the righteous of your servants and your imams" (Al-Nur: 32), where "your servants" means the followers or possessors who are subject to the authority and order of the master, and not polytheistic worship of him. In verses that use the plural form "na" for the speaker (which may be understood to refer to the Most High Fullness or others by God's command), Such as: "They were under two of our righteous servants" (Al-Tahrim: 10) and "They found a slave from our servants, whom we brought mercy from us" (Al-Kahf: 65) and "And remember our servants Abraham, Isaac and Jacob... (p. 45). In these contexts, our "servants" can be understood as prophets and righteous people who are subject and obedient to the divine order administered and carried out by these Supreme

Servants or others by God's command. It is a servitude to God manifested in obedience to His commands that may be carried out through these intermediaries, not worship of the public themselves.

Understanding this multiple use of the word "worship" is necessary lest we interpret every obedience or submission (e.g., traffic regulations, labor laws) as shirk. Polytheistic worship is the disbursement of any kind of worship that is permissible only to God (such as sanctification, absolute humiliation, and seeking help in what only He can do) to anyone other than God.

3. Adjust the concept of "supplication": between request and distress

The word "supplication" also does not have a single meaning, but its meaning varies according to what is required and required. Distinction is necessary here:

- **Supplication in the sense of worship and distress:** It is the request for what only God can do (such as asking for a child from nothing, or absolute healing from an incurable disease, or forgiveness, or deliverance from great anguish that only the Creator can do). This type of supplication is pure worship that may only be spent to Allah alone. The Almighty said: "And your Lord said, 'Let me answer you, that those who are arrogant about my worship will enter Hell without others.'" (Ghafir: 60). Notice how God called supplication here "worship." He said: "And the mosques belong to Allah, so do not call anyone with Allah" (Jinn: 18). The supplication of someone other than Allah in this sense is the greatest shirk: "Whoever goes astray from those who call without Allah is the one who does not respond to Him until the Day of Resurrection, and they are oblivious to their supplication" (Al-Ahqaf: 5).

- **Supplication in the sense of asking a creature (in what he is able to):** It is asking for help or need from another human being or another creature in matters that fall within his ability and material and moral means that God has given him. Such as asking the doctor for treatment, or from the rich for money, or from the strong to help carry something heavy, or from Jibril to convey the message of Allah (as the Prophet (peace and blessings of Allaah be upon him) requested). This type of "supplication" (meaning request) is permissible in language and in law, and is not considered shirk as long as the heart Hanging on to God and that this creature is just a cause or a means that God has authorized to use.

In the context of this understanding, the role of certain beings such as angels or others from the "highest fullness" in "answering" a prayer addressed to God can be considered. The prophets and the righteous call upon Allah alone (supplication of worship and distress), and it is Allah who answers their supplications. But the process of carrying out this response in the realm of command and the world of creation may be carried out by the creatures entrusted with it (angels or others). They are the tools of execution of God's command, and they have no partners in the merit of devotional supplication. Devotional supplication to God, and the implementation of God's command response may be through created means.

Controlling these concepts is essential to maintain the fortress of monotheism and ensure that we do not fall into polytheism or exaggeration, with a correct understanding of the true nature of worship and legitimate dealings with the universe and its creatures.

32.3 "AL-RAHMAN": THE MANIFESTATION OF ORDER AND LAW IN THE WORLD OF CREATION

In our journey to decipher the relationship between the concepts of divinity, deism and cosmic assets in the Qur'anic discourse, and after we explored the concept of the "one God" as a functional system that represents the practical interface for receiving legislation, and we set the concepts of monotheism, worship and supplication to demarcate the boundaries between the Creator and the creature, we now move on to delve into understanding one of the great names of Allah: "The Most Merciful".

The name "Rahman" refers not only to God's broad and universal attribute of mercy, but is intrinsically linked to **the world of creation** and to **the order and laws of the universe**. If the name "God" is more specifically associated with the world of command, the unseen, the legislature, and the transcendent direct will, the name "Rahman" stands out and manifests itself remarkably in the world of creation, that is, the tangible and imperceptible physical universe in which we live and interact with it.

"Rahman" is the name through which God's vast mercy is manifested in the creation and maintenance of this visible universe with all its subtle and solemn glory. This mercy is not just a negative emotion, but a precise and tight system and fixed and continuous laws that God has deposited in His creation to ensure His continuity, balance, and suitability for life and living. The universe with its physical, chemical, astronomical, biological and other laws is a great manifestation of the mercy and management of the Most Gracious.

In modern science, what we call the natural or cosmic laws (the laws of gravity, thermodynamics, the laws of heredity, etc.) can be considered in this context as the "laws of the Most Merciful." They are the fixed Sunnahs by which God has conducted the universe, which do not change and are not changed except by His absolute will: "You will not find God's Sunnah a change, and you will not find a transformation for God's cent" (Fatir: 43). These laws are a manifestation of God's knowledge, power, and wisdom in creation, which is the way Rahman chose to run and establish order in this material world. The study, understanding and application of these laws through science and technology is the key to properly dealing with the world of creation and benefiting from its harness.

Inspired by the idea that "Rahman is all connections", this great name can be understood as representing the network of laws and causal relationships that bind the parts of the universe together, governing their interactions and mutual relationships. The laws of interconnection between atoms, the interaction of fundamental forces in the universe, the relations between living beings and their environment... All these connections are part of the Rahman system that preserves the balance of the universe, prevents its chaos, and ensures its accurate and tight functioning. "Rahman" in this sense is the guarantor of order, consistency, and consistency in the world of creation.

Here it is necessary to reiterate, that this functional distinction between "Allah" (associated with the world of command, legislation and the supreme will) and "Rahman" (associated with the world of creation, its laws and order) **does not imply the existence**

of two gods. ﴿Say, Call upon Allah or call upon the Most Merciful, whatever you call, He has the Most Beautiful Names﴾ (Al-Isra'a: 110). They are two names of the same self, but they can be understood as different manifestations of this divine self in different worlds or different aspects of existence. "God" represents the transcendent self and the source of command, while "Rahman" represents the manifestation of the self in the material world of creation through universal mercy embodied in laws, order, and universal connections. This distinction helps to understand how God can be transcendent and inseparable from the likeness of the created ("nothing like Him") and at the same time present and manifested in every atom of His being through His system and laws established by (the Most Merciful).

The concept of "servants of the Most Merciful" in Surat Al-Furqan provides a wonderful model for those who understand and harmonize with this great divine name and with His order in the universe. They are not only the ones who perform the pure devotional rites of God, but they are also the ones who walk the earth in humor, interact with people wisely, prostrate themselves and rise to their Lord (they associate the world of creation with the world of command), spend in moderation (understand the laws of equilibrium), do not call with God another god (distinguish between the Creator and the creature), and if they recall the signs of their Lord, they do not choose to be deaf and blind (they interact consciously with both legitimate and universal verses). They are servants who understand the system of the Most Merciful in creation and harmonize with it in their behavior and life.

In this context, the name "Rahman" represents an essential aspect of the divine manifestation, linked to the creation and maintenance of the material universe through a precise system and fixed laws. Understanding this role of Rahman helps to heal the imaginary rift between religion and science, opens the door to seeing the universe as an open book that indicates the greatness and mercy of its Creator, and invites man to be one of the "servants of the Most Merciful" who understand this system and harmonize with it in their behavior and life.

32.4 "GODDESS WITHOUT RAHMAN": SCIENTIFIC EXCELLENCE AND ACQUIRED ABILITY WITHIN THE LAWS OF THE UNIVERSE

In the context of our understanding of the system of the universe and its laws associated with the name "Rahman", we are now exploring a concept that at first glance may seem shocking: the concept of "gods without the Most Merciful." But, as we will explain, this concept, according to the reading we adopt in this series based on reference sources, never refers to the existence of true gods worshipped without God, but rather a description of a realistic state of superiority and power possessed by certain creatures within the framework of the cosmic laws established by the Most Merciful.

Redefining the concept and defining its nature:

We must reiterate, based on the distinctions we have previously made between legal worship and practical worship, that the term "god(s) without the Most Merciful" never refers to a divinity in the legal or religious sense that requires ritual worship or sanctification. It is not so much a doctrinal concept of deserving worship, as it is a

description of a real or practical situation of relative power and control in the world of creation.

"Divinity without Rahman" is a description of the state of superiority, high ability and relative control acquired or enjoyed by a creature (human or non-human) in a particular field, as a result of its deep understanding and skillful application of the natural and scientific laws of the universe established by the "Rahman". It is a "divinity" acquired (by science and action) or innate (by mountain and formation) within the framework of the system of Rahman, not external to it or independent of itself. It is a power that works *by the* laws of the Most Merciful, not *outside* of them or *by a will independent of* its author.

Examples and applications for understanding the concept:

To illustrate this concept in practice, we review the examples given in the reference discussions:

1. **Angels as "gods without the Most Merciful" (innately):** Angels, by virtue of the nature of their creation and their cosmic functions entrusted to them by God, are in perfect harmony with the laws of the Most Merciful and guide them in certain aspects. Their ability to control the trajectories of cosmic phenomena (e.g. gravity, wind movement, rainfall, precise cosmic processes at God's command) make them have superiority, power, and control over aspects of this material world. This innate superiority makes them "sub-Rahman" gods functionally and practically relative to other creatures subject to these laws. We "worship them" (Practical worship) in the sense that we submit to the laws that they follow by God's command, not legitimate worship for them.

2. **Humans (scientists and inventors) as "gods without Rahman" (by acquisition):** Man, through reason, science, pursuit and research, can discover, understand and adapt the laws of the Most Merciful in the universe. By applying this understanding to inventions, technologies, industries and medicine, man can achieve superiority, ability and control that he did not have before (such as aviation, modern communications, treatment of incurable diseases, control of some sources of energy...). This acquired scientific and technical superiority gives these scientists, inventors and leading companies a kind of "divinity without Rahman" in the fields of Specialization. They provide solutions and capabilities that make others dependent on them and practically subject to their superiority, products and services.

3. **Jesus Christ and his mother Mary as "two gods without the Most Merciful" (special case): The** Qur'an refers to the possibility of taking them as gods in the Almighty's saying: "Did you say to the people, 'Take me and my mother as two gods without God'" (Al-Ma'idah: 116). According to the interpretation based on the sources, their possible description of "two gods" here is not related to polytheistic worship ("without God"), but rather to their supernatural abilities that fell under the concept of "without the Most Merciful." The miracles they showed, God willing (resurrection of the dead, healing of the leper and the sleeve, speech in the cradle of Jesus, livelihood Mary's own was the result of their union or support by a special power from the realm of command (the Holy Spirit), which enabled them to apply or transcend some of the customary laws of the Most Merciful in the material world of creation, but all this was within the general framework of the system of the Most Merciful and with the absolute permission of God.

This superiority in the ability to manifest the supernatural has made them, in the eyes of those who witnessed them and did not understand the nature of this ability, "gods without the Most Merciful", that is, beings possessing a supernatural power based on special divine laws, and not two gods worshiped without God.

"Worship without Rahman": Practical submission to excellence:

As we explained earlier in the third article, the "worship" associated with the "goddess without Rahman" is a practical, realistic, or even metaphorical worship, not a ritual religious cult. It means submission, dependence, benefit, or even practical fascination with the superiority and ability resulting from understanding and applying the laws of Rahman. Examples: having to use a smartphone and pay for it because of the scientific superiority of its maker, relying on the doctor's treatment based on his knowledge, using an airplane, or submitting to the law of gravity that angels command God. This "practical worship" is natural and permissible, and is part of interacting with the universe and benefiting from divine harnessing and scientific progress.

The decisive condition: acknowledgment of the source of laws (belief in the Most Merciful):

The key point that differentiates between "divinity without Rahman" (legitimate and sometimes accepted superiority) and "divinity without Rahman" (the great crime and its punishment is hell) is faith and acknowledgment of the source. In order for man's scientific and technical superiority to be "without the Most Merciful" (i.e., within the divine system), he must acknowledge and acknowledge that these laws that he discovered and applied were the work of the Most Merciful, and that his power and the power of every creature were derived from God and operated within the system of the Most Merciful who created Him. Knowledge and achievement must be coupled with faith in the true source and blessing.

But if man attributes this superiority to himself and his own abilities as if he is independent of God's system and laws, denies the divine source of these laws, and claims absolute power independently of the Most Merciful, then he turns into a "god without the Most Merciful." This is the disbelief and scientific or functional arrogance that leads to destruction, because it is a denial of the great universal truth and of God's lordship and absolute divinity.

The concept of "gods without the Most Merciful" opens a door for us to understand the superiority and ability that we see in the world of creation, links it to the laws of the Most Merciful, and distinguishes between practical submission to this superiority and legitimate worship that is permissible only to God. It also places the requirement of belief and acknowledgment of the source of these laws as a boundary between legitimate superiority within the divine order and the false claim of independence, which constitutes a major crime. This understanding encourages science, progress, and consciously dealing with the universe, while maintaining faith and connection to God as the source of everything.

32.5 The Lord: Between separation from God and the manifestation of lordship in Him - a dialectical analysis

Having explored the "One God" system as a framework for understanding legislative monotheism, explaining the differences between types of worship, and delving into the concept of "Rahman" as the system of creation and its laws, we now move on to address one of the most controversial and debated concepts in Qur'anic discourse within the context of the hierarchy of power and assets: the concept of "Lord". While no one disagrees that God Almighty is the absolute Lord of all things, the use of the term in some verses opens the door to jurisprudence as to whether it refers everywhere to the Absolute Divine, or whether it may sometimes denote a great entity or level of authority acting with a direct divine mandate.

As briefly noted in the third article, some scholars argue that the word "Lord" in certain contexts does not necessarily refer to God Himself, but rather to a high level of authority or a great entity entrusted with specific tasks with God's permission and direct command, and can be seen as a detailed divine project or deputy working with a high mandate. This understanding finds its roots in an in-depth reading of some verses that speak of creation and command, in which actions are attributed to "God" in contexts that may be understood as distinguishing Him from the Absolute Divine in that particular context.

One of the most prominent readings that adopted this distinction and provoked wide debate is that this "Lord" referred to in some verses **is Gabriel (peace be upon him) precisely**, as the faithful and powerful spirit responsible for carrying out the great divine commands, especially those related to revelation, cosmic management and man's project on earth. The proponents of this argument believe that Gabriel's great stature, supernatural abilities and pivotal role qualify him for this high position under the absolute authority of God.

But, is this the only possible understanding? What arguments do you argue with this view?

Other scholars offer a strong critique of this idea, asserting that the term "Lord" in all its contexts belongs to God Almighty, and that any use of the term may seem different and understandable in the context of Arabic semantics and the context of the overall verses. They argue that the use of the word "Lord" may be in the sense of the addressee or in the context of a relative mandate and dispensation, but ultimately it comes back to God as the absolute Lord of all things.

One of the verses that indicate that "the Lord" returns to God even in seemingly different contexts is the words of Joseph (peace be upon him) addressing the king's legs: "Remember me with your Lord" (Joseph: 42), and his saying to the king: "Return to your Lord and ask Him what is wrong with the women who cut off their hands" (Joseph: 50). Critics argue that Joseph here used the word "Lord" according to the prevailing concept of the king who manages his subjects, not as an acknowledgment that this king is "Lord" in the divine sense, but rather a linguistic use of the word in the context of relative authority. They compare this with the saying of Moses (peace be upon him) about the calf (Taha: 97) addressing the Samaritan, and he does not recognize that the calf is a god, but used the word according to the Samaritan and his people. This shows that the use of

"Lord" or "God" may be in certain linguistic contexts that do not necessarily imply establishing the truth of that Lord or God in the absolute sense.

The most important axis in the discussion: the story of creation in Surat Al-Baqarah

The most vivid context in this controversy is the story of Adam's creation and the command of prostration and rebellion that followed, as reported in Surah al-Baqarah:

When your Lord said to the angels, "I will make a caliph on earth... ﴿ (Al-Baqarah: 30) ﴾... Bow down to Adam, and they worshiped except Iblis, my father, and he was arrogant, and he was one of the disbelievers﴿ (Al-Baqarah: 34) ﴾He said, What prevented you not to prostrate when I commanded you? He said, I am better than him, you created me from fire, and I created him from clay﴿ (Al-A'raf: 12)

Those who read the distinction believe that the speech here is directed by "your Lord", and that the command to prostrate was issued by him, and that Satan's rebellion was against him. They ask how Satan could rebel directly against God in the first instance if God was the speaker in these verses, especially since the angels (present at the time of the command) do not disobey God. This leads them to say that the "Lord" here is a level other than the Absolute Divine, and may be Gabriel responsible for this project.

On the other hand, critics assert that the speaker is God Almighty, and that Satan rebelled against God's command directly. They believe that the possibility of disobedience and rebellion exists for those charged with jinn and mankind, and that Satan chose to rebel despite knowing God's absolute authority. They assert that attributing word and deed to "Yahweh" does not take Him away from being God, He is the Lord of all things. They also refer to other verses that talk about Satan's rebellion, disobedience, cursing and expulsion directly from "Allah", as in the Almighty's saying about Iblis: "May Allah curse him and say, 'Take from your servants an obligatory portion'" (An-Nisa: 118), which indicates that the disobedience was directed at Allah, who cursed and expelled him.

This debate over the identity of "God" in these contexts has profound implications for our understanding of the power hierarchy. If God is a separate entity (like Gabriel in some readings), this provides an example of a very high level of created and delegated authority. If God is always God, this confirms that the actions attributed to "Lord" are direct manifestations of God's absolute lordship in different contexts.

The initial conclusion is that the concept of "Lord" in the Qur'anic discourse is the subject of reflection and diligence. There are readings that see it as indicative of a level of authority created and delegated in certain contexts, with Jibril being referred to as a candidate for this role in some contexts. In contrast, there are other readings that assert that "Yahweh" always returns to God Almighty, and that seemingly different verses can be understood in other linguistic or semantic contexts. This ongoing discussion prompts us to reflect more on the comparative basis and search for the strongest proof in the Book of God.

In the following article, we will move on to address the debate surrounding the concept of "Rahman" and whether it is the name of God only or a separate entity, while countering argument with proof as stated in the reference discussions.

32.6 The "Lord of the People": Between Traditional Interpretation and the Power of Hidden Ideas

At the end of the series "Lordship and Divinity", after reviewing possible levels of authority and management in the universe, and delving into the meanings of divine names and their relationship to the worlds of command and creation, and addressing the temporal dimensions of management and calculation, we stop at the concept contained in a great surah, which is Surat Al-Nas: "The Lord of the people". This concept, despite its apparent simplicity, carries with it dimensions that may go beyond traditional understanding, and open a door for reflection on the types of "deism" that are not associated with the direct Creator.

The traditional meaning of "Lord of the people":

The audience of Muslim commentators and thinkers interpret the term "Lord of the People" in Surat Al-Nas as referring to God Almighty, He is the Creator of people, their Sustainer, their owner, and to Him their affairs. The general context of the surah (the king of people, the god of people) confirms this meaning, as God is the true king and the god worthy of worship alone. And seeking refuge in the surah is from the evil of obsessive Al-Khanas who whispers in the breasts of people from Paradise and people, and this obsessive is the source of evil that threatens people's faith and their relationship with their Lord, their king and their God.

New vision: "Lord of the people" as mainstream ideas:

Besides this fundamental understanding that can only be believed in (that God is the Lord of men over absolute truth), some contemporary readings offer additional insight into the term "Lord of men." This view holds that the "Lord of men" may also refer to ideas, beliefs, and even convictions and legacies that have been nurtured and rooted in people's minds and conscience, and have come over time to control their behavior, guide their decisions, and shape their outlook on life and existence.

According to this perspective, these entrenched ideas and beliefs practice a kind of "deism" on individuals and societies. It constitutes an internal system of reference to which people refer and guide them in life in the same way that the Lord directs His servants. These ideas may be true and derived from revelation, or they may be false, perverted, and derived from other sources. This interpretation holds that the waswasah mentioned in the surah is the mechanism by which these ideas are broadcast and established in the chests, whether they come from jinn demons or human demons (who whisper corrupt ideas and beliefs).

Evidence on which this interpretation may be based:

1. **Linguistic context:** The word "Lord" in Arabic is not limited to God, but means owner, master, educator, mastermind. They can be used to describe the owner of power or the thing that breeds, influences, and controls. Thoughts and beliefs possess these qualities in human life, they nurture their beliefs, prevail over their decisions, and exercise hidden power over their behavior.

2. **Quranic context:** This interpretation links the "Lord of the People" in Surat Al-Nas to other verses that talk about the influence of corrupt ideas and beliefs on people, and about following one's passion and thinking about corruption.

3. **Social reality:** This interpretation suggests that the prevailing ideas in society (unproven traditions, ideologies, fashion trends, perverted values promoted by the media) exert real and significant power over individuals, often directing their behavior more than religious or rational directions. These ideas act as a "lord" to whom people sometimes unconsciously follow and submit.

The importance of this interpretation and practical applications:

This interpretation does not eliminate the traditional meaning (Allah is the absolute Lord of people), but rather adds a dimension to the understanding of Surat Al-Nas in the context of contemporary challenges. It has great importance and practical applications:

- **Freedom from blind dependence:** This understanding helps to realize that submission is not only to alleged and obvious gods (such as idols), but may also be to subtle submission to prevailing unproven ideas. This encourages critical thinking and unscrutinizing non-acceptance of ideas.

- **A deeper understanding of evil:** It shows that evil may not be just obvious external actions, but may be rooted in corrupt ideas and beliefs that control minds and direct behavior towards corruption and deviation.

- **The call to awareness and vigilance:** This interpretation calls for constant awareness of the sources from which we receive our thoughts and beliefs, and to distinguish between correct ideas that serve truth and good, and wrong ideas that lead to misguidance and corruption.

- **Return to Revelation as a Editor:** This interpretation highlights the importance of returning to divine revelation (the Qur'an and the authentic Sunnah) as a primary and pure source of ideas and beliefs, and as a way to break free from the authority of perverted prevailing ideas. Seeking refuge in the Lord of men, King of men, and God of men is essentially seeking refuge in God from the authority of any thought, belief, or entity that tries to take the place of God, king, or God in our minds and behavior.

Conclusion:

The concept of "Lord of the People" in Surat Al-Nas has, in addition to its clear basic meaning (Allah is the absolute Lord of men), an additional dimension that refers to the authority of prevailing ideas and beliefs that exercise a kind of "hidden lordship" over people. Understanding this additional meaning helps us to recognize the various forms of non-divine "lordship" to which we may be subjected, and invites us to intellectual vigilance, conscious criticism of ideas, freedom from the power of illusion, and return to God alone as the true absolute Lord to whom hearts, worship, loyalty, and obedience must turn. It is a constant call to seek refuge in God from everything He tries to be our "Lord" except Him.

32.7 The High and the Most High: Levels of Management and Implementation in the Cosmic Order

In the course of our exploration of the potential hierarchy of power and assets in the universe as understood from the contemplation of the Qur'anic discourse, having placed

"God" at the pinnacle of absolute greatness, addressing the concepts of "Lord" and "Rahman" and their role in the worlds of command and creation, and reviewing the debate about the identity of God and the nature of the Most Merciful, we now move on to explore additional levels within this great system: the levels of "the highest" and the "highest fullness."

Some scholars in Qur'anic discourse refer to the term "high" as a set of assets that carry out enormous tasks in the universe. Their existence and role are evidenced by verses that speak of great acts such as creation, make-up, and plural settlement (using the first person pronoun "na"), which may be understood not directly to the Absolute Divine Self at all times as a single and direct actor, but to many actors who act at its command and will. In Surat Al-Anbiya, we read:

"We did not create heaven and earth and what is between them as players, if we wanted to take a play, we would take it from us if we were active" (Al-Anbiya: 16-17)

Continuing in the same surah in the context of talking about the organization of the earth and the sky:

﴿And we made in the earth my arrows to extend them, and we made in it suddenly ways so that they might be guided, and we made heaven a preserved ceiling, and they are exposed to its signs﴾ (Al-Anbiya: 31-32)

The use of the plural "we created", "wanted", "took", "doers", "made" in the context of the creation of the heavens and the earth and everything in between, and the establishment of cosmic laws and norms (such as Rawasi, Fafajaj, and the sky as a "preserved roof"), may be understood as referring to multiple actors who performed these great acts. In this hierarchical conception, the "highest" are seen as these actors, a high level of assets entrusted with the task of establishing and managing the material and cosmic order, God willing. They can be considered as senior officials or "ministers" in the cosmic administration, receiving guidance from higher levels (God, and perhaps God in the context of His project) and overseeing its implementation.

As for the "Most High Public", they are mentioned in the Holy Qur'an in contexts related to listening to the news of heaven and the measures and orders that take place in it, and in the context of the dispute between them. In Surat As-Saffat we read through Satan and his soldiers:

﴿They shall not listen to the Most High, and shall be thrown from all sides﴾ (As-Saffat: 8)

In Surah (pbuh) the Prophet (peace and blessings of Allaah be upon him) said:

"I had no knowledge of the Most High as they disputed" (p. 69)

The term "supreme public" refers to a group of beings in the world of the unseen, who are in a high position that enables them to see and manage certain cosmic things. In the context of the proposed hierarchy, the "top fill" could be placed as an administrative level below the "highest" level. If the "highest" are responsible for establishing the great laws, the "supreme public" may be responsible for aspects of the implementation of these laws and the direct management of the affairs of the universe, or the follow-up of its records and events. They can be seen as "department managers" who receive orders

and directives from higher levels and transmit them or supervise their execution by lower levels.

In the context of the in-depth discussions on which this series is based, a **specific reading (such as that of Firas Al-Munir) suggests that Jibril (peace be upon him) is the head of this supreme court**. This adds a specific dimension to the formation and role of this leadership level, and links it to Gabriel's central personality, which we discussed earlier in the context of the "one God" system and relative deism. If this perception is correct, Gabriel would be at this high administrative level, the leader of a great community of assets that carry out managerial tasks by God's command.

The relationship between these and other higher levels is illustrated by the flow of commands and information. The "highest" and the "highest public" take orders from their higher levels (sometimes directly God, and the Lord in the context of His project), and issue directions and tasks to lower levels, chiefly the angels who are the direct executors in various aspects of the universe. This sequence ensures that the cosmic order proceeds accurately and regularly according to the divine will.

With this understanding, the "highest" and the "supreme public" represent two important levels within the hierarchy of power and assets in the universe, each with its role and tasks entrusted to it, God willing. They are not independent creators, but actors within the framework ordained by God, and contributors to the management of this great universe. Their precise nature, identity and the details of their roles remain part of the unseen that we do not fully know, but the Qur'anic references open the door to reflection on this great divine organization.

In the next article, we will address the level of angels, who are the direct executors of divine commands in various aspects of existence, and we will continue to link concepts together.

32.8 Angels: Commanding Soldiers and Implementers of Divine Management

In completing the contours of the possible hierarchy of power and assets in the universe as understood from the contemplation of the Qur'anic discourse, and having explored the higher levels of God the Absolute, passing through the concepts of God and the Most Merciful, to the Most High and the Most High, we now reach the direct executive level in this great system, the angels.

Angels are a great realm of God's unseen creatures. It is stated in al-Athar that they were created from light, and were made to obey God completely and obey His commands without the slightest hesitation or disobedience. They represent God's soldiers and hosts in the universe, carrying out His will and managing the affairs of existence according to the specific tasks assigned to them directly or across the higher levels of the hierarchy.

The primary characteristic by which angels are known in the Holy Quran is their absolute obedience to God and their disobedience to His command. This obedience is not about weakness or inability to disobey, but is part of the nature of their creation and their complete submission to the will of the Creator:

﴿O you who believe, strengthen yourselves and your families with a fire whose fuel is people and stones on it are angels of strength and strength who do not disobey Allah what He commanded them and do what they are commanded﴾ (Prohibition: 6)

This verse and many others clearly confirm that angels are faithful executors of God's commands, making them the ultimate instrument for carrying out the divine will in various aspects of the universe. Nor do they have independent moral authority, and their powers to manage and act are lower than the higher levels of the proposed hierarchy.

Angels have many and varied functions that include different aspects of the realm of command (the world of the unseen and legislation) and the world of creation (the tangible world). Some of them are holders of the throne of the Most Merciful, some of them are entrusted with divine revelation to the prophets, some of them are entrusted with rain and livelihood, some of them are those who count and record the deeds of mankind, some of them are entrusted with the capture of souls, some of them are the guardians of Paradise and Hell, and some of them carry out precise cosmic tasks related to the movement of the arks and flow in accordance with the laws set by the Most Merciful.

Also, angels are not of the same rank or degree, but have different statuses and degrees of virtue and closeness to God, and in the quality and magnitude of the tasks entrusted to them. The Qur'an refers to this disparity in ranks by saying through the angels themselves:

﴿And none of us but has a known denominator﴾ (Saffat: 164)

This verse shows that each king has his own specific rank and role within the great hierarchy of angels, which ultimately integrates to fulfill God's will in the universe.

In the context of talking about angels and their greatest, Gabriel (peace be upon him) stands out. While the traditional conception usually classifies him as the archangel and their master, **other points of view, as noted in previous articles, believe that Gabriel's position, his pivotal role in revelation, and direct connection to the world of affairs may place him in an independent and different position from the rest of the angels in the conventional sense, and that this distinction is the subject of consideration and contemplation**. Notwithstanding this disagreement in classification, Gabriel remains the greatest creature entrusted with the major tasks related to the mission. Divine.

Within the proposed hierarchy we are exploring, angels represent the immediate and lowest executive level in this hierarchy in terms of receiving and issuing commands. They receive commands and directions from higher levels than them, whether it is from those above them in administrative rank, or from the highest, or from the Lord, or even directly from God in some major universal commands. They then carry out these commands in various aspects of the universe, whether it is the management of natural phenomena, the enforcement of predestination, or direct interaction with humans (such as communicating revelation to prophets or capturing souls).

Despite their multiplicity of functions, different ranks, and great tasks, angels remain all honored servants of God. They are in constant worship and praise of God, based on obedience to Him and submission to His will. They were not given the freedom of choice

to disobey His command, but were brought to absolute obedience. This reaffirms that ultimate authority, full power, and absolute reign belong to God alone, and that all beings are at His service and at His command, each in its own position and role within the great cosmic order.

With this, we have reviewed the direct executive level in the proposed hierarchy. These multiple levels that we have explored in previous articles—from God at the top, to Lord, to the Most Merciful, to the Most High, to the Most High, to the angels—collectively constitute a conception of a great and complex structure for the management and organization of the universe, all done by God's power, knowledge, and wisdom.

In the concluding article of this series, we will try to link the threads of these levels to each other, placing this hierarchical conception in its broader context within the understanding of the concepts of deism and divinity, and highlighting the most important points of controversy and debate about this reading, emphasizing that it is an ijtihad that opens a door for further reflection in the Book of God.

32.9 Laylat al-Qadr and the process of creation: from the command of "be" to the stages of cosmic download

After exploring the basic concepts of deism and divinity, the system of "one God", the boundaries between the Creator and the creature, and the concept of "Rahman" as the system of creation and its laws, we now move on to delve into the mechanism of divine management in the universe, inspired by a great concept contained in the Holy Qur'an: **the Night of Power**. Laylat al-Qadr, as understood by the reflection of Surat al-Qadr and some contemporary visions, is not just a historical or annual night of worship, but a central concept related to how the divine command moved from the world of command to the world of creation.

Laylat al-Qadr: The moment of command and divine appreciation

Surah al-Qadr tells us that the Holy Qur'an was revealed on this night: "We revealed it on the night of power." This first revelation is the beginning of guidance for humanity, but it also points to a deeper concept. The word "destiny" means appreciation, management, and determination. Laylat al-Qadr is the night of estimating and organizing things and making plans and Sunnahs that will be implemented.

﴿And do not realize what the Night of Power Laylat al-Qadr is better than a thousand months﴾ (Qadr: 2-3)

This exaltation of her status shows that she is not like any other night; her great virtue is linked to the appreciation, organization and download of the matter that takes place in her.

Then the Almighty says: "The angels and the Spirit descend in them with the permission of their Lord from every command" (Al-Qadr: 4). The angels (which are part of God's soldiers carrying out His command) and the Spirit (which was interpreted by Gabriel, or a special type of divine command) descend in them "from every command". This "command" here does not mean just simple issues, but is the universal divine command, the divine plan, the estimates and measures concerning the universe and the life of

creatures. Laylat al-Qadr is the pivotal moment in the world of command in which these comprehensive estimates and instructions are downloaded to the world of execution.

From "Becon" to Phased Implementation:

God Almighty in the world of matter, if He wants something, He says to Him "Be and it will be", and this refers to the absolute and immediate divine will in the world of matter. However, the implementation of this command in the world of creation is not necessary immediately and without stages. The world of creation is governed by laws, laws and amounts that require stages, duration and time to complete the creation process or to achieve the matter.

God created the heavens and the earth in six days, and this is a Qur'anic example of how creation in our world takes place through stages and time, even though God is able to create it with the word "be" immediately. Man was also created in multiple stages lasting nine months. This indicates that the command "Be and Be" is issued in the world of command, but its implementation in the world of creation passes through mechanisms, norms, and time stages that may require time.

Soldiers of God and Sunan al-Rahman: Implementation Mechanisms:

The actual implementation of the divine command that was decreed on the Night of Power does not take place chaoticly, but takes place through specific mechanisms:

1. **Soldiers of God:** Angels and the Spirit descend on the Night of Power "with the permission of their Lord from every command." These angels (and other assigned assets) are the "soldiers of God" who carry out His commands. They receive estimates and instructions on Laylat al-Qadr or other times at God's command, and they carry them out in the world of creation.

2. **God's fixed laws:** Execution is not done arbitrarily, but according to **God's laws that do not change or transform**. These Sunnahs are the physical, chemical, biological and cosmic laws that God deposited in His creation, which can be linked to the "Nizam al-Rahman" as discussed earlier. Divine commands are carried out through these laws and through them phenomena and events are formed.

No miracles in the traditional sense:

In this sense, some readings understand the concept of "no miracles existing" in the traditional sense, which means breaking or changing natural laws. What may be seen as a "miracle" is not a violation of God's laws, but an application of another divine law, perhaps deeper or unaware of us, or special laws and circumstances prepared by God in advance to achieve a certain thing at a given moment. Divine esteem on Laylat al-Qadr also includes when and how these different Sunnahs will work to achieve the things that are intended, including what seems extraordinary to us. Everything is done according to God's unchanging laws and laws within the framework of universal divine discretion.

Laylat al-Qadr between the past and the future:

While some views hold that the Great Night of Power was one night at the beginning of creation or the beginning of the revelation, in which the universe was appreciated, others believe that Laylat al-Qadr could be a renewed or personal state. The verse in Surat Fuslat: "Those who said our Lord Allah and then straightened up, the angels

descend on them" (Separated: 30) refers to the angels descending with good news and tranquility on the believers who achieve integrity. This may be understood as a kind of "personal Night of Power", where the process of attaching divine command (in the form of guidance, tranquility, reconciliation) to the individual who achieves harmony with God's order in his life (righteousness) is renewed. This links the universal cosmic appreciation of the Great Night of Power to the constant divine appreciation and revelation in the righteous lives of believers.

The bottom line:

Laylat al-Qadr represents in this conception a decisive meeting point between the world of command and the world of creation. It is the moment of universal divine appreciation and the download of the grand cosmic plan, commands and norms that will govern existence. These commands are carried out in the world of creation through specific stages and time, and are fulfilled by God's assigned soldiers, and in accordance with the fixed laws and laws established by the Most Merciful, which do not change. Understanding Laylat al-Qadr in this sense helps to link the absolute divine will (kun fikon) to the observed reality governed by laws, and provides a framework for understanding how divine management works in its smallest detail.

These observations on the "Day of God" and the "Day of the Lord" and their limitation of different periods of time and their association with different divine actions (reckoning/retribution versus measure/execution) is a very valuable addition to the series, and provides a temporal dimension to the discussion about the concepts of deism and divinity and their relationship to beings. Linking this distinction between the two days with the concept of "the words of the Lord" and "the words of God" adds further depth to the debate about the infinity of self and management.

These points form an excellent basis for a new and specific article in the series. I will draft an article that focuses on these temporal dimensions, incorporating the points I mentioned, including the specific verses and comparisons made in the text.

32.10 Temporal dimensions in the Qur'anic discourse: between the "Day of God" and the "Day of the Lord"

When contemplating the Qur'anic discourse, we notice that the concept of "day" (day) is not limited to its usual temporal significance (24 hours), but expands to include different periods of time and varying amounts related to divine management and major cosmic events. As we explore the potential differences between divine terms and cosmic levels, two distinctive connotations of today's concept of "God" and "Lord" emerge, as indicated by some in-depth readings and specialized discussions.

"Day of God": Day of Judgment and Punishment

In many contexts of the Qur'an, the term "Day of God" refers to **the Day of Judgment**, the Day of Judgment and the final reward of creation. This day is of a special nature radically different from the days of the world. The Qur'an describes its horrors, its greatness, and the enormous cosmic changes taking place in it. It is the day when God's

absolute justice is manifested to hold people accountable for their deeds in this world and to reward them with heaven or hell.

The duration of this day is great and different from what we promise. One of the verses indicates its amount:

﴿The angels and the Spirit limped to Him in a day that was fifty thousand years of what you count﴾ (Al-Ma'arij: 4)

This verse, which speaks of the angels and the Spirit coming to God on a day of torment for the disbelievers (as the context of the surah shows), limits the amount of this day to fifty thousand years of what we promise. This day is understood as the great day on which the final comprehensive separation and reckoning take place.

"Day of the Lord": the day of management and revelation

On the other hand, the Qur'an mentions another term related to the day and is associated with "Lord", and carries a different connotation related to the management of the affairs of the universe and the implementation of divine commands. This day has a different amount of time:

﴿And they will hasten you with torment, and God will not break His promise, and a day with your Lord is like a thousand years of what you promise﴾ (Hajj: 47)

﴿He manages the matter from heaven to earth and then limps to it in a day that was worth a thousand years of what you count ﴾ (Sajdah: 5)

These two verses limit the amount of day with the Lord at a thousand years than we promise. The verse in Surat As-Sajdah explicitly links this day to "managing the matter from heaven to earth" and its lameness to it. This suggests that the "Day of the Lord" in this context concerns a period of time measured in a thousand years, and concerns the process of cosmic management, downloading commands, and executing them across different levels (angels and others as discussed earlier).

Linking to the concept of deism and management:

The distinction between a thousand-year day (the Lord's day in the context of management) and the fifty-thousand-year day (God's day in the context of reckoning) provides a temporal dimension to understand the difference between the nature of God's different actions. The Lord's Day is linked to the ongoing management process in the universe, which, although it is done by God's command, follows laws, magnitudes and laws that may take a certain time in the world of execution, measured by this thousand-year day. This day concerns the management of the affairs of the universe, the download of interim orders and the detailed management. God's fifty-thousand-year-old day is linked to the greatest and most comprehensive cosmic event of reckoning and final retribution, an event that belongs to God Himself and His absolute jurisdiction.

The Lord's Words and God's Words: Infinity and Transfiguration:

This distinction in temporal dimensions can also be linked to the concept of the infinity of "the words of God" and the "words of the Lord." In Surat Al-Kahf we read:

﴿Say if the sea were an extension of the words of my Lord, the sea would run out before the words of my Lord ran out, even if we brought the same for a long time﴾ (Al-Kahf: 109)

Then in Surah Luqman:

﴿Even if there were a tree of pens in the earth, and the sea extended after him seven seas, the words of God would not have run out, for God is dear and wise﴾ (Luqman: 27)

The distinction between "the words of my Lord" and "the words of God" is noticed, and the multiplied example of the extent of infinity is different (one sea and its extension for the "words of my Lord" versus seven sails and the tree for the "words of God"). Some contemplators argue that this distinction indicates that the "words of the Lord" relate to the commands and dispensations that come down and be carried out in the universe during the "Day of the Lord" (the thousand years), words that do not run out because the process of management is continuous and constantly renewed within this framework. The "words of God" are broader and more comprehensive, encompassing all His knowledge, command, and absolute dispensation that far exceeds the scope of management on the "Day of the Lord" or even in all days of the universe from its creation to its resurrection. The verse in Luqman describes an absolute infinity beyond any imaginable number (seven sails and all trees are pens), and it goes back to the "words of God" as the Mighty and Wise Owner of everything.

Discussion on significance and difference:

This discrepancy in the meaning of "today" and in the examples of infinity is used in in-depth discussions to reinforce the idea that there is a difference between the nature of actions associated with "Lord" (temporal phased management) and those associated with "God" (final reckoning, absolute encirclement, divinity). While some argue that this distinction in "day" or "words" indicates that "Yahweh" may be a different entity from God Himself (responsible for managing on His own day), others argue that both days and both types of words belong to God alone, and that the distinction in verses is to indicate different aspects of God's greatness and actions in different times and contexts (His management in the universe during His millennial day, His final account on His millennial day), and that "Lord" and "God" are nouns. has it in different contexts, or "Lord" refers to God in the place of a measure that requires time, while "God" refers to Him in the status of divinity and absolute enclosure.

The bottom line:

Contemplating the temporal dimensions of the Qur'anic discourse, especially the distinction between the day of one thousand years with the Lord and the day of fifty thousand years with God, opens up prospects for understanding the nature of the continuous divine management in the universe versus the final comprehensive reckoning. The infinite comparison of the "Lord's Words" and the "Words of God" adds another dimension to understanding the breadth of God's knowledge, command, and absolute management. These concepts are researched and contemplated, and are used in in-depth discussions to promote a deeper understanding of the relationship between God and His creatures and how the cosmic system works, always emphasizing that God Almighty is the Unique Absolute Perfection, Universal Infinity, and the Greatest King in all times and places.

32.11 INTEGRATION OF CONCEPTS AND MULTIPLICITY OF VISIONS - A SUMMARY AND EXPLORATION OF THE FUTURE

After an in-depth journey in which we explored various aspects of the concepts of deism and divinity and their relationship to cosmic assets in the Qur'anic discourse, and reflected on possible levels of authority and divine management, in addition to discussing some controversial and controversial points, we arrive at the concluding article in this series. We have tried to provide a conception that may help systematize understanding of these complex concepts, with the constant affirmation that God is the absolute and supreme authority in all things.

We started from the concept of **the "one God"** not only as a single self, but as an integrated functional system that represents the practical interface for receiving divine legislation, including in some readings God as a supreme source and Gabriel as a faithful mediator. Then we explained the boundaries between the Creator and the creature through careful control of the concepts **of worship** (between legitimacy and practicality) and supplication (between distress and request), stressing that pure worship and devotional supplication can only be for God alone.

We then explored the concept **of "Rahman"** and linked it to the system of creation, its cosmic laws and fixed laws, as a system derived from God and manifested in His vast mercy. We have shown how this does not mean a separation of the self from God, but rather two names of one self that have manifestations in different worlds. From this understanding, we have approached the concept **of "gods without Rahman"** as a reference to superiority and power acquired within the laws of the universe established by the Most Merciful, which is legitimate superiority if combined with the recognition of its divine source.

We also touched on other possible levels within the proposed cosmic hierarchy, such as **the "highest"** responsible for establishing and administering the great laws, and the "highest public" as a higher administrative level that receives and issues orders, with reference to a reading that holds that Gabriel is the head of this public. We stopped at **the "angels"** as executing soldiers and instruments of divine management in various aspects of the universe, with reference to the debate about Gabriel's classification and whether he was among the angels or not.

This hierarchical conception that we have reviewed, which places God at the top, and under which different levels of authority, management, and assets (such as Yahweh, the Most Merciful, the Most High, the Most High, and the Angels) are graded, is an attempt to understand how power and tasks in the universe are organized according to some readings of the Qur'anic discourse. But it is not the final say on this great subject.

Points of controversy and multiple visions:

We have highlighted throughout the series that there are fundamental points of disagreement and deep discussion among contemporary researchers. Among the most prominent of these points:

- **The identity of "Lord":** Does he always refer to God Himself in every context, or in some contexts (such as the story of the cow) may refer to another great entity authorized by God? Is this entity Gabriel (peace be upon him) as you can see some readings? We have presented opposing arguments in this regard.

- **The nature of "Rahman":** Is it just a name and an attribute of God, or does it have the connotation of a separate entity or divine status independent of God's absolute self in some respects? We have seen how verses of the ascension to the throne and others are used in this debate to support divergent views.

- **Gabriel's status:** Is he an angel or is he an independent class higher than them? And what is his exact role and place in the cosmic hierarchy?

Alternative interpretive methodologies:

In the course of these discussions, different interpretive methodologies emerge. It is important to refer to **the "activation of nouns" rollout**. The proponents of this argument argue that focusing on the separation of entities may not be the most appropriate approach to understanding the relationship between divine terms and cosmic assets. Rather, they argue that God Almighty is the one absolute divine self, and that terms such as "Allah", "Rahman", "Lord", and even references to "the Most High" or "Most High" in certain contexts, may not imply the existence of independent entities. Separate from the divine in every context, it is the **activation of the functions and names of the one divine self** in different places and contexts of existence and the worlds of command and creation. This proposition offers an interpretive alternative that attempts to bridge the gap between texts that may be understood to refer to a multiplicity of actors and the essence of God's absolute monotheism.

The vitality of the debate and the importance of reflection:

The existence of these different readings and discussions among researchers (such as the dialogues mentioned that include the names of contemporary researchers such as Alaa Amer, Firas Al-Muneer, Al-Kasir, Luqman Al-Damad, Mustafa Fouad and others) confirms that these Qur'anic concepts are deep and broad, and that understanding them requires continuous effort and careful reflection. There is no single statement that is fully agreed in every detail regarding this possible hierarchy or the nature of some of these concepts.

This does not mean loss, but rather that the door to reflection in the Book of God is open, and that the mind is called to meditate and search for the strongest evidence and the most likely interpretations. The most important thing is to always start from the basis of absolute monotheism of God Almighty, not to exceed the boundaries between the Creator and the creature, and sincerity of worship and supplication to God alone.

An invitation to continuous reflection:

This series, with its exploration of the potential hierarchical conception and some aspects of the debate surrounding it, is nothing but an open invitation to you, readers, to continue on the journey. Go back to the Holy Qur'an, ponder its verses with an open mind and a healthy heart that seeks the truth. Compare the different interpretations, and the door to seek proof in the legendary verses of God (the Qur'an) and the visible verses (the universe) is open to everyone.

We ask God to bless us all with a correct understanding of His Book, to guide us to His straight path, and to place our contemplation in the balance of our good deeds.

Praise be to Allah, Lord of the Worlds.

33 Series "Beating in the Qur'an"

33.1 "Beating in the Qur'an: The Problem of Traditional Understanding"

Introduction:

Verse 34 of Surat An-Nisa {And those who fear their disobedience, preach to them, abandon them in the dormitories, and beat them...} is one of the most controversial and debated verses of the Qur'an, especially in the modern era. This verse, which deals with the issue of dealing with the wife's disobedience, included the word "and beat them", which was – and still is – the focus of great disagreement between commentators and jurists, and between women's rights defenders and those who reject violence against them.

This series of places is an attempt to reread and understand this verse in light of the Arabic language, the purposes of Sharia, and the general Qur'anic context, while opening up to unconventional exegetical approaches. Our goal is not to abolish or distort the Qur'anic text, but to seek a renewed understanding that transcends narrow literal interpretations and takes into account the supreme Islamic values of justice, charity and cohabitation with virtue.

The traditional interpretation of "and multiply them":

The majority of commentators and jurists argue that the "beating" mentioned in the verse is physical beating, but they restrict it to strict conditions and controls, including:

- **To be non-severe:** that is, not to break a bone and not to leave a trace.
- **It should be for discipline, not revenge:** that is, it should be aimed at reform, not insult or harm.
- **It should be the last stage of treatment:** that is, after exhausting other means (preaching and abandonment in the dormitory).
- It should be beaten with a siwak or something similar: that is, it is no more than a symbolic strike.

They cite hadiths such as:

- "None of you should beat his wife, beat his slave, and then have intercourse with her at the end of the day" (Bukhari).
- "Fear Allah in women, for you have taken them with the faithfulness of Allah, and you have made them happy with the word of Allah, and you have to provide for them

and clothe them with virtue, and if you reduce their ecstasy, preach to them, abandon them in bed, and beat them severely" (Narrated by Muslim).

Problems of traditional interpretation:

Despite these terms and conditions, the traditional interpretation of "hit them" raises several problems in the modern era, including:

1. **Conflict with human rights concepts:** Beating, whatever its degree, is a violation of human dignity and the right to physical and psychological integrity.
2. **Violence against women:** Many argue that this interpretation opens the door to violence against women and justifies harmful practices under the guise of discipline.
3. **Psychological impact:** Even non-severe beating may leave negative psychological effects on the woman, and affect the marital relationship.
4. **Misunderstanding and application:** This interpretation may be misunderstood and used to justify domestic violence, even if it is contrary to the terms and conditions set by jurists.
5. **Contradiction with the purposes of Sharia:** contradicts the purposes of Sharia calling for affection, mercy and dwelling in the marital relationship.

Is there another understanding possible?

In light of these problems, the question arises: is there another possible understanding of the verse? Can "hit" have a meaning other than physical beating? Can we understand the verse in a way that is consistent with the highest Islamic values and with the purposes of Sharia calling for justice, charity and cohabitation with virtue? （بنعودة عبدالغني）

This is what this series of positions will try to answer, by:

- A deeper linguistic analysis of the word "hit".
- Explore unconventional interpretive approaches.
- Consider the general Qur'anic context.
- Taking into account the purposes of Sharia and the values of Islam.

33.2 "IN THE LANGUAGE: DOES 'HIT' NECESSARILY MEAN PHYSICAL BEATING?"

Introduction:

In the previous research, we posed the problem of the traditional understanding of "and multiply them" in verse 34 of Surat An-Nisa, and asked: Is there another understanding possible? In this section, we will begin the journey of searching for an answer by returning to the foundation: the Arabic language. Does the word "hit" *necessarily mean* physical beating? Or does it have other meanings that can shed new light on the understanding of the verse?

"Hit" in Arabic dictionaries:

When referring to the dictionaries of the ancient Arabic language (such as Lisan al-Arab, Taj al-Arous, language standards), we find that the word "hit" has multiple meanings, beyond the literal meaning of beating with a hand or with an instrument. Here are some of these meanings:

1. **Hitting with or without hand:** This is the most common meaning, which is to beat something on something.
2. **Hit in the ground:** travel and travel. {And if you are struck on the ground, you do not have to shorten your prayer} (Women: 101).
3. The age struck among the people: divergence and division.
4. The siege struck him: he surrounded him.
5. **Hit him an appointment:** set him a time.
6. **Give him an example:** show him a lookalike or a peer. {God gave an example...} (In many places in the Qur'an).
7. He hit his neck: cut it off.
8. Hit on the hand: stop him.
9. **Strike about the thing:** turn away from it and distract from it.
10. God set an example of truth and falsehood: He created it and created it.
11. He humiliated the Jews: he committed them to it.
12. Beating the jizyah on the dhimmis: imposing it on them.
13. **Hit the ring:** craft and make it.
14. **Hit the clay:** make it and make it milk.
15. Multiply the dirhams: mint.
16. **Hit the lute:** play it.
17. Hit the chord: move it.
18. Hit in color: inclined to him.
19. The roots of the tree hit into the ground: deepened and took root.
20. **Hit the sweat:** move incandescent.

"Hit" in the Holy Quran:

The word "hit" and its derivatives appear in the Holy Qur'an in many places and with different meanings. Some of these meanings correspond to the meanings given in dictionaries, and some may carry connotations specific to the Qur'anic context.

- **Multiplication in the sense of travel:** {And if you are struck on the ground...} (An-Nisa: 101).
- **Beating in the sense of symptom:** {Shall I forgive you the remembrance...} (Ornament: 5).
- **Multiplication in the sense of finding/creating:** {So we inspired Moses to strike with your rod the sea, and it will break up...} (Poets: 63).
- **Proverbs:** {God gave an example...} (in many places).
- Beating on the ears:(Cave 11)

Conclusion:

From this linguistic analysis, it is clear that the word "hit" has multiple meanings in Arabic, and that physical beating is not the only or even the most common meaning. It is the context that determines the intended meaning in each case.

Open question:

Based on this multiplicity of meanings of "hit", can "hit" in the verse {and multiply} have a meaning other than physical beating? Can we understand the verse in light of one of these other meanings?

This is what we will try to explore in the following areas, by applying unconventional exegetical approaches, looking at the general Qur'anic context, and taking into account the purposes of Sharia and the values of Islam.

33.3 "Unconventional Approaches to the Interpretation of 'Beat Them': Exploratory Attempts"

Introduction:

In previous research, we saw that the word "hit" in Arabic has multiple meanings, and that physical beating is not the only or inevitable meaning. In this section, we will move from general linguistic analysis to attempting to apply *unconventional approaches* in interpreting the word "and multiply them" in verse 34 of Surah An-Nisa. Our goal is to explore whether these approaches can offer us new insights into the meaning of the verse.

Important Disclaimer: The approaches we will present here are *exploratory attempts*, not necessarily traditional interpretations. The purpose is to open the horizons of reflection and reflection, not to provide definitive or binding explanations.

First: The approach of changing the middle letter of the linguistic root:

- **Idea:** This method is based on the assumption that words that are close in the linguistic root (with a difference of one letter) may have close or complementary connotations. By changing the middle letter from the root "hit" (z-r-b), we try to explore other words in the Qur'an that may shed light on the meaning of "hit".
- Application:
  - **ZA-B:** There are no Qur'anic words with this root.
  - **Z-PO:** There are no Qur'anic words with this root (the word "doob" does not appear in dictionaries).
  - **Z-Y-B:** There are no Qur'anic words with this root.
- **Results:** This method did not yield useful results in the case of "multiplying", because changing the middle letter did not result in words with clear connotations in the Qur'anic context.
- **Evaluation:** This method, while funny, was not effective in this particular case.

Second: Methodology of literal analysis of the linguistic root:

- **Idea:** This method is based on analyzing the root letters ("z", "r", "b") separately, exploring their semantics in the Arabic language and in the names (if any), and then trying to combine these semantics to understand the meaning of the word as a whole.
- Application:
  - Z:
    - **In language:** may denote strength, intensity, clarity/luminosity, or narrowness/fog (as seen in the analysis of the letter Dhad earlier).
    - **In the Most Beautiful Names:** It is included in names such as "clutch", "almighty", "mighty".
  - t:
    - **In language:** may signify vision, compassion, care, lordship.
    - **In the Most Beautiful Names:** It is included in names such as "the Compassionate", "the Most Merciful", "the Merciful", and "the Lord".

- B:
  - **In language:** may denote initiation, righteousness, blessing, prominence, inner.
  - **In the Most Beautiful Names:** It may be included in names such as "righteous", "righteousness".
- Inferred explanation (merge attempts):
  - **The first explanation (focusing on strength and clarity):** "hitting" may mean using some kind of force or intensity (not necessarily physical) to show the wife clearly, or to make her see the consequences of her disobedience.
  - **The second interpretation (focusing on care and the new beginning):** "hitting" may mean taking a new step in the relationship, the beginning of a new phase aimed at reform and care, starting from the principle of relative deism (as we will see later).
- **Evaluation:** This method presents several possibilities, but remains general and undefined. It is difficult to say with certainty that any of these interpretations is *the only meaning* intended in the verse.

Third: The approach of "Fiqh of the Seven Mathani":

- **The idea (simplified introduction):** This approach is based on the assumption that each word or concept in the Qur'an consists of two complementary pairs of meanings (or "Muthana"). By breaking down the word into pairs, trying to understand each pair separately, and then merging the two meanings, a deeper understanding of the word can be reached.
- Application to "hit":
  - **First pair: "harm":** can be associated with harm or harm (in the general sense, not necessarily physical).
  - **The second pair: "Lord":** can be associated with lordship, care, reform, education.
- **Inferred explanation:** "Hitting" may mean causing some kind of (non-physical) "harm" with the aim of "repairing" and "breeding." This damage may be embarrassment, guilt, or fear of losing the relationship.
- **Evaluation:** This method provides a more specific explanation than the second method, but it still relies on:
  - A figurative interpretation of the word "harm".
  - The assumption that "Lord" here means reform (which is an indirect meaning of the word).
  - The methodology of the "jurisprudence of the seven Mathani" itself, which needs further explanation and rooting (as we will see in the following research).

Conclusion:

In this section, we have tried to apply three unconventional approaches to the interpretation of the word "and multiply them." These attempts have yielded some interesting possibilities, but they have not yet offered a definitive alternative explanation for physical beatings. In the following paper, we will delve deeper into the method of "Fiqh al-Sab'a al-Mathani" and try to understand it better.

33.4 "God's Lordship and Relative Deism: Does It Have to Do They Strike Them"?"

Introduction:

In previous research, we explored the "jurisprudence of the seven Mathani" approach to the interpretation of "and multiply them," and suggested that the word "hit" may have the meaning of "causing some kind of non-physical harm for the purpose of repair." This interpretation we linked to the idea of "deism", where we considered that "lord" (as part of the word "hit") may refer to reform and education. In this section, we will delve deeper into the concept of deism in Islam, and distinguish between absolute deism of God and relative deism, to see if this distinction can cast further Light on our understanding of the verse.

Deism in Islam:

- **Linguistically:** Deism is derived from the verb "Lord", and means: obedient master, owner, reformer, manager, educator.
- **Conventionally:** It is the singling out of God by creation, kingship and management. That is, God alone is the Creator of everything, the Owner of everything, and the Administrator of everything.
- **God's absolute lordship** is an acknowledgment that God is the sole Lord of the entire universe, and that He has no partner in creation, kingship, and management. This lordship is universal, complete, and permanent, encompassing everything in existence.
- **Relative deism** is an acknowledgment that there are creatures to whom God may entrust some tasks of management and care in the universe, *but within certain limits and abilities*. These lordships *are limited*, temporary, and restricted by God's permission and will.

Types of relative deism:

- **Angel Lordship:** Angels are assigned specific tasks in the universe (such as raining, keeping works, and capturing souls), all at God's command and management.
- **Lordship of Prophets and Apostles:** Prophets and apostles are charged with communicating God's message, teaching people, and guiding them.
- **Parental lordship:** Parents are responsible for caring for and raising their children.
- **Lordship of those in power:** Rulers and officials are charged with managing the affairs of the people and administering justice among them.
- **Deism of prevailing ideas and beliefs:** These ideas may "educate" people (figuratively) and guide their behavior and decisions.

The relationship between God's lordship and relative deism:

- **Origin and branch:** God's lordship is the origin and foundation, and all other lordship derives from it and is subject to it.
- **Complementarity, not conflict:** There is no conflict between God's lordship and relative deism, but rather a relationship of complementarity. Relative deism is *the means* of achieving God's lordship in the universe.
- **Monotheism:** Monotheism requires that we attribute all acts of deism to God, and that everyone who practices relative lordship does so with God's permission and success.

Relative Godhead and "Multiply Them":

How can we relate the concept of relative deism to our understanding of "multiply them"?

1. **The husband as the "head" of the family (in the relative sense):** In Arab and Islamic culture, the husband is considered the "head of the family" in the sense that he is responsible for caring for it and managing its affairs (in cooperation with the wife). This does not mean that he is the "god" of the family, but rather that he *is entrusted* with a special responsibility towards it.
2. **Reform as part of Godhead:** If we accept that "hitting" in the verse may mean "inflicting some kind of non-physical harm with the aim of repairing", then this "reform" can be considered part of the relative deism of the husband. A husband (or wife) may need to take action (within the limits of Sharia and morality) to fix a defect in the relationship.
3. **Limits and Controls:** This relative deism *is not absolute*. The husband has no right to do whatever he wants to his wife. He is bound by law and morality, and accountable to God for his actions.
4. **Affection and compassion:** Relative deism in a marital relationship should be *based on affection, compassion and understanding*, not on domination and oppression.

Conclusion:

The concept of relative deism can help us understand more deeply about "multiplying." If we consider that the husband has a kind of relative lordship in the family, and that "hitting" may mean taking action for reform (within the limits of Sharia and morality), this may remove some of the problems related to the traditional interpretation of the verse.

But, we should always remember that:

- This remains within the framework *of a possible interpretation*, not a categorical interpretation.
- Relative deism never means domination or violence.
- The ultimate goal is *to preserve the family* and repair the marital relationship with affection and compassion.

In the following paper, we will try to combine all these ideas in an attempt to provide *a complete understanding* of the verse.

33.5 "Alternative Interpretations of 'Multiply Them': Towards an Integrated Understanding"

Introduction:

In the previous positions, we explored the meanings of the word "hit" in Arabic, applied unconventional interpretive approaches, and addressed the concept of relative deism. All this was with the aim of reaching a deeper and more consistent understanding with the Islamic values of verse 34 of Surat An-Nisa: "And those who fear their disgust, preach to them, abandon them in the dormitories, and beat them." In this section, we will try to collect all these threads in an attempt to provide *a complete understanding* of the verse.

A quick review of possible meanings:

During our expedition, we came up with several *possible meanings* of the word "hit" in the verse, beyond the literal meaning of physical beating:

1. **Mental/psychological separation:** "Hit them" may mean "Separate them from your minds", i.e. do not think about them (as a final step after preaching and abandonment). This meaning is inspired by the idea that "beating" may mean rejection and dismissal (as in {I will strike you with forgiveness} – Ornament: 5).
2. **Making a change:** "Hitting" may mean a change in the wife's disobedient behavior, or in the marital status of the relationship. This meaning is inspired by the general meaning of "hit" as making an effect or change.
3. **Clearly show the command:** "Hit" may mean making the wife see the consequences of her ecstasy clearly. This meaning is inspired by the analysis of root letters ("z" may denote clarity).
4. **Taking a new step:** "hitting" may mean the beginning of a new phase in the relationship aimed at reform. This meaning is inspired by the analysis of the root letters ("b" may denote the beginning) and from the idea of relative deism.
5. **Inflicting a kind of non-physical "harm" with the aim of repairing:** this meaning is inspired by the application of the "jurisprudence of the seven Mathani" (the deconstruction of "hit" into "harm" and "Lord"). "Harm" here is not necessarily physical abuse, but may be embarrassment, guilt, or fear of losing the relationship.

Towards an integrated understanding:

Can these meanings be combined into *an integrated understanding* of the verse? We believe this is possible, through the following steps:

1. **Emphasis on context: The** verse talks about *nachouz*, which is not just a simple dispute, but rather a disobedience and rebellion by the wife against her husband, and a refusal to carry out her marital duties.
2. **Sequence in steps: The** verse presents gradual steps for the treatment of nachouz: preaching, then abandonment in the dormitory, and then "beating". This sequence indicates that each step is *an attempt at reform*, and that "beating" is *the last* of these attempts.
3. **"Beating" as a "painful" but non-violent measure:** "Beating" can be understood here as *any action* taken by the husband (after exhausting preaching and abandonment) that has a "painful" effect on the wife (psychologically or socially), but *does not amount to physical violence or humiliation*. This procedure is aimed at:
   - **Draw the wife's attention:** to the seriousness of what she is doing.
   - **Show the seriousness of the husband:** in that he will not constantly accept nachouz.
   - Push the wife to review her behavior: and reconsider her position.
   - **Opening the door for dialogue:** This action may be a "shock" that pushes the couple to sit down and talk openly about their problems.
4. Examples of such a "multiplication":
   - **Serious warning:** such as when the husband says to his wife: "If this situation continues, we may have to separate."
   - **Involve a third party:** such as if the husband asks a family member or friend to intervene to solve the problem.
   - **Taking legal action:** such as the husband resorting to the judiciary (in extreme cases).

- **Any other action:** it has a "painful" effect on the wife (in the sense we have mentioned), but does not amount to violence or humiliation.

A suggested reading of the verse (in light of this understanding):

{And those whom you fear their disgust, preach to them, and abandon them in the dormitories, and beat them}:

"And wives who fear their disobedience and rebellion.

"Wives who fear their disobedience, rebellion and refusal to carry out their marital duties, begin by advising and reminding them of God and of the dire consequences of disobedience. If they don't respond, leave them in bed (as an expression of dissatisfaction). If this does not work, take action that will have a painful impact on them (psychologically or socially), but without physical violence or insult, with the aim of drawing their attention to the seriousness of what they are doing, showing your seriousness in not accepting the continuation of this situation, pushing them to review their behavior, and opening the door for serious dialogue to solve the problem."

Confirmation of restrictions and conditions:

- **Nachouz as an exceptional case:** This understanding of "beating" applies *only* to the case of nachouz (disobedience and rebellion), and not to any ordinary marital dispute.
- **"Beating" as the last solution:** it is *the last* step after the exhaustion of preaching and abandonment.
- **"Beating" is not intended for itself** ; it is a means to an end, which is to repair the relationship.
- **Nonviolence:** "Beating" here *never means* physical violence or humiliation.
- **The goal is to reform: The** ultimate goal is to repair the marital relationship and preserve the family.
- **Affection and compassion:** All this must be within a framework of affection, compassion and understanding.

Conclusion:

This integrated understanding of "and multiply them" attempts to combine:

- **Respect the Qur'anic text:** and not to cancel or ignore the word "hit".
- **Commitment to Islamic values:** which reject violence and insult, and call for affection and mercy in the marital relationship.
- **Taking into account the context:** the context of the verse (nachouz), and the sequence in the steps.
- **Openness to broader meanings:** for the word "hit" in Arabic.
- Benefit from a variety of interpretive approaches: (albeit unconventional).

Caution: This understanding is a *proposal* resulting from our dialogue, not a final or binding interpretation. The door remains open for further research, discussion and reflection.

In the next and final paper, we will summarize the most important ideas contained in the series, and we will make some recommendations on how to deal with Quranic texts in general.

33.6 "Conclusion and Recommendations: Towards a Responsible Reading of the Qur'an"

Introduction:

We have reached the end of our journey in re-re-rereading verse 34 of Surat An-Nisa {and those who fear their disgust, preach to them, abandon them in the dormitories, and beat them}. We started with the problem of the traditional understanding of "hit them", then explored the meanings of the word "hit" in the language, applied unconventional interpretive approaches, addressed the concept of relative deism, and tried to reach an integrated understanding of the verse. In this concluding section, we will summarize the most important ideas and offer some recommendations on how to deal with Qur'anic texts in general.

Top ideas:

1. **"Hitting" is not necessarily physical beating:** the word "hit" in Arabic has multiple meanings, and it is the context that determines the intended meaning. Physical beating is not the only or inevitable meaning.
2. **Unconventional approaches of interpretation may offer new insights:** approaches such as "changing the middle letter of the root," "literal analysis of the root," and "the jurisprudence of the seven Mathani" (although they need further elaboration) may help us explore deeper meanings of Qur'anic texts.
3. **Relative deism may shed light on the marital relationship: the** idea that a husband (or wife) may have a limited role in "reforming" the other party (within the limits of Sharia and morality) may help us understand "multiply" them in a broader context.
4. **"Beat them" may mean "painful" but non-violent action:** After exhausting preaching and abandonment, the husband may need to take action that has a painful impact on the disobedient wife (psychologically or socially), but without physical violence or insult, in order to draw her attention to the seriousness of what she is doing, and push her to review her behavior.
5. **The ultimate goal is reform:** all the steps mentioned in the verse (preaching, abandonment, "beating") are aimed at repairing the marital relationship and preserving the family.
6. **Integrated understanding requires taking into account context and values:** no Qur'anic verse can be understood in isolation from its context (linguistic, Qur'anic and social), and from general Islamic values (justice, charity, affection, mercy).
7. **Interpretation is an ongoing process:** understanding the Qur'an is not a final or closed process, but a continuous and renewed process, requiring reflection, reflection and constructive discussion.

Recommendations for responsible reading of the Qur'an:

1. **Contemplation and reflection:** We must read the Qur'an thoughtfully, and try to understand its meanings and purposes, not be satisfied with superficial or literal reading.
2. **Use the approved interpretation:** We must refer to the interpretations of reliable scientists, and benefit from their knowledge and experience, but without making it a restriction on our minds.
3. **Contextualization:** We must understand the verses in context:
   - **Linguistic context: The** meaning of the word in the Arabic language.

- **Quranic context:** the location of the verse in the surah, and its relationship to other verses.
- **Socio/historical context:** The circumstances in which the verse was revealed (if any).

4. **Observing the purposes of Sharia:** We must understand the Qur'anic texts in the light of the purposes of Islamic law (preserving religion, soul, mind, offspring and money).
5. **Commitment to Islamic values:** Our understanding of the Qur'an must be in line with the highest Islamic values (justice, charity, affection, mercy, rejection of injustice and violence).
6. **Openness to diverse exegetical approaches:** We can benefit from different approaches to understanding the Qur'an, whether traditional or unconventional, provided that these approaches are disciplined by grammar and interpretation.
7. **Scientific humility:** We must be humble in our understanding of the Qur'an, admit that we may make mistakes, and be prepared to correct our understandings if we find them wrong.
8. **Constructive dialogue:** We must dialogue and discuss religious issues constructively and objectively, and respect the opinions of others, even if we disagree with them.
9. **Non-fanaticism and extremism**: We must avoid fanaticism and extremism in understanding religion, and take cheapness and facilitation.

Conclusion:

The Holy Qur'an is the eternal book of God, and it is the source of guidance and light for all mankind. Understanding this great book is the responsibility of every Muslim man and woman. This series of places was a modest attempt to contribute to this understanding, by rereading one verse of the Qur'an. We hope that this attempt has opened the door for dialogue and constructive discussion, and that it will be a catalyst for further reflection and reflection on the Book of God.

34 CORRECTING MISCONCEPTIONS ABOUT JINN AND DEMONS

34.1 JINN BETWEEN TEXT AND INTERPRETATION: A SYSTEMATIC FRAMEWORK FOR UNDERSTANDING

Introduction: Breaking from the circle of traditional postulates

Before we delve into the details of the concept of "jinn" as portrayed in the Qur'an, it is necessary to develop a systematic framework for discussion. Ideas about jinn, as Professor Samer Islambouli explains, are not one of the fundamental pillars of faith or the core of good deeds that directly regulate people's relations. This means that they fall outside the circle of "religion" in its categorical doctrinal sense, which opens the door to multiple visions and different points of view in their understanding.

Therefore, the understanding presented in this series is not 100% conclusive, and the presenter does not have absolute proofs to prove it definitively, as research into these matters depends on the available data and indicators. Inertia on a single interpretation of the Qur'anic text is not a proof in itself, especially when it comes to concepts that carry deep linguistic and intellectual dimensions.

Transcending superficiality in understanding the word "jinn"

There is no dispute that the word "jinn" and its derivatives (such as "jinn" and "jinn") appear in the Qur'an. An entire surah bearing the name "Jinn", and several verses mention the listening of the Qur'an by "Nafar min al-Jinn". The dispute is not about the presence of the word in the text, but about its understanding and interpretation. Sufficiency with the common or traditional meaning without diving into the semantics of language and the multiple contexts of the Qur'an is a kind of superficiality in study, thinking and discussion.

Methodology for understanding the "jinn": the importance of the holistic view and the recitation of texts

To understand the concept of "jinn" more deeply and accurately, Professor Islambouli proposes a methodology based on "recitation" of everything related to the creation of man and jinn, i.e. collecting all relevant verses and texts and studying them as one coherent unit, to reach a comprehensive judgment on the partial text. This process is similar to the installation of a complex puzzle panel; the overall picture cannot be understood by looking at one piece in isolation from the rest. Each piece (partial text) must be placed in its proper place within the general framework (the overall system of texts) to show the image clearly. Falling behind imaginary interpretations or individual perceptions of a single verse without linking it to the overall system is a systematic error, similar to those who invoke "foil for worshipers" in isolation from its context, making the Qur'an "adid" (i.e., separate parts).

Human: a two-dimensional being – earthy and fiery (the soul as "Jean")

In the context of understanding the jinn, Professor Islambouli proposes a vision that considers man as a creature with two basic dimensions:

1. **Biological (physical) dimension:** It is the physical aspect created from dust and water (mud), which undergoes organic and cellular evolution to form the biological body. This aspect is indisputable.

2. **Psychological (spiritual/energy) dimension:** It is the "soul" that made this human being a heard, insightful, distinctive and rational human being. This soul, according to this proposition, is what is meant by the word "jinn" when Allah says: "He created the jinn out of fire" (Ar-Rahman: 15). "Elves" here is a necessary description of the soul, created from "Marge of Fire" (an expression of subtle energy, not the known physical fire).

"Genie" as an acquisitive adjective and "jinn" as a necessary adjective for the soul

Professor Islambouli distinguishes between:

- **"Genie" as an acquired attribute of man: A** person may be characterized in his living life as a "fairy", that is, his lifestyle becomes hidden and hidden from the general public, such as a senior businessman, head of state, or influential figure who does not come into direct contact with the public. This is an acquired trait that may go away.

- **"Jinn" as a necessary adjective for the soul: the** human soul is by nature a "fairy", that is, created from hidden energy, invisible as it is, descending into the human body. This attribute is inseparable from the soul and is inseparable from it, and is similar to the

angels who are also "fairy" (hidden) beings in the text of the Qur'an, created from energy.

Reunderstanding Satan's Dialogue with the Lord

Based on this understanding of man as a two-dimensional (fiery/psychological and earthy/physical) being, Professor Islambouli offers a scenario of what took place in Satan's dialogue with the Lord when he commanded him to worship Adam:

- Satan, in justifying his disobedience, referred to the creation of himself (his psychological/energy aspect) from fire, omitting to mention the creation of his earthy body.
- On the other hand, when he spoke of Adam, he said, "I created him out of clay," ignoring the psychological/fiery side of Adam.
- The truth is that both (Adam and Satan) are created from fire (as soul/energy) and dust (as flesh).
- Therefore, the discussion ended with Satan's expulsion, because there is no longer logic in dialogue, but stubbornness, ignorance and falsification of facts. This is similar to someone who boasts that his blood contains white cells while the other's blood contains red cells, ignoring that both contain both types.

Negation of the mythical concept of the "ghostly genie"

Professor Islambouli stresses the need to abolish the mythical concept of the mythical "ghost genie" that many imagine. In his view, this concept is a product of the social imagination of the entire human race, and is believed in by various pagan cultures. Only atheists (who do not believe in the world of the unseen) are those who do not believe in this ghostly genie, as well as those who deny the existence of the soul and consider it mere chemical and neurological reactions in the brain, in order to escape self-belief and the belief that may lead to it in the world of the unseen and the Creator.

Abstract and call for research

This proposition presented by Professor Islambouli is an attempt to provide a "reason-based" understanding of the concept of jinn, not just a repetition of what is common. He calls for further research and detail, pointing to his lectures and his book "A Human Study in the Soul, Soul and Thinking" (especially the chapter on the study of the jinn), and "The Science and Universality of the Arabic Tongue" as important works for those who wish to learn more.It can be explicitly indicated that these ideas were **put forward by Professor Samer Islambouli** to document the source and give the reader an idea of the intellectual background.

34.2 "LINGUISTIC ROOTS: ARE 'JINN' SUPERNATURAL BEINGS?"

Introduction: The

word "jinn" has long been associated in the minds of many with the world of invisibility and mystery, and the worlds of spirits and supernatural beings that exceed the capabilities of humans. Generations pass on stories and folk tales that depict jinn as

beings capable of forming, causing harm, and even wearing humans. However, does this common perception really reflect what the word "jinn" means in its etymology, especially when we return to the methodology of understanding language that links semantics with physical and sensory observations, as Professor Samer Islambouli asserts? Is its meaning limited to these supernatural beings? For nature?
This research is the first in a series aimed at rereading and understanding the world of the unseen as portrayed in the Qur'an, specifically the concept of "jinn". We will embark on an expedition that starts from the linguistic roots of the word "jinn", to reveal its original meanings derived from tangible reality, and understand how this concept has evolved over time, and how popular culture has influenced the formation of its current image. Our goal is to lay the foundation for a deeper and more accurate understanding of the concept of "jinn", away from myths and legends that may have tarnished its image. The real.

Linguistic root (jnn): invisibility, covering, and related The
word "jinn" in Arabic is derived from the triple root (jnn), a root that carries basic connotations related to concealment, invisibility and coverage. As Professor Islambouli explains in his curriculum, these linguistic connotations are often associated with realistic or physical observations. These connotations are manifested in many words derived from this root, which we use in our daily lives, including:

- **Fetus:** It is the newborn hidden in the mother's womb, and hidden from view. (Realistic viewing of the jackets)
- **Paradise:** It is the shield or jacket with which the warrior protects blows in battle, as it covers and protects him. (Tool for physical cover-up)
- **Madman:** It is the shield used by the fighter to take shelter from arrows and swords, as it provides him with cover and protection. (Tool for physical cover-up)
- **Insanity:** It is the departure of the mind or covering it, the insane is the one who hid his mind and lost consciousness. (A state of covering the mind from sound perception)
- **Jinan (by opening the gym):** It is the heart, and it was called so because it is hidden inside the chest, away from the direct senses. (Hidden Member)
- **Jinan (by breaking the gym):** It is the plural of Paradise, and Paradise is the dense orchard of trees that covers what is inside with its shadows and branches. (A place characterized by coverings due to the density of its plant)
- **Paradise (by opening the gym):** It is the abode that God has prepared for His righteous servants in the hereafter, and it is hidden from our eyes in this worldly life. (hidden metaphysical place)
- **The night went crazy on him:** that is, the night will cover him with its darkness. (Natural phenomenon of tunics)
- **The night embryos:** meaning: the night went crazy on him, i.e. his jacket.

Through these examples, we notice that the root (jnn) is not limited to a single meaning, but encompasses a wide range of connotations associated with invisibility and concealment, whether this invisibility is material (such as the fetus in its mother's womb, or paradise with its trees), or moral (such as madness as a state of covering the mind, or

heaven as a hidden heart). All of them go back to a realistic or sensory observation of the concept of "jackets".

Jinn in Linguistic Dictionaries: Beyond Supernatural Beings

If we move from the everyday uses of words derived from the root (jnn) to the considered Arabic dictionaries, we will find that the definitions of "jinn" emphasize the meaning of concealment and invisibility.

- Lisan al-Arab by Ibn Manzur: Jinn is defined as "the disagreement of mankind... They were so named because of their avoidance of mankind, that is, their concealment." He points out that the "elves" are the father of the jinn.

- Surrounding Dictionary of Firouzabadi: Jinn are defined as "against humans... They were named for their avoidance and their cover-up from the eyes."

- Zubaidi's Bride's Crown: He gives similar definitions, and adds that "jinn" can refer to "everything that has been hidden from you."

- Language standards for Ibn Faris: The "jinn" refers to one origin, which is "concealment and invisibility", and says: "As for the jinn, they said: They were called so because they do not see."

These definitions confirm that the basic meaning of the word "jinn" in Arabic is "invisibility" and "concealment", and that this meaning is not limited to a specific type of being, but can include everything that is hidden from the senses. This opens the door, as we will see in subsequent articles, to a broader and more flexible understanding of the term in the Qur'an, beyond popular perceptions that may have confined it to a narrow scope.

Moving from Language to Popular Perceptions

It is noticeable that the original meaning of the word "jinn", associated with concealment and invisibility, has departed from its delicate course in popular perceptions, and has often been confined to supernatural beings. This transformation is due to several factors:

- The influence of oral heritage: Folk stories and tales passed down through generations played a major role in shaping the image of the jinn in the minds, and these stories often exaggerated the capabilities of the jinn and gave them a mythical character.

- Confusion between religion and superstition: At times, true religious beliefs were confused with myths and legends, giving rise to distorted perceptions of jinn.

- Literal interpretations: Some interpretations that did not take into account context or metaphorical meanings contributed to the consolidation of this image.

Conclusion: Towards a deeper understanding of the jinn

A return to the linguistic roots of the word "jinn" reveals that the original meaning of the word does not necessarily denote supernatural beings, but rather refers to a broader and more comprehensive concept, namely "invisibility" and "concealment." This linguistic understanding, emphasized by Professor Islambouli's approach to linking language to tangible reality, opens up new horizons for us to understand the Qur'anic verses that talk about the jinn, and frees us from the constraints that may have been

imposed on us by narrow popular perceptions. In the article Next, we will see how the Holy Qur'an used this word with its multiple connotations.

34.3 "JINN IN THE QUR'AN: SEMANTIC RESILIENCE AND MULTIPLE CONTEXTS"

Introduction:

In the previous research, we explored the linguistic roots of the word "jinn" in the Arabic language, and found that its original meaning revolves around invisibility and concealment, and that it is not limited to supernatural beings. Now, turning to the Holy Qur'an, we see how this Bible used the word "jinn", and what connotations it carried in its different contexts. Will the Qur'an confirm the original linguistic meaning of the word? Or will it introduce us to a new and different concept?

The truth is that the Qur'an, as it usually uses Arabic, does not limit the word "jinn" to one narrow meaning, but uses it with remarkable semantic flexibility, referring to multiple meanings that transcend popular perceptions. This diverse Qur'anic use, as Professor Samer Islambouli points out, opens up wider horizons for us to understand the world of the unseen, and makes us reconsider many concepts that we may have inherited uncritically.

Review of Quranic verses: "Jinn" in different contexts

Let's begin our journey in exploring the Qur'anic use of the word "jinn" by reviewing some of the verses in which the word is mentioned, and analyzing its different contexts, guided by Professor Islambouli's approach to understanding the Qur'anic text:

1. **In the sense of concealment and general invisibility (or unknown groups):**

- "And when we sent you a group of jinn listening to the Qur'an, and when they attended it, they said, 'Listen,' and when it was decreed, they turned to their people with warnings" (al-Ahqaf: 29).

- "Say, suggest to me that some of the jinn listened, and they said, 'We have heard a wonderful Qur'an'" (Jinn: 1).

The traditional interpretation holds that these "jinn" are hidden beings. However, Professor Islambouli believes that the "jinn" here may mean groups of people unknown to Meccan society at the time, or strangers or secretive influencers who listened to the Qur'an. The meaning revolves around being "hidden" or "anonymous" to the original listeners of the speech.

2. **In the sense of the human "soul" (the hidden or inner side of man):**

This is one of the most important illuminations provided by Professor Islambouli. When the Qur'an addresses the "jinn and mankind" together, it often refers to the human soul (the inner, conscious, thinker, and hidden side) and "human" to the apparent physical aspect of man.

- "O jinn and mankind, if you are able to execute from the countries of the heavens and the earth, do not execute except with authority" (Ar-Rahman: 33).

The challenge here is directed at man in both ways: himself (his intellect and hidden mental abilities) and his body (his material abilities). That is, man as a whole, with his inner and outward abilities, is called to this challenge.

- "O jinn and mankind, have not messengers come to you from among you to tell you my signs and warn you of this meeting of your day..." (Al-An'am: 130).
The apostles come to man on both sides of him (soul and body).

3. **In the sense of angels (beings hidden from sight):**

- "And they made proportions between him and Paradise, and Paradise knew that they were not present" (as-Saffat: 158).
Islambouli points out that the "paradise" here (meaning jinn, which refers to angels in this context) that the polytheists attributed to God as daughters, they themselves know that they will be prepared for reckoning.

4. **In the sense of the intensity of darkness (covering things):**

- "And when the night fell upon him, he saw a planet, and he said, 'This is my Lord...'" (Al-An'am: 76)."The night went crazy on him", that is, he covered him with his darkness and hid him.

5. **In the sense of the fetus in the womb of its mother (hidden):**

- "...He knows you best when He raised you from the earth and when you are embryos in the wombs of your mothers..." (Star: 32)."Embryos" is the collection of an embryo, which is the organism hidden in the womb.

6. **In the sense of madness (concealment of the mind):**

- "Did they not think about the paradise of their companion, if it is but a clear harbinger" (Al-A'raf: 184)."Paradise" here in the sense of madness, that is, the matter in which their companion hides his mind.

7. **In the sense of beings with power and invisibility (people of experience and hidden power):**

- "A goblin from the jinn said, 'I will bring it to you before you rise from your place.'" (Ants: 39). (This will be detailed in the next article.)

Jinn as part of human society:
By analyzing these and other verses, and based on the understanding of the "jinn" as a hidden aspect of man (the soul) or as hidden human groups or with special abilities, we note that the Qur'an does not present the "jinn" as being completely separate from humans, but rather refers to interaction and overlap. The Qur'anic discourse "O Mu'asher of the jinn and mankind" affirms that man with his two sides (hidden/psychological and apparent/physical) shares in living, in assignment and in responsibility before God.
If we understand the jinn in some contexts as owners of hidden power and influence (whether intellectual, economic, political, or even hidden technological forces), they become part of human society, influencing and being influenced by it.

Conclusion: Towards a broader Qur'anic understanding of the jinn
Reviewing Qur'anic verses with an approach that takes into account the flexibility of language and its multiple connotations, as Professor Islambouli did, reveals that the Qur'an uses the word "jinn" in broader senses than mere supernatural beings. The Qur'an indicates that the "jinn" can be understood as:

- **The human soul:** the conscious, thinker, and hidden side of man.
- **Hidden forces:** whether human (influential people, unknown groups) or natural (dark night).
- **Cases of concealment:** such as the fetus in the womb, or insanity as a concealment of the mind.
- **Angels:** in certain contexts.

This broader Qur'anic understanding of the jinn frees us from the constraints imposed on us by narrow popular perceptions, makes us look at the world of the unseen with an open mind, understand the Qur'anic verses more deeply and realistically, and connect the world of the unseen with the world of martyrdom through language and logical understanding.

34.4 "Orcs in the Qur'an: Are They Really Terrifying Demons?"

Introduction:

When we hear the word "goblin", stereotypes of huge beings, with horns and tusks, emerge from magic lamps, or cause disasters and horrors, often jump into our minds. This image entrenched in popular culture, and has become a feature of films and fairy tales, makes us look at "goblins" as terrifying beings, belonging to the realm of evil and darkness. But is this perception consistent with what the Holy Qur'an says about "goblins"? Does the word carry with it connotations other than those to which we are accustomed, especially If we go back to its linguistic origins as Professor Samer Islambouli does?

In this paper, we will focus on the word "goblin" as it appears in the story of Solomon (peace be upon him) in Surat An-Naml, and we will try to understand its true meaning through careful linguistic analysis and careful Quranic context. Our goal is to break free from the constraints imposed on us by the stereotype, and to reach a deeper and more realistic understanding of the word "goblin", away from myths and legends.

Linguistic Analysis of the Word "Goblin": Beyond the Stereotype The

word "imp" in Arabic, as Professor Islambouli points out in his analyses, is often derived from the root (p.f.r.), which carries connotations related to earth, power, cunning and cunning.

- **Afar (by opening the eye and fulfillment):** It is the face of the earth, and the dust. From it they say: "Afar his face is in the dust", that is, he is in it.
- **Afar (with the breaking of the eye and the stillness of the fulfillment):** It is the malignant, cunning, shrewd, strong and severe.
- **Afria (with the breaking of the eye and the stillness of the faa and J aggravated):** It is the malignant who is evil, shrewd, or experienced in things.
- **Goblin Neferet:** It is said to a person who is very cunning, cunning and powerful, who does not overcome.

In these senses, we notice that the root (p f r) and what derives from it as a "goblin" does not directly denote a supernatural being, but refers to qualities such as strength, cunning, cunning, deep experience of things, and perhaps connection to earth and soil (a metaphor for field experience).

"Goblin" in the story of Solomon: the context of the verse and its implications

Let's now look at the verse in which the word "goblin" appears in Surat An-Naml: "He said, O O Lord, which of you will bring me its throne before they come to me Muslims, a goblin from the jinn said, I will bring it to you before you rise from your place, and I am on it for a strong and faithful" (An-Naml: 38-39).

This verse talks about a dialogue that took place between Solomon (peace be upon him) and the "public" (who are the elders and opinionated with him), about bringing the throne of the Queen of Sheba. Here, a "goblin from the jinn" emerges to offer his services.

The traditional interpretation of this verse holds that a "goblin from the jinn" is a supernatural being, of the genus of jinn, with supernatural power. However, if we take into account the linguistic analysis of the word "goblin" (signifying strength, cunning and experience), and the word "jinn" (meaning people who are hidden, or with special or hidden abilities, or even nomads skilled in desert affairs as mentioned earlier), we can put forward a more realistic alternative explanation, in line with Professor Islambouli's approach:

- **"Goblin from the jinn":** may refer to a strong, skilled, cunning, and experienced person ("goblin") among the "jinn" (in the sense mentioned: a group of people with special skills or generally unknown, or perhaps experts in transportation, construction, or the like, hired by Solomon). It is not excluded that they are human beings with superior abilities and experience in a particular field.

- **"I bring it to you before you get up from your place":** This phrase does not necessarily mean supernatural speed, but it can mean that this person ("the goblin") was confident in his ability to complete the task too quickly in relation to the distance and effort required, perhaps because he was an expert in roads, possessed advanced means of transportation (in his time), or had an organized and strong team.

- **"I am on him for a strong and faithful":** this phrase confirms that this person had the qualities necessary for this task: the strength to carry and transfer the throne, and the faithfulness to preserve it and not to neglect it.

Criticism of popular perceptions: where did the image of the terrifying goblin come from?

If the "goblin" in the Qur'an does not necessarily denote a terrifying supernatural being, but rather a character with strength, cunning and experience, where did this common stereotype come from?

- **Oral tradition and mythology:** Folk tales often amplify the characters' abilities and attribute to them supernatural qualities, especially those associated with power and mystery.

- **Interpretations that did not take into account the linguistic origin:** Some interpretations may have drifted towards the supernatural without an accurate reference to the linguistic root and practical context of the story.

- **Literature and art:** Literary and artistic works contributed to the consolidation of the fictional image of the goblin.

Conclusion: Towards a more realistic understanding of goblins

The linguistic analysis of the word "goblin", and the Qur'anic context in which the word appears, invites us to reconsider the common stereotype of "goblins". The "Goblin of the Jinn" in the story of Solomon may not be more than a person with exceptional strength, cunning, and superior practical experience, and was part of the workforce (hidden or private) of Solomon, peace be upon him.

This more realistic understanding of the "goblins" does not diminish the importance of the Qur'anic story, but rather makes it closer to reason and logic, focuses on human abilities (or creatures with special abilities) that can be harnessed for good and construction, and frees us from myths and legends that may have withheld from us the true meanings of the verses.

34.5 Demons in the Qur'an: Who are they and what is their truth?"

Introduction:

"Satan" and "Demons"... Two words that evoke in the soul a mixture of awe and aversion, and are often associated in our minds with evil, darkness and seduction. But does this stereotype really reflect what the Qur'an means by "demons"? Is this concept limited to hidden beings seeking to mislead humans? Or does it have other dimensions beyond the traditional image, as Professor Samer Islambouli's linguistic and contextual analysis reveals?

In this paper, we will dive into the depths of the Qur'anic meaning of the word "demons", and we will try to understand their truth and their relationship with jinn and mankind, and we will explore the different dimensions of this concept that has long raised controversy and questions. Our goal is to reach a deeper and more comprehensive understanding of "demons", away from cultural influences that may have tarnished their true image.

Satan: linguistic and idiomatic meaning

- **Linguistically:** The word "devil" is derived from the root (u i n), which denotes distance, distance from truth and goodness, and rebellion. From it they say: "Turning away from something", that is, distance from it and rebellion. And the "Shatun well", that is, deep and far bottom.

- **Idiomatically (according to Islambouli's method):** In Qur'anic usage, "Satan" is not so much a name for a specific being as it is **an adjective** for every disobedient rebel, whether he is from humans (humans with their apparent being) or from the jinn (in the sense we have previously interpreted as the hidden human soul, or hidden forces). Satan represents the force or orientation that calls for evil and corruption, repels truth and good and turns away from it.

The difference between Satan as an attribute and Satan as a symbol

It is important to distinguish, as Professor Islambouli points out, between "Satan" as a general adjective of rebellion, disobedience and distance from the truth, and "Satan" as a proper name that represents the greatest symbol of this rebellion:

- **Satan (as an adjective):** It is anyone who is characterized by rebellion and distance from the truth, and calls for evil and corruption. This can be a human being (the demon of man), a rebellious human soul (the demon of the jinn in the psychological sense), or even another hidden force.

- **Satan (Karmuz):** He is the being mentioned in the Qur'an, who refused to prostrate himself to Adam, and vowed to seduce and mislead human beings. Satan is the first to carry the adjective "Satan" in this clear sense of rebellion against God's command, and he represents the greatest symbol of arrogance, arrogance, and disobedience.

Demons in the Qur'an: Humans and jinn (meaning the soul)

The Holy Qur'an affirms that "demons" (i.e. those who are characterized as Satan) can be human beings and jinn, and that they cooperate in misguidance and corruption:

- "Likewise, we have made every prophet an enemy, the demons of mankind and the jinn, and some of them suggest to each other the ornamentation of the saying out of arrogance, and if your Lord wills what they have done, he will slander them and what they slander" (Al-An'am: 112).

This verse is explicit in referring to the existence of "human demons" (rebellious humans) and "jinn demons" (and here they can be understood, according to Islambouli's method, as rebellious human souls or evil hidden forces acting from within man or through hidden groups). These and these cooperate in embellishing falsehood and deceiving people.

Human demons: who are they and how do they work?

"Human demons" are human beings who are dominated by rebellion, evil and corruption, and seek to mislead others and distance them from the truth. They can be:

- Unjust and corrupt rulers.
- Advocates of sedition, extremism and violence.
- Promoters of destructive ideas and decadent values.
- Influential people who use their influence to control and corrupt others.
- Exploiters and monopolists who corrupt the earth.

These "demons" operate by: spreading suspicions and lies, embellishing falsehoods, stirring up desires, intimidation and intimidation, and misleading use of media and technology.

Jinn demons (meaning rebellious souls and evil hidden forces):

"Jinn demons" here can be understood as human souls that rebelled against common sense, or hidden forces (whether internal psychic or hidden human groups with evil goals) that practice evil and corruption, and seek to mislead humans. This can be:

- **Whispers and negative thoughts:** thrown by the rebellious soul (the sign of badness) or hidden forces of seduction in the human heart to push him to sins.

- **Evil psychological forces:** such as arrogance, envy, hatred, unbridled anger, that emanate from an uncontrolled soul and destroy human relationships and societies.

- **Hidden actors with destructive goals:** such as secret organizations that plan to control and corrupt, or organized crime networks that operate in the shadows.

The relationship between human demons and jinn demons: cooperation and integration

"Human demons" (rebellious humans) and "jinn demons" (rebellious souls or evil hidden forces) cooperate and complement in the process of misguidance and corruption:

- Jinn demons (rebellious souls or powers of seduction) whisper and adorn evil deeds for humans (humans).
- Human demons (rebellious humans) carry out these evil whispers and ideas on the ground, and spread them among people.
- Some "human demons" may use "jinn demons" (meaning other hidden forces or people experienced in charlatanism and deception) to achieve their evil ends.

Conclusion: Towards a Comprehensive Understanding of Demons

Our understanding of "demons" in the Qur'an, according to Professor Islambouli's approach, must go beyond the stereotype of terrifying hidden beings. "Satan" is an attribute of every force or orientation that calls for evil, corruption and rebellion against the truth, whether this attribute is embodied in a human being (human demons) or in a rebellious human soul or another hidden force (jinn demons). This comprehensive understanding makes us more aware of the sources of evil in the world, whether internal (from ourselves) or external (from others or from hidden forces of influence), and better able to confront and overcome it.

34.6 "MISUNDERSTANDING OF JINN AND DEMONS: CAUSES AND CONSEQUENCES"

Introduction:

After exploring the linguistic meanings and Qur'anic connotations of the concepts of jinn, goblins, and demons, and trying to provide a more realistic and logical explanation of these concepts, guided by the approach of Professor Samer Islambouli, we now come to a fundamental point: Why did misunderstanding prevail? And why did superstition and sorcery associated with these concepts spread in popular culture? What are the negative consequences of this bad?

This research sheds light on the root causes that led to the distortion of Quranic concepts about jinn and demons, and will reveal the devastating effects of this distortion on the individual and society. Our goal is to be aware of the seriousness of misunderstandings, to strive to correct misconceptions, and to return to a correct understanding of Islam.

Reasons for misunderstanding jinn and demons:

Misunderstanding the concepts of jinn and demons in the Qur'an can be attributed to several intertwined reasons, including:

1. **Relying on literal and superficial interpretations and separating text from reality:**
   - Many people tend to read Qur'anic texts literally and superficially, without trying to understand the general context of the verses, and without referring to the original linguistic meanings of the words as they are used in sensory reality.
   - This literal interpretation, and the separation of the Qur'anic text from the observed reality that came down to address it, leads to misconceptions about jinn and

demons, as if they were exclusively supernatural beings, living in a world completely separate from ours, and endowed with purely magical abilities.

2. **The influence of popular culture and ancient mythology (Israelites and non-critical legacies):**

- Popular culture is full of stories and tales about jinn and demons, often derived from ancient myths and legends, including influenced by Israelites and other unexamined cultural legacies.
- These stories and tales instill in the minds a distorted stereotype about jinn and demons, and make them appear as terrifying and evil beings.
- Movies, series and fairy tales further entrench this stereotype.

3. **Neglect of the Qur'anic context and accurate linguistic analysis related to reality:**

- When interpreting verses related to jinn and demons, the general Qur'anic context is often neglected, focusing on individual words in isolation from their overall context and the reality to which they refer.
- Careful linguistic analysis of words is also neglected by returning to their sensory and realistic origins, relying on common and circulating meanings, without reference to considered linguistic dictionaries and the methodology of understanding language through reality.

4. **Lack of critical thinking, reflection and linking text to life:**

- Many people accept traditional interpretations of jinn and demons without critical thought or forethought, and without trying to verify their validity, logic, or applicability to the lived reality.
- This absence of critical thinking, and the lack of linking the Qur'anic text to real life and its problems, makes them vulnerable to superstition and sorcery.

5. **Absence or weakness of scientific and factual explanation:**

- The lack of interpretations that link Qur'anic concepts to contemporary reality and natural and social laws, and explain how these concepts can be understood in the light of modern science and realistic observations, instead of immediately resorting to supernatural metaphysical explanations of everything that is "jinn" or "demon".

Results of misunderstanding the jinn and demons:
Misunderstanding the concepts of jinn and demons in the Qur'an has many negative consequences on the individual and society, including:

1. **The spread of superstition, sorcery and quackery:**

- When people think that jinn and demons are exclusively supernatural beings capable of harming them, they become more vulnerable to superstition and sorcery.
- Many turn to witches, sorcerers and charlatans for protection, to bring luck, or to harm others.

- This leads to the spread of quackery and superstition, and the exploitation of people financially and psychologically.

2. **Fear, delusion and pathological anxiety:**

- Misconceptions about jinn and demons provoke fear, illusion and anxiety in people, make them live in a state of constant tension, and may disrupt them from positive action in life.

3. **Distorting the image of Islam and presenting it as a superstitious religion:**

- When people associate Islam with superstition and sorcery, it distorts the image of Islam and makes it appear superstitious and backward, unable to keep up with the times.

4. **Weakening True Faith Based on Awareness and Responsibility:**

- True faith in God requires trusting in Him, understanding His laws in the universe and society, relying on Him in all matters, and not being afraid of anything else except to the extent that it represents a real danger.

- When people fear exaggerated metaphysical forces, it can impair their ability to take responsibility and take real reasons to confront their problems.

5. **The negative impact on psychological and mental health and cultural giving:**

- Belief in myths and legends can lead to psychological and mental disorders, and disrupt the energies of the individual and society from creativity and production.

Suggested solutions:

To face this problem, we must:

1. **We return to the Holy Qur'an and reflect on it with a realistic linguistic methodology:**

- We must read the Qur'an thoughtfully, and try to understand its true meanings by linking them to reality and living language, as Professor Islambouli advocates.

- We must rely on interpretations that take into account the context and the original linguistic meaning associated with reality, and avoid superficial and superstitious interpretations.

2. **We spread the right religious awareness based on deep understanding:**

- We must work to spread the correct religious awareness among people, and correct misconceptions about jinn, demons and others.

- We must use different media to spread this awareness.

3. **We fight superstition and sorcery with thought and science:**

- We must fight superstition and sorcery by all possible means, expose their falsity and show their damage to reason and society.

4. **We encourage critical thinking and the scientific method:**

- We must encourage people to think critically, and not to accept anything without thought, scrutiny, or factual evidence.

Conclusion:
Misunderstanding the concepts of jinn and demons in the Holy Quran has multiple reasons, the most important of which is the separation of the text from its linguistic and life reality, and it has serious negative consequences for the individual and society. To confront this problem, we must return to the Holy Qur'an and reflect on it with a conscious methodology, spread the right religious awareness, fight superstition and sorcery, and encourage critical thinking.

34.7 "Djinns and demons in contemporary reality: how to deal with them?" (Series Conclusion)

Introduction:
After reviewing the linguistic roots of the concepts of jinn and demons, analyzing their multiple Quranic uses, and revealing the causes and consequences of misunderstanding, we now reach the most important question at the end of this series: How can we apply this new and enlightened understanding, presented to us by Professor Samer Islambouli's approach, in our daily lives? How do we deal with "jinn" and "demons" in the twenty-first century, in a world dominated by technology, globalization and rapid changes, if we understand these terms in their broadest and most realistic sense?
This concluding paper will provide a practical framework for dealing with these concepts in contemporary reality, based on the understanding we have reached. Our goal is to move from mere theoretical understanding to practical application, and to live a more conscious and positive life, free from superstitions and illusions, and aware of our responsibilities.

1. Dealing with the "jinn" (meaning the human soul and its hidden and hidden forces):
If we understand the "jinn" in many Qur'anic contexts as referring to the human "soul", that is, the hidden, conscious, thinker, and hidden side of man, then dealing with it becomes dealing with the self:

- **Purification and purification of the soul:** the constant pursuit of purification of the soul from moral and behavioral impurities, purification of faith and good deeds, and resistance to evil impulses in it. This is the greatest jihad.

- **Understanding the soul and its abilities:** Recognizing the enormous capabilities of the human soul in perception, thinking and creativity, and directing these abilities towards good and construction.

- **Awareness of hidden forces in society:** Recognizing the existence of human forces (individuals or groups) operating in secret ("like jinn") to influence the course of events, whether they are economically, politically, media, or technologically influenced. This requires awareness, caution and critical analysis of sources of influence.

- **Individual and collective responsibility:** Recognizing that each soul ("jinn") is responsible for its actions, and that society ("humans") is responsible for providing an environment that helps souls to rise.

2. Dealing with "demons" (meaning rebellious and evil forces and ideas, whether from humans or from the souls/jinn):

If we understand "Satan" as an attribute for every rebel and disobedient, and for every force that calls for evil and corruption, dealing with him takes the following forms:

- **Distinguishing and resisting human demons:** Identifying human beings (individuals, institutions and systems) who embody the characteristics of Satan such as injustice, corruption and misguidance, resisting their actions by legitimate means, and seeking to expose their plans and warn against them. This includes resisting political injustice, economic exploitation, and intellectual extremism.

- **Fighting the demons of the souls (whispers and passions):** Identifying the whispers, negative thoughts and rebellious passions that emanate from within the soul ("jinn demons" in the psychological sense), and fighting them by seeking refuge in God, fortifying with remembrance, strengthening the will, and adhering to moral values.

- **Beware of hidden and misleading forces:** Pay attention to the forces and institutions that operate in secret ("jinn demons" as hidden forces) to spread sedition, spread lies, embellish falsehood, and resist their influence with awareness, knowledge and critical thinking.

- **Rejection of "embellishment of saying arrogance":** not to be deceived by sweet words and glamorous appearances behind which the "demons of mankind and jinn" may hide their evil goals, and to focus on essence and purposes.

3. Dealing with "witchcraft" and "sorcery" and what is falsely attributed to the jinn:

- **Rejection of superstition and reliance on cosmic norms:** Asserting that things are conducted according to the norms and laws set by God in the universe and society, and that "magic" and "sorcery" and what is attributed to the supernatural abilities of the jinn are often illusions, charlatanry, or exploitation of people's ignorance, and are not a substitute for taking factual reasons.

- **Relying on God and asking for help from Him alone:** relying on God to pay harm and bring benefit, and resorting to Him with supplication and worship, instead of resorting to magicians and sorcerers who claim to harness the jinn.

- **Search for the real causes of problems:** When facing health, psychological or social problems, their real causes must be searched for and treated by scientific and logical methods, and not immediately attributed to jinn or magic.

When we apply this linguistic and Qur'anic understanding of the word 'jinn' – like all that is hidden or hidden and possesses capabilities that are not visible to the public – to our contemporary reality, we find that entities such as giant space agencies with their advanced and secretive knowledge and technology, or intelligence agencies that operate in complete secrecy and exert hidden influence over the course of events, can represent a contemporary embodiment of the concept of 'jinn' not as supernatural beings, but as organized human forces characterized by invisibility and a special ability to influence. This does not mean that they are 'spirits' or 'demons' in the mythological sense, but rather that the nature of their work and the degree of their hidden influence make them fall within the broad connotations of the word 'jinn', which refers to invisibility and power invisible to all.

General summary of this series:

This series was an attempt to re-read and understand the Qur'anic concepts related to jinn, demons and demons, by returning to the linguistic roots of words, and to the multiple Qur'anic contexts, and guided by an approach that links the text to the observed reality, as proposed by Professor Samer Islambouli.

We concluded that the "jinn" in its linguistic and Quranic origin is not confined to supernatural beings, but is a flexible term that encompasses everything that is hidden or hidden, and may often refer to the human "soul". And that "goblin" is a description of the strong, skilled and expert. And that "Satan" is an attribute of rebellion and distance from the truth, which can be characterized by humans or jinn (meaning the soul or hidden forces).

This understanding frees us from superstitions and illusions, and makes us more aware of our responsibilities to ourselves and our communities. Dealing with "jinn and demons" in contemporary reality becomes therefore a conscious deal with oneself, with internal and external challenges, and a constant pursuit of good and advancement, and resistance to evil and corruption in all its forms.

We hope that this series has contributed to illuminating important aspects of these concepts, and opening new horizons for reflection and understanding. We invite our readers to continue to research and reflect on the dear book of God, which is an inexhaustible helper of guidance and knowledge.

35 Numbers in the Qur'an: Beyond Quantum to Quality and Contemplation

35.1 "Methodological Introduction" Is every number in the Qur'an a "number"?

Introduction:

The verses of the Qur'an replete with numerology in a variety of contexts, from legislation and stories to descriptions of creation and the afterlife. The reader's first impression, and perhaps the most common explanation, is often to treat these numbers as specific quantities and calculated amounts. But is this literal understanding always the ultimate purpose of the text? Does limiting ourselves to the quantitative dimension sometimes obscure from us the graphic subtleties and indications of how the miraculous Qur'anic statement wanted them?

Dealing with the Qur'anic text requires high linguistic and graphic sensitivity, and numbers are no exception. Just as the Qur'anic word has multiple dimensions, so the number in its Qur'anic context may carry connotations beyond mere calculation and counting. A superficial or literal understanding of each number can sometimes lead to problematic interpretations or miss diving deep into the intended meaning.

Objective:

This first article in our proposed series aims to provide **a systematic approach to** dealing with numbers in the Qur'anic text, an approach that distinguishes between two basic cases of numbering: being **a "count"** that means quantity and counting, and being **a "numeral/descriptor"** that carries a descriptive or qualitative connotation that goes beyond mere statistics. This distinction is not an end in itself, but rather a means of deeper reflection and a more accurate understanding of the will of God Almighty through His elaborate statement.

Systematic differentiation: between "number" (quantity) and "number" (quality)

For the purposes of this series, we can distinguish between two main uses of numbers in the Qur'an:

1. **"Number" and Quantity/Count: We**

mean using a number to identify a certain quantity in an accurate, direct and often unambiguous manner. This is evident in legislative contexts (e.g. amounts of inheritance, number of witnesses sought, amounts of specific penalties), clear time periods (e.g. months of waiting period or days of obligatory fasting), or limiting certain numbers to a historical or descriptive context of a specific purpose (e.g., number of tribes, number of days of creation). The primary goal here is **clear and intentional** quantification of itself.

2. **"Number" and Quality/Description:**

Here, the use of a number goes beyond mere statistics to refer to a particular characteristic, form, condition, how, or pattern. The number may come to emphasize an attribute (such as the absolute uniqueness of the word "one"), to describe an existing situation (as we will see later in the possible interpretation of "two, three, and fourth" in the marriage verse), to describe a process with repeated steps or nature (as in "divorce twice"), or to distinguish a particular type or category (as in the description of wings of angels). The significance here is more **towards description and quality** than quantity and simple numerical inventory.

The importance of context and language tools:

The distinction between these two connotations is not arbitrary or subject to whim, but rather relies on a careful reading of the text using several linguistic and contextual tools, including:

- **Quranic context:** The subject of the verse and the surah and its general purpose is the first guide to understand the significance of the mentioned number. Does the context require precise quantitative identification or focus on describing a situation or how?

- **Linguistic structure: the** location of the number in the sentence, its syntactic relationship with what comes before and after it (is it a direct participle, a case, or a distinction?), and the morphological form used (is it the original number such as "three", or the form used as "three" or "triangle" if any?) are all decisive factors in determining the closest connotation.

- **General Quranic Usage:** How does the Qur'an use the same number or numerical formula in other places? Comparing uses may reveal a certain semantic pattern.

- **(For deeper reflection) Drawing the Qur'an:** Studying the method of writing numbers in the original Qur'anic manuscripts may reveal additional subtleties related to drawing and its connotations, although this requires a deeper specialization.

Conclusion:

The aim of this methodological approach is not to diminish the importance of numerical accuracy in the Qur'an when it is intended for itself, but rather to call for a broader and deeper reflection that does not stop at the limits of apparent quantity, and that senses the qualitative and descriptive connotations that the number may carry in its context. In distinguishing between "number" as well as "number" qualitatively, new aspects may emerge from the precision and precision of the Qur'anic statement in choosing the appropriate word for the intended meaning.

In the following articles, God willing, we will proceed to apply this approach to specific Qur'anic examples that have sparked discussion or may sometimes be misunderstood, such as the numbers related to the divine self, the numbers of creation, and the numbers of marriage and divorce, to see how this distinction can open new horizons for understanding and reflection, and bring us closer to understanding the message of the Holy Qur'an.

35.2 NUMBERS IN THE DESCRIPTION OF THE DIVINE SELF AND THE DENIAL OF POLYTHEISM

Introduction:

Having developed in the first article a methodological framework for dealing with numbers in the Qur'an, distinguishing between the connotation of "quantity" and "quality", we now move on to apply this approach to one of the greatest and most sensitive purposes of the Qur'an: to speak of the divine, to describe its absolute uniqueness, and to negate any imperfection of shirk from it. How did the miraculous Qur'anic statement employ numbers and numbers in this supreme context? Were they merely tools for counting or did they carry precise descriptive and qualitative connotations that emphasize the essence of monotheism and deny its opposites?

"One" and "one": absolute uniqueness and deserved oneness

Perhaps the most prominent example of the qualitative significance of the number in the description of the divine self is Surat Al-Ikhlas: "Say, Allah is **One**." The Almighty did not say "God is one" in this place, although "one" is numerical. The choice of "one" here carries a deeper and more eloquent connotation of uniqueness. The word "Uhud" in Arabic, especially in such an absolute context of negation or proof, refers not only to the number (), but to **the absolute uniqueness that has no equal, no part and no** likeness. It is a uniqueness of self, qualities and actions, a uniqueness that breaks with any conception of multiplicity, structure or participation. "Uhud" here is not just the beginning of the count, but a **qualitative description** of the divine uniqueness that transcends all quantity and calculation.

The word "one" is also used to describe God, but in contexts that may focus more on the **oneness of the divinity worthy of worship** as opposed to the alleged polytheism. The Almighty says: "And your God **is one God,** and there is no god but the Most

Merciful" (Al-Baqarah:). Here "one" comes as a definite adjective for "god", to negate any partner in divinity and prove his sole worthiness for worship. It emphasizes **the fact that he is one**. As opposed to claims of polytheism, although the word "one" remains the most eloquent in describing absolute self-exclusivity.

"Two" and "third three": description of the nature of rejected polytheism

When the Qur'an moves on to negate explicit forms of polytheism, we also note that the use of numbers comes in an accurate descriptive context of the nature of this polytheism, and not merely a count of the alleged gods:

- **"And Allah said, 'Do not take two gods, but he is one God, and they will fear me.'" (An-Nahl:):**

Notice how the number "two" came after the countable "Ilhen". If the purpose were merely to forbid the worship of two gods, the mention of "two gods" would have been sufficient. But the mention of "two" after it comes as a descriptive confirmation of the nature of the polytheism rejected here, which is **the polytheism of duality**.The number here did not come to count, but to describe **the form and nature** of the forbidden belief. Then comes the corresponding affirmation "He is one God" to prove unity as opposed to rejected dualism.

- "Those who say that God is the third of three and there is no God but one God have disbelieved..." (Table:)

Here, too, the expression "third three" does not imply an acknowledgment of the existence of three gods after which the Qur'an is based or numerically negated by the Qur'an. Rather, it is an accurate description of the blasphemous saying/belief attributed to God Almighty as being part of a trinity. It is a description of how shirk is and its nature among those who say it, not a census of actual gods. The Qur'an tells their statement to judge it as kufr, and then affirms the truth, "There is no God but one God." The number here describes the nature of the blasphemous article related to the Trinity.

Comparison with the "second two": a description of the case and how

This descriptive approach to numbers is also evident in the saying of the Prophet (peace and blessings of Allaah be upon him) and Abu Bakr as-Siddiq in the cave: "Unless you help him, Allah has helped him, as those who disbelieve bring him out **the second two**, as they are in the cave..." (Repentance:).

The term "second two" does not mean simply saying that they were people (the context illustrates this as "as they are"). Rather, it is **a description of their situation and how** they are at that critical moment: one is the "second" of the other in companionship, common destiny, and trust in God in the face of imminent danger. It is **more of a description of the relationship and the situation** than just a count of people.

Conclusion:

Through these examples, it is clear how the Qur'an used numbers and numbers in the context of talking about the divine self and negating polytheism in a way that goes beyond the simple quantitative dimension. Words such as "one", "one", "two" and "third three" did not come as abstract counting tools, but **as accurate descriptions** with profound qualitative connotations:

- "Sun" describes absolute exclusivity.

- "One" affirms the oneness of the worthy of worship.
- "Two" and "third three" describe the nature of rejected polytheistic beliefs (duality or triad).
- The "second two" describes the state of companionship in a special circumstance.

Contemplating these precise uses of numbers in describing the greatest truths (monotheism) and denying the abolition of falsehood (polytheism) reveals to us part of the miracle of the Qur'anic statement, and emphasizes the importance of the approach that distinguishes between number as a quantity and a number as a way to a deeper understanding of the message of the book shown. In the next article, we will move on to explore other uses of numbers in describing creation and other situations that may at first glance seem quantitative, to see if they also carry qualitative dimensions.

35.3 NUMBERS DESCRIBING HOW AND WHEN

Introduction:

Having seen in the previous article how the Qur'an used numbers to describe the divine self and negate polytheism with a precision in a way that goes beyond mere counting, we now move on to exploring other examples of numbers in contexts describing creation or specifying special time periods. At first glance, these numbers may seem like specific quantities, but by applying the approach that distinguishes between "number" (quantity) and "number" (quality), we may discover that they carry deeper descriptive connotations that depict the nature and states of things rather than just counting them.

"In Three Darkness": A Description of the Nature of Darkness, Not Its Number

The Holy Qur'an describes the stages of human creation in the mother's womb by saying: "... He will create you in the wombs of your mothers, creation after creation **in three darkness**..." (Cliques:). The common interpretation is that they are three specific physical layers: the darkness of the abdomen, the darkness of the uterus, and the darkness of the placenta. This is a possible explanation and has a face.

Could it be a description **of the multifaceted and complex nature of** darkness that surrounds the fetus, rather than just counting three physical layers?

- The fetus is blocked from external vision (blindness).
- He does not hear external sounds clearly (the darkness of hearing).
- He does not realize what is going on in the outside world (the darkness of perception and science).
- It is in a narrow and limited place (the darkness of the place).

The number "three" here, which is a number that carries a connotation of plurality and plurality in language, may indicate that the darkness through which creation passes is not simple or one-faced, but rather **multiple and overlapping darkness**. The number here does not come to count the number of material layers as much as it comes to describe **how and the state of** darkness that man goes through in the early stages of his formation, a darkness that has multiple sensory and cognitive aspects. It is an affirmation

that creation takes place in an isolated and obscured environment in many respects, highlighting the power of the Creator and his surrounding knowledge.

"And Ten Nights": a section with a time of a special nature

At the beginning of Surat Al-Fajr, Allah swears by saying: "And Fajr () **and ten nights** () and Shafa' and Witr () and the night if it pleases () Is there an oath in that that has a stone ()". The most famous interpretations go that they are the nights of the first ten days of Dhul-Hijjah or the last ten days of Ramadan, which are acceptable explanations of the importance of these times.

But is the section "Ten Nights" limited to specifying this specific time period? Or does the number "ten" carry a deeper significance related to **the nature, importance and quality of these nights**?

- The number ten in Arabic and Qur'anic culture is often associated with perfection (e.g., "that ten is complete" in the Hajj kit), or with multiplication and multiplication (e.g., "Whoever brings good deeds has ten times as much").

- The oath here may be not only in the number ten, but **in the period of time that reaches this degree of importance, completeness and blessing**, whether it is the nights of Dhul-Hijjah or Ramadan or other things that he taught with God.

- The number here may not be just a night count, but **a symbol of a period of time with a special method**, a blessed period in which the reward is doubled, or a period of completion and end of another phase and beginning (as in the full cycle of the moon or the cycle of pilgrimage).

The section here in "Ten Nights" may invite us to reflect on **the quality and value of these nights** and the connotations of blessing, perfection and multiplication, more than just counting them.

Comparison with angel wings: "two, three, and fourth" as categories and types

To reinforce the idea of the descriptive number, we return to the description of the wings of angels in Surat Fatir: "... He made the angels messengers, the first wings**, two, three, and four, who** increases in creation whatever he wants..." (Fatir:). As noted earlier, the use of modular forms ("two", "three", "quadrant") instead of the original numbers, and their occurrence after the word "wings", strongly suggests that they describe **different types, classes, and abilities** of these wings, and are not an accurate literal count of the number of wings per angel. There are angels who have two wings (a species), some have three (another type), some have four (a third type), and God increases in creation whatever He wants (there may be other types in different numbers). The numbers here It describes **different variations, categories, and modalities**, not just constant numerical quantities.

Conclusion:

By reflecting on "Three Darknesses" and "Ten Nights" and comparing them to the description of angels' wings, we see how numbers in the Qur'an can go beyond the function of quantitative statistics to perform a descriptive and qualitative function.

- "Three Darknesses" may describe **the multiple and complex nature** of the darkness of the womb.

- "Ten nights" may refer to **a period of time with a special method** of perfection, blessing and multiplication.

- "two, three, and fourth" in the description of the wings describes **different types and categories**.

This understanding opens wider doors for us to reflect on the accuracy of the Qur'anic statement and its ability to express deep meanings in the most concise terms. Instead of standing at the limits of counting, the Qur'an invites us to reflect on **the hows, states, types, and nature of things**. In the following article, we will discuss a more controversial application of this approach to the numbers in the famous marriage verse "two, three, and fourth".

35.4 Re-reading "Muthanna, Three and Four" in the Marriage Verse

Introduction:

In this article, we come to one of the most directly related Qur'anic verses and has aroused wide discussions throughout the ages, which is the Almighty's saying in Surat An-Nisa: "If you are afraid that you will not share in the orphans, then you will marry what is good for you from the women**, two, three, and four,** and if you are afraid that you will not modify one, or what your faith possesses, that is inferior, that you will not count" (An-Nisa:). The common and well-established understanding is that this verse lays the foundation for polygamy, and that "two, three, and four" sets the maximum number of wives allowed for a man. But, is this the first and primary purpose of the verse? Can the application of an approach that distinguishes between "number" (quantity) and "number" (quality) offer us a different reading that is more in tune with the context of the verse and its linguistic structure?

Context First: The issue of orphans is the focus

Before delving into the significance of numbers, it must be emphasized that the verse begins with a clear and direct condition that sets its general framework: "**If you are afraid, you will not share in the orphans...**". Therefore, the central issue that the verse addresses at the beginning is **the fear of injustice against orphans and** not giving them their rights (perhaps orphans who are under the guardianship of a man and he wants to marry them for their money or beauty without giving them their full dowries, or orphans in general whose right may be lost). The proposed or alternative solution comes after this condition: "**...So they shagged...**". This close contextual connection between the problem of orphans and the proposal of marriage is key to understanding the aftermath.

Accurate Linguistic Analysis: Beyond the Apparent Count

When we come to the Almighty's saying: "... We note several precise linguistic points that support the idea that these numbers may not be merely quantifying the number of wives:

1. **Morphological formula:** As mentioned in the previous article, the verse did not use the original numbers "two, three, and four", but used the modified forms "two, three,

and fourth". This linguistic reversal of the more direct form of the number raises the question: why? We have seen that these formulas are often used to describe a body, distribution, or categories (as in describing angels' wings).

2. **Inflectional Location (Hal):** "two, three, and fourth" is often expressed as "hal" of "women". The case in Arabic is a description that shows the form of its author at the time of the act. The literal meaning closest to the linguistic structure is: "So marry the women as soon as they are two, three, and four." That is, these numbers describe **an existing form or situation of** the women to whom he is proposed to marry in this context, not a description of the number of wives that a man will marry.

3. **The constraint "what is good for you":** Before mentioning the numbers, comes the important constraint "**what is good for you**". The proposed marriage is not absolute, but rather restricted to what is "good" for the man, and the good here carries the meanings of goodness, righteousness and convenience, not just passion and lust.

Suggested interpretation: The numbers describe the situation of women to care for orphans

Based on the central context (the issue of orphans) and careful linguistic analysis (the modified form, the case), an alternative interpretation emerges that holds that "two, three, and fourth" **does not describe the number of wives a man can gather**, but rather describes the **situation of women proposed to marry as a solution to the problem of orphans**.

How so? The suggested meaning is as follows: if you men are afraid not to do justice to orphans (especially orphans under your guardianship), instead of oppressing them, you can marry as many other women as you like (widows or often divorced in that society) **who are "two, three, and four",** that is, **women who are declared or sponsor two, three, or four orphans**.

With this interpretation:

- The numbers become a description **of the situation of women** who are candidates for marriage (they have orphans in these numbers).
- Marrying them becomes **a social solution** to a broader problem, which is caring for orphans who have lost their breadwinner, not just permitting polygamy for men.
- This understanding is in harmony with the beginning of the verse (the problem of orphans) and with its end (fear of unfairness and urging one when fear of injustice).
- Corresponds to the use of modified formulas to describe a case or class.

Comparison with the popular interpretation and critique of the exclusive understanding of multiplicity:

This interpretation does not necessarily negate the possibility of polygamy historically or in certain circumstances, but redirects the primary purpose of the verse. Rather than being a verse that legitimizes polygamy as a primary goal, it becomes a verse that addresses **an urgent social problem (orphan care),** offering marriage to women who are declared orphans (in certain numbers common at the time) as one possible solution, provided justice and kindness. A common interpretation that focuses only on the

maximum number "four" for wives may ignore the exact linguistic and social context of the verse.

Conclusion:

Rereading "two, three, and four" in the verse of women through the lens of distinguishing between number as quantity and number as quality, with a strong focus on context and linguistic structure, provides us with an understanding that may be more in line with the purposes of Sharia in caring for the weak and achieving social justice. Rather than being a numerical license for men, the verse appears as a legislative solution aimed at protecting orphans and providing them with care by encouraging marriage to widows or divorced women who sponsor orphans, describing the situation of these women. In numbers "two, three, and fourth". This understanding invites us to reflect once again on how the Qur'anic text reacts to social reality, and how numbers can carry profound qualitative connotations beyond apparent counting. In the next article, we'll move on to the issues in the context of divorce to see how they accurately describe the process and procedures.

35.5 NUMBERS IN THE CONTEXT OF DIVORCE AND 'IDDAH: A DESCRIPTION OF THE PROCESS AND THE SITUATION, NOT JUST A NUMERICAL COUNT

Introduction Having reviewed how numbers in the Qur'an can go beyond their purely quantitative significance to describe absolute divine truths..., or descriptive modalities of situations and creatures..., and even to portray the situation of women in the context of marriage related to orphan care...We now turn to apply this methodology to an important and sensitive context in Qur'anic legislation: the context of divorce and 'iddah. Numerical numbers or formulas are frequently mentioned in this context, and they are often treated as specific and decisive quantities. Is this the only Qur'anic purpose? Or will contemplating these numbers with a distinction between quantity and quality reveal deeper implications related to the nature of the divorce process and the purposes of the 'iddah?

"Divorce twice": a description of the repetitive method not the number of shots

One of the most prominent points addressed by the sources regarding divorce is the analysis of the phrase **"divorce twice".** This phrase is often understood to determine the maximum number of divorces after which a man can see his wife (two divorces followed by a third divorce).

But the sources suggest a different reading, arguing that **the phrase "divorce twice" does not mean "two divorces"** as a fixed count. Rather, it refers to a particular method of divorce, which is **repetitive and** should be taken care of ("very carefully").... The formula "twice" here does not only denote the number two, but also means something that is repeated and careful. This is consistent with the general approach of the series in that a number may describe a body, a how, or a repetition rather than just a number....

According to this understanding, whenever the parties (spouses) want to consummate the divorce, they do it **"in this way"** mentioned in the verses.... This method begins, as the sources indicate, with **the "four-month training" phase** that concerns the couple together in the context of "being made up of their wives".... After these four months are over, there are two possibilities: either they will rise and retreat ("If they are fulfilled,

God is forgiving and merciful"), or they intend to divorce ("If they intend to divorce"). If they are determined to divorce, another phase begins that includes **"three readings"** for divorced women....

When this procedure is completed (internship and then three readings), the divorce is **"done"**.... This divorce makes a woman a "foreigner" from her husband.... But this does not mean that divorce cannot happen again between the same spouses in the same way if they agree on it and return. The idea is that **"divorce twice" describes the behavior** to follow **whenever both parties want to divorce**. This interpretation allows, in theory, that this procedure ("divorce twice") can be repeated several times if its conditions are met, and it may be reached "once again" if the parties agree to internship and return before it is completed.

Therefore, the word "twice" in the context of divorce does not come as an exclusive number that limits the possibilities of revision or new marriage after a definitive divorce, but rather describes **the behavioral pattern and the method** that should be followed when wanting to divorce....

"Three readings": signs and indications of uterine innocence

In the context of several divorcees, the number is mentioned in the Almighty' s saying: **"And divorced women are waiting for themselves three readings"**.... The common interpretation of "read" varies between menstruation and purification or even months....

But the sources offer a different understanding, according to which "read" does not mean any of these common meanings.... God used the words "menstruation" and "purification" elsewhere in the Qur'an if He wanted that meaning.... The word "reading" here means **"readings" or "signs"**.... **"Three readings" means gathering "three signs of inference".** The goal of these signs is **to ascertain the "innocence of the uterus"**....

These signs, the sources state, include "abdominal shape," "even once" (a strong presumption that you are not pregnant), and "a doctor or doctor" or any professional who can detect pregnancy. This understanding focuses on **how** (signs of a particular condition) rather than the specific amount of time (number of menstruations, purities, or months). This is in line with God's recommendation for women not to keep what God created in their wombs, which emphasizes the importance of knowing the state of the womb as one of the required "readings."

Therefore, the phrase "three readings" describes **a set of indications or indicators** that must be checked to ensure the innocence of the uterus, and thus describes **the state** in which a woman must reach to end her internship. **Reaching the deadline (end of the internship)** here is **achieved by the "fulfillment" of** these signs, not by the lapse of a predetermined period of time....

"Four months and ten": the open term for the deceased husband

The sources also deal with several of the deceased husbands in the words of the Almighty: **"And those of you who die and give birth to husbands will wait for themselves four months and ten."** Here the popular interpretation that "ten" means "ten days" is rejected. Sources confirm that the word "days" is not present in the verse.

Instead, sources argue that **"four months and ten" means an open internship period** ("open internship period").... This period begins with **"four months known"**.... The word **"ten"** (without the word days) does not mean a specific number of days, but rather **"more"** than the four months. This increase is **an open duration** that does not have a predetermined end....

The sources link the meaning of "ten" here to similar meanings in the Qur'an, such as "good tenfold" (increase and multiplication) and "ten nights" (a period of a special and blessed nature that carries the connotation of completeness or multiplication).... In this context, "ten" points out that the duration continues **"whenever the recitation or signs are delayed in the same divorcee"** (here in the same deceased husband).... Just as the 'iddah of a divorced woman is an "three readings" that are not limited in time, the 'iddah of the deceased husband is "four months and an open increase" related to the fulfillment of the signs indicating the innocence of the womb....

- **The difference between "term" and "kit": an indication of the original and the exception**

An important methodological point highlighted by the sources is the distinction between the concept of **"term"** and the concept **of "kit"**....

- **Term:** is the asset. It is the period that must be lurking, which ends with the fulfillment of a certain point or marks.... Reaching the term means the end of the internship period and freedom from its restrictions. The term **cannot be counted** as a fixed number and is strictly timed. Examples of "term" include:
  - "Four months and ten" for her deceased husband.
  - "To give birth" to a pregnant woman (whether divorced or deceased).... Pregnancy mode is the "most important reading of reading" and includes the verification of signs.
  - "Three readings" for divorced (non-pregnant).... The term here is reached by the appearance of signs.
- **'Iddah:** An **exceptional case** ("exceptional case"). It is resorted **to only** in case of **"suspicion"** ("if you are confused") and the inability to verify the reading in the original way, such as those who are "menstruating" or "who have not incubated".... In this exceptional case, **they are "three months old"**.... The number here (three months) represents **a countable period**.

This distinction highlights that the origin of the internship is **the term** that depends on the fulfillment of signs related to the woman's condition (mainly the innocence of the womb), and that **the waiting period** is the time-bound alternative solution **for exceptional cases** in which it is not possible to verify these signs in the usual way....

Conclusion

By applying the methodology that distinguishes between the number as a quantity and the number as a quantity, and based on the analysis of the texts contained in the sources, it is clear that numbers and numerical formulas in the context of divorce and waiting period often do not come to determine limited quantities accurately and absolutely, but rather describe:

- **"Divorce twice":** describes **a recurring method** that must be followed carefully and carefully when completing a divorce....

- **"Three readings": a set of signs and semantics describes how to observe to verify the innocence of the uterus....**

- **"Four months and ten": describes a term that begins with a known period and is followed by an open-ended increase in duration related to the fulfillment of signs indicating the innocence of the uterus....**

- **"Three months":** represents **a time-bound exception** for those who cannot meet the original marking-based deadline....

This understanding opens new horizons for contemplating these verses, and focuses on the legislative purposes related to verifying the innocence of the womb, preserving genealogy and organizing the separation process in a way that achieves justice and clarity for both parties....

35.6 "TWICE" AND "TIMES" AS AN INDICATION OF HOW AND EXTREME REPETITION: A DEEPER UNDERSTANDING OF NUMBERS IN THE QUR'AN

Dealing with numbers in the Qur'anic text requires high linguistic and graphic sensitivity.... Just as the Qur'anic word has multiple dimensions, so the number in its Qur'anic context may carry connotations that go beyond mere calculation and counting. One source proposes an approach to distinguish between two basic cases of a number: that it is a "number" that means quantity and counting, and that it is a "number" that carries a descriptive or qualitative connotation that goes beyond mere statistics. This descriptive or qualitative connotation may refer to a particular characteristic, form, condition, how, or pattern.

"Divorce twice": a description of a recurring method and not a specific number

In the context of divorce rulings, the Qur'an states: "Divorce twice". One source categorically states that this formula does not mean the number two ("two").... It means that God tells us that **whenever we want to divorce, divorce in this way**.... The word "twice" here is a **recurring method that must be taken care of every time we want to re-divorce**. They indicate **extreme care and repetition**. This understanding contradicts the current method of some canons that treat "divorce twice" as two divorces in the sense of number. The formula "twice" is used here to describe **a repetitive process or nature**.

"To be corrupted in the earth twice": a sign of intensity and repetition, not counting

This understanding of the qualitative or recursive significance of the number is repeated in another context, which is the talk of corrupting the Israelites. One source mentions the verse that talks about it and points out that the Almighty's saying "let you spoil the earth twice" means that this corruption **is frequent and severe**. The source explicitly asserts that the word "twice" in this context **does not refer to the number two**. The evidence for this severity and repetition also comes in the Almighty's saying, "If you return, we will return", which indicates that **every corruption has a promise and a promise that is true to creatures, and if they return (to corruption), the promise will**

return.... What we are seeing now of corruption is described as severe, and the promise refers to it as frequent and severe.

Numbers describe conditions and modalities in other contexts

While the words "three times" are not mentioned in the sources provided in the context of asking permission specifically to describe a particular conduct, the approach that distinguishes between number and number is applied to other examples describing conditions, modalities or categories:

- **"Three readings":** In the context of several absolutes, "three readings" do not necessarily mean a specific number of menstruation, purifications, or months as in conflicting interpretations.... Rather, one source believes that it means **gathering three signs of inference to confirm the innocence of the uterus**.... It is a reading or marker we get related to the shape of the woman to show us the innocence of the womb. It represents **an open period that has no definite end unless the readings or signs are achieved**....

- **"Three Darknesses":** In describing the creation of man in the wombs of mothers, the phrase "in three darknesses" does not refer to the counting of three specific physical layers, but rather describes **the multiple and complex nature of the darkness** that surrounds the fetus, which may include the darkness of sight, **the darkness of** hearing, and the darkness of perception.... The number "three" here indicates that darkness is not simple, but rather multiple and overlapping darkness, describing **how and how the state of darkness** that creation goes through....

- **"Two, three, and fourth":** In describing the wings of angels or the context of marriage to care for orphans, these formulas (two, three, four) are not literal numbers, but **rather describe different types and categories or existing conditions**.... In the context of marriage, it does not indicate the number of wives, but rather describes **the situation of women who are candidates for marriage as a solution to the problem of orphans, that is, women who declare or sponsor orphans in the numbers two, three, four**.... The formula indicates **the existence of a number that distinguishes women and shows their condition**....

- **"One God", "Two Gods", "Third Three", "Second Two":** These examples show how numbers after the countable (such as "one" after "God", "two" after "two gods", "three" after "third", "two" after "second") do not come just to count, but to describe **an adjective or how to** count."Sun" describes **the absolute uniqueness** of God.... "One" affirms **the oneness of the worthy of worship**.... "Two" and "third third" describe **the nature of rejected polytheistic beliefs** (duality or trinity).... "The second two" describes the **state of companionship in a special circumstance**....

The bottom line

From the examples given in the sources, it is clear that some numerical forms in the Qur'an, especially forms such as "twice" and "times", or numbers that come as an adjective or adverb of the countable (such as "two, three, and fourth", "three darkness"), often go beyond pure quantitative significance to describe **how, intensity, nature, or the repeated pattern of the verb or the described**.... This understanding, supported by linguistic and contextual analysis, opens wider horizons for contemplating the accuracy

and depth of the Qur'anic statement, and emphasizes the importance of distinguishing between the number as a quantity and the number as a way to a deeper understanding of the will of God Almighty....

35.7 "Seven Heavens" and "And of the Earth Like Them": A Descriptive Construction, Not an Exclusive Number

Dealing with the numbers of the Holy Qur'an requires a precise methodology that distinguishes between using the number as a mere "number" that means quantity and limitation, and using it as a "number" that carries a descriptive or qualitative connotation that goes beyond mere statistics. This qualitative indication may refer to a particular characteristic, form, condition, how, or pattern. One of the most prominent examples to which this approach can be applied is the Qur'an's description of the heavens and the earth.

"Seven Heavens": a description of a layered building

The Qur'an mentions the heavens in multiple places in the form of "seven heavens". The description of the heavens is not limited to this number, but extends to their nature and construction. Sources indicate that the sky is **a seven-story building**. Each of these seven heavens has **its own throne** described as the highest point separating one heaven from another. The divine equator will be on the throne

Describing the sky as a "seven-story building" does not focus only on the quantitative number (seven), but describes **the nature of this creation as composite, distinctly layered, interconnected in a single building**. This opens the door to understanding that the number "seven" here may not be just a simple numerical count, but rather a **description of this elaborate structural method and its multilayer**.This description indicates that the heavens are not just a single space, but a complex class system, each layer having its own being and throne. The description of the sky also includes the possibility of it folding, splitting, cracking or splitting, which increases the significance of being a structure of a special nature and not just a boundless void.

"And from the earth like them": symmetry in structure and nature, not total numerical symmetry

After mentioning the creation of the heavens, the Almighty says in Surat At-Talaq: "Allah who created seven heavens and from the earth like them, the matter descends among them." A common interpretation would be that there are seven lands identical to ours as a quantitative count, raising questions about what these lands are and where they are.

However, by applying the approach that distinguishes between number and number and scrutinizing the linguistic structure and context of the Qur'an, the sources provide a different understanding [,].

First, the word "whom" in the saying "and of the earth like them" carries the connotation of a subordinate or part that means that **not all the earth is like the seven heavens** [,]. This contradicts the idea that there are seven lands that are exactly identical to our Earth as a quantum number.

Second, the land on which we live is very special in the Qur'an, which is that it is a place of "decision". And God has made in them "rawasi" (mountains or whatever proves them) so that they "do not stretch you" [,]. This stability and stability is **what distinguishes our earth from other types of earth**.

Third, the sources explain that the meaning of "and from the earth like them" is that **there are types of earth that are like the heavens in their nature or structure** [,]. How to be like her? Sources explain that **every sky has a land that suits it**. These lands may be **very different from ours**. The class structure of the heavens extends to the earth as well: the highest heaven has its throne, the lowest point in it is the land of this heaven, and under this earth there is a throne of the next heaven below, and this construction is repeated. The earth in this context is a **lower level or floor for each sky**.

Thus, "and of the earth like them" does not mean a specific number of seven identical lands, but rather describes the **existence of types of earth that correspond to the heavens in their class structure and diversity, and are suitable for the creatures that inhabit them**, [,]. These lands that are "like them" are the opposite of our land, which is characterized by prestige and decision. The significance here tends to **describe the multiple nature of the earth, its diversity, and its structural connection to the heavens**, rather than merely quantitative counting.

The bottom line

Applying the approach that distinguishes between number as a quantity and a number as a quantity, and which is supported by other examples in the Qur'an such as "three darknesses" that describe the nature of darkness or "two, three, and four" that describe categories or situations, it is clear that the description of "seven heavens" and "and of the earth like them" in the sources presented tends towards **descriptive and qualitative connotation**. The number "seven" describes **a tight stratified construction** of the heavens. The phrase "and of the earth like them" does not mean seven lands as a number, but describes **the existence of types of earth that correspond to this class nature of the heavens** [and that these species **are different from our stable earth**. This understanding deepens our reflection on the verses of creation, and confirms that the numbers in the Qur'anic statement may carry deeper and deeper connotations than mere counting and apparent counting.

35.8 Cosmic Numbers and the Divine Concept of the "Day": Amounts and Indications Beyond Earthly Calculation

In the midst of Qur'anic reflection, we find ourselves in front of numbers and numbers that sometimes describe quantity and counting, and at other times carry descriptive and qualitative connotations that go beyond mere counting and statistics.... This approach to distinguishing between "number" and "number" opens up prospects for deeper understanding, especially when dealing with cosmic standards and divine times mentioned in the Qur'an.... The figures in this context may not necessarily mean a specific period of time by our human standards, but may describe great magnitudes, existential modalities, or the speed of events in relation to divine esteem....

Numbers describing cosmic magnitudes: "thousand years" and "fifty thousand years"

Sources speak of figures such as "a thousand years of what you count" and "fifty thousand years" in different contexts related to the days of God.... These numbers are not just periods of time that we calculate in our years and years, but describe great amounts and dimensions related to the divine presence or the presence of creatures such as angels and the Spirit....

- **"A day with your Lord is like a thousand years of what you promise":** The Qur'an mentions that a day with God is like a thousand years of what we promise.... Sources indicate that **the "Day of Eternity"** is one of God's days, and it is **"a day with God like a thousand years of what they promise**".... Although it is very long, it **"has an end"**.... This description of a "thousand years" does not necessarily specify a fixed duration that can be accurately measured, but rather describes **the greatness of this day and its extreme length** relative to our scales, and indicates that it represents **a degree of permanence or immortality**.

- **The day when the angels and the spirit live: "fifty thousand years":** The sources speak of a place where the angels and the spirit live, and their day is "**fifty thousand years".** This enormous day in length makes their movement very slow and almost static. This day **will "end"** in the end. The number here describes **a very enormous time scale related to the presence and nature of angels and spirit** in that place. This day is very close to the concept of "immortality" that we are trying to realize and will be in the afterlife.... Sources suggest that their lives there are adapted to this slow movement, and that they do not perceive the day and hour as we do on Earth, as our measurement of time (number of years and calculation) depends on the houses of the sun and moon. This is where the angels live, there is no moon with houses to teach the number of years and the calculation. Thus, the number "fifty thousand years" describes **a dimension or time scale radically different** from ours, and relates to the nature of existence in another world.

These large numbers - one thousand years and fifty thousand years - do not come as exclusive numbers intended merely as an accurate count that can be calculated and measured by our earthly scales, but rather **as magnitudes and descriptions of the greatness of those times or measures of existence** in worlds beyond our immediate perception [, , ,].

The divine concept of "day": a great event, not just a period of time

The sources talk in detail about the concept of "day" with God, indicating that it **does not necessarily mean a specific period of time** in our earthly estimation (an hour).... The word "day" in the Qur'anic context often describes **a "great event" or "state"**....

"Day" as an event: Sources make it clear that God refers to a Doomsday event with the word "day." For example:

- "A day that blows in pictures."
- "Resurrection Day" (rebirth and transmission).
- "Nashwar Day" (spread and dissemination).
- "Day of cramming" (crowding).

- "Collection Day".
- "The Remarkable Day" (Day of Martyrdom).
- "Call Day" (loud voices and calling).
- "Controversy Day".
- "Meeting Day".
- "The Day of Azfa" (speed in movement).
- "Day of Judgment".
- "Promise Day".
- "Day of Peace".
- "A day when faces are whitened and faces prevail."

These events end with **the "Day of Eternity".**

- These are all **consecutive and accelerated events in one ocean day**. Today with God is **"the very event".** Even the "day of known time" related to the end of Satan is described as **a known time day** in this world before the Day of Judgment, suggesting that it is a certain period of time in our world.

- **"Day" and the scale of time:** Although a day describes an event, its magnitude for us can be enormous, as in "A day with your Lord is like a thousand years of what you promise".... This indicates that **events with God are very fast** compared to what can be accomplished in a thousand years from our account, what we can accomplish in a year will end in a day with God.

- **"The Last Day" as a different concept:** the sources differentiate between the "Day of Eternity" (which is like a thousand years and ends) and the "Last Day."The Last Day" is a **day that comes after the day of eternity for those who believed in God**. In it, the judgment is based on **faith and belief**, not on worldly works and transactions between people (for which on the Day of Judgment is held accountable by the "Lord").... On this other day, "God" (God) holds the "servants" (believers) accountable, while on the Day of Judgment, "God" holds accountable the "slaves" (all people). This distinction deepens our understanding that the word "day" can have different connotations and purposes depending on its context in the Qur'anic statement.

The bottom line

Dealing with cosmic numbers and the concept of "today" in the Qur'an, as evidenced by the sources presented, invites us to go beyond purely quantitative literal understanding.... Figures such as "a thousand years" and "fifty thousand years" describe **enormous amounts and qualitative connotations related to the measures of existence and time in other worlds**, or describe **the speed of events from** the divine perspective compared to our human estimation.... Also, the word "day" is often used to describe **a great "event" or "state"** in the contexts of the Day of Judgment and the days of God..., distinguishing between the connotations of different days such as "the day of eternity" and "the last day". This understanding enriches our reflection and confirms that the

Qur'anic statement uses words with extreme precision to carry multiple connotations commensurate with the greatness of the Creator and the extent of His creation.

35.9 Degrees of immortality and the concept of the "day" in the hereafter: between the Day of Judgment and the Last Day

When we consider the verses of the Qur'an that talk about the afterlife, we find that they present us with a complex and profound picture that goes beyond a simple understanding of things. Concepts such as "eternity" and "today" take on dimensions and connotations that may differ from what we perceive in our worldly life. The approach of distinguishing between "number" as a pure quantity and "number" as a descriptive or qualitative connotation... It helps us understand these complexities, especially when dealing with cosmic and divine times and scales....

Degrees of immortality: multiple connotations to describe eternal residence?

The word "immortal" is repeated in the Holy Quran in different forms that describe the residence of the people of Paradise and Hell. Sources talk about five main forms of this word...:

1. "Immortals in it"....
2. "In them are immortal."
3. "In hell are immortal."
4. "Immortal in her as long as the heavens and the earth" (coupled with the will of God).
5. "Immortal in them never."

The sources ask an important question: Does the existence of these different formulas indicate **degrees in eternity itself**, not just degrees in the place of residence (heaven degrees and hell darks)?. He points out that "immortals in it forever" may represent a higher degree of immortality, associated with **the "masters of the people of Paradise"** who were characterized by special acts such as faith, emigration, and jihad. This opens the door to understanding that eternal residence may not be the same for everyone, but may vary in the manner or degree of eternity based on deeds and shrines. Sources also indicate that the day of eternity is **a day "with God as a thousand years of what they promise"** but **that it will "end"** in the end [,]. This concept of the day of eternity, which has an end, differs from the concept of absolute eternity, and leads us to distinguish between the stages of the afterlife.

The concept of "day" in the divine context: a different event and scale

Sources explain that the word "day" in the context of talking about God or the events of the resurrection does not necessarily mean a specific period of time in our earthly estimation (an hour). The word "day" often describes **a "great event" or a "state"** [,].

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"A day with your Lord is like a thousand years of what you promise": This description indicates that **events with God are very fast** compared to what can be accomplished in a thousand years from our account; It is a measure of duration or volume.

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"A day that was fifty thousand years old": This day is about where angels and the Spirit live. His description of this enormous magnitude indicates **a very slow** and semi-steady movement in that place, and he approaches the concept of immortality. As long as it lasts, this day **will "end."** The angels in this place do not realize the day and hour as we do on earth, as they do not have a moon with houses to know the number of years and the calculation. This day represents a time scale relating to the nature of existence in a world other than ours[,].

- **"Day" as an event**: Sources cite many examples of the use of the word "day" to describe an event of the resurrection, such as: "a day that blows into images", "the day of resurrection", "the day of resurrection", "the day of resurrection", "the day of the crowd", "the day of witnessing", "the day of calling", "the day of controversy", "the day of convergence", and "the day of the azafeh" (which means speed in movement). These are all consecutive events in one day surrounding [,]. Even the "day of known time" related to the end of Satan is described as **a day of known time** in this world before the Day of Resurrection [,]. This confirms that "today" here denotes **"the event itself"** [,].

Distinguishing between the Day of Judgment, the Day of Eternity and the Last Day

The sources make a fundamental distinction between phases and days in the afterlife, beyond common understanding:

1. **Day of Judgment**: This is the day on which the penalty is made based on **deeds and transactions** between people [,]. God is held accountable as **"Lord"** for what the slaves have earned [,],]. The result of this calculation is to enter heaven or hell with degrees of immortality. This day is described as **"ocean day".** The results on this day may come as a surprise to some [,].

2. **Eternity Day**: This day is **the result of the Day of Judgment**. It is the period of stay in heaven or hell that begins after the day of reckoning. As mentioned, it is a day with God as a thousand years of what we promise **and it will end** [,].

3. **The Last Day**: This day **comes after the day of eternity**. It is intended for **"those who believed in God."** The reckoning on this day will be on **faith, belief** , and acts of worship [,]. God is held accountable as **'God'** for the faith of the servants according to their Scriptures. The Last Day" is always reminiscent of the definition, which indicates that it is a specific and well-known day.

This distinction makes it clear that the path of the hereafter includes stages: an account on deeds and transactions leading to a stage of iqama (the day of eternity that will end), then another calculation on faith and worship for those who believe in God and the last day on the last day [,]. Sources explain that people will come out of heaven and hell after the end of the day of eternity [,] heading to the last day. As for those who do not believe in God and the Last Day, they are doomed to **"the evil of the hereafter".**

Dwellings in the Hereafter: Indications of Type and Place of Residence

The sources also provide a distinction between the different terms used to describe places of residence in the afterlife, reflecting their stages and types:

- **Dwellings during the period of immortality (in heaven or hell):** Terms such as **"houses", "rooms**", and **"tents" are used to describe accommodations in paradise. He also mentions **"shelter"** as one of the names of paradise that distinguishes its degrees. These terms refer to **specific places within heaven or hell** during the period known as the Day of Eternity.

- **The last (final) house**: Remember in the form **"hereafter"** defined by definition. This house comes **after the other day**. It is the house that **"has no abode after it".** This house can be **"good house"** (for those who believe in God and the Last Day) or **"bad house"** (for those who did not believe in God and the Last Day) which is also known as **"Dar al-Bouar"** [,]. This makes it clear that the "abode of the afterlife" is the final stop after the path of reckoning and the day of eternity, and is different from the temporary dwellings or the stages preceding them.

Conclusion

An in-depth understanding of the concepts of immortality and today in the Qur'an, as presented in the sources presented, reveals a layered picture of the afterlife. The different formulas of immortality suggest that there can be degrees in how this residence is. The sources also clearly differentiate between the day of judgment based on deeds and transactions, which leads to the day of eternity, which will end, and the other day that comes after it for those who believe in God and in which the judgment is based on faith and worship. These stages correspond to different accommodations, from the specific residences within Paradise or Hell during the period of eternity to the final abode of the hereafter after which there is no abode. This approach to reflection distinguishes between the quantitative and descriptive connotations of numbers and words, and opens up prospects for a more accurate and comprehensive understanding of the message of the great Qur'an.

35.10 The number eight and its significance in the "Throne Bearer": A reading in the Almighty's saying, "And the throne of your Lord shall be carried over them at that time eight"

Introduction:

We are stopped by a verse in Surat Al-Haqqa that carries with it a mention of a specific number in the context of describing one of the scenes of the Day of Resurrection, which is the Almighty's saying: "And the king is on 0 parts of it, and the throne of your Lord will be carried over them on that day eight" (Al-Haqqa: 17). The number "eight" stands out here as a striking element that invites reflection on its significance. In this article, we review an interpretation linking this issue to the concept of the "throne of God" related to the formation and responsibilities of man, in light of Dr. Hani's argument (as contained in the original text submitted by you), which opens a window to understand how numbers in the Qur'an can carry qualitative and descriptive dimensions that go beyond direct quantitative calculation, which is consistent with the general approach of this series.

1. "The Throne of Your Lord" and the Number "Eight": The Human Brain and Its Essential Functions

The throne in question is not the absolute throne of the divine: the interpretation put forward indicates that the "throne of your Lord" in this context is not the throne of the divine, which is not surrounded by knowledge, but rather the "throne" of man, that is, the divine order concerning the formation, assignment and responsibility of man.

The throne is like the human brain: This "throne" is seen as the human brain, this very complex structure that represents the center of control, command and responsibility in the human entity. This fits with the meaning of the throne as a structure or structure with branches and entanglements, as is the case with the brain with its trillions of neural connections.

The "eight" of the holders of the throne: Basic brain functions: The essential point here is that the "eight" who hold this throne are not necessarily interpreted as angels in the traditional sense in this particular context, but as eight basic tasks or functions of the human brain. It is these tasks that "carry" the conscious and responsible human being, and they are distributed among the two lobes of the brain:

Right lobe: with its sensory, inspirational, and holistic functions.

Left lobe: with its linguistic, logical, and analytical tasks. The number "eight" here is not just to count, but to describe these essential functions that form the basis of human consciousness and responsibility. It can also be noted that this "brain-throne" consists of integrated functional levels (the "biological" brainstem, the "chemical-emotional" limbic system, and the "thinking-logical" cerebral cortex), and that the "king over it" may represent the sub-and detailed aspects of these eight basic tasks.

2. Comparison with the concept of "throne on water": an emphasis on the context and importance of the number whenever mentioned

In the context of understanding the multiple connotations of the "throne", it is useful to refer to its occurrence elsewhere, such as the Almighty's saying, "And his throne was on water" (Hud: 7). Here, the "throne" acquires a universal and systemic connotation, as it is interpreted as a symbol of absolute divine sovereignty, precise cosmic order and divine law, founded on "water" as a symbol of the principle of life, possibility, and divine knowledge before material creation.

What is remarkable in this cosmic context is that the Qur'anic text does not link the "throne on water" to a specific number as it did in the verse of Surat Al-Haqqa with the number "eight". This comparison underscores the importance of context in understanding the semantics of Qur'anic words, including "throne." When the number "eight" is mentioned in conjunction with the throne in the context of talking about man and his responsibility (as in the aforementioned proposition), this number acquires a qualitative and descriptive connotation specific to that context, which calls for further reflection on its meaning and graphic function.

3. Summary: The number "eight" as a sign of order and branching in the "throne of man"

The interpretation of the "eight bearers of the throne" of the basic functions of the human brain provides an example of how the number in the Qur'an is employed not only for quantity, but for quality and description. The number "eight" becomes a key to understanding the organized and branching structure of the human consciousness and responsibility center.

This is consistent with what was stated in the original text that "the throne always represents the center of order, control and sovereignty, both in man (the brain) and in the universe (divine laws)". If the cosmic throne is a system, then the throne of man (the brain) is also a hermetic system, and the number "eight" in the verse of the appendix – according to this proposition – refers to one of the most prominent manifestations of this complex human system.

Understanding these semantics requires contemplating the context and linguistic structure of the Qur'an, which this series seeks to highlight in its dealings with Qur'anic numbers.

35.11 Numbers 100 and 80 in Surat An-Nur: The symbolism of "flogging" as a social manifestation

Introduction:

Our journey continues to reflect on the numbers in the Holy Qur'an, and this time we stop at Surat An-Nur and the verses of the hudud related to adultery and slander, which mention the numbers "one hundred" and "eighty" in the context of the punishment of "flogging". The Almighty says: "The adulteress and the adulterer, flog each of them a hundred lashes, and do not take them with mercy in the religion of God if you believe in God and the Last Day, and let a group of believers witness their torment" (Al-Nur: 2), and Glory be to Him says: "And those who throw fortifications and then did not bring four martyrs, so flog them with eighty lashes, and do not accept them as a testimony at all, and those are the immoral" (Al-Nur: 4).

The appearance of these verses, and what may be understood as corporal punishment, is highly controversial. However, as mentioned in this series, the Qur'anic methodology often employs numbers with symbolic connotations that go beyond pure quantity, and uses the terms "similar to Mathani" that call for reflection. In this article, we will examine how the numbers 100 and 80, and the word "flogging" itself, can be understood in terms of "social manifestation" aimed at reform and deterrence, not necessarily physical abuse.

1. The Symbolism of Numbers in the Qur'an: An Introduction to a Deeper Understanding

The Qur'anic text emphasizes in several places that numbers may not be limited to their literal quantitative significance. The number seven may indicate perfection or completed cycles, the number eight may symbolize capacity, empowerment, and beyond perfection (as discussed in a previous article on the throne holder), the number forty may indicate maturity and testing, and large numbers such as seventy and a thousand may express

multitude and exaltation. This understanding opens the door to a reconsideration of the numbers in the contexts of legislation, including the limits of adultery and slander.

2. "Flogging" as a manifestation and repair, not as a physical beating

Based on an expanded understanding of adultery as a breach of social and moral balance, and on the possible linguistic and symbolic connotations of the word "flogging" (which may come from the meaning of the sheath of the object that needs to be revealed or softened, coercion and discipline, or revealing and manifesting—i.e., "manifestation"), it can be understood as "flogging" not necessarily as a physical beating, but as a multifaceted reform, discipline, and deterrent measure. It serves as a "social manifestation" aimed at:

Showing and revealing the mistake of the wrongdoer to society: "manifestation" of his act to be an example and a deterrent.

Fix the wrongdoer: "soften his fossilized intellectual and psychological skin", and break his intellectual and spiritual stalemate.

Deterring him and deterring others: achieving the purpose of public and private deterrence.

3. The symbolism of the numbers 100 and 80: an indicator of the degree of social manifestation required

"One hundred lashes" in adultery: the number 100, with its possible symbolism of perfection, abundance, and perfection (as in the saying "abundant water", i.e. abundant water, or as the completion of the Celsius cycle), may refer here to the need for a comprehensive, complete and adequate process of "social manifestation". Adultery, in its broad sense as a serious breach of the social and value balance, requires a "complete" or "abundant" reform and clarification effort to demonstrate its grave danger and repair its profound impact on the individual and society.

"Eighty lashes" in the limit of ejaculation: The number 80, being less than 100, but may be linguistically related to the root "price" (which suggests value and importance: price, precious, valuable, valued), can indicate a process of great social manifestation of value and importance. Defamation affects "immunities" (whether they are reputable individuals, or immune values and principles in society). The penalty/reform here aims to:

"Valuation" and restoration of value to the fortified: unjustly thrown away, and rehabilitation.

Valuation and determination of the non-value of the testimony of the thrower: who did not bring the required evidence (four martyrs - as comprehensive and complete evidence). The number 8 implicitly in the number 80 (eight dozens), with its symbolism of capacity and empowerment (as seen in the example of the eight holders of the throne), can emphasize the importance and power of this process in empowering truth and demonstrating the value of truthfulness and refutation of falsehood.

4. The Role of a "Sect of Believers": Witnesses to Reform Not Violence

The requirement that "a sect of believers" be present to witness their "torment" (which can be understood here as hardship or effort in the process of reform and social discipline, and not necessarily the physical pain resulting from beatings) does not mean that they attend to witness physical torture. Rather, their role may be:

Witness and achieve the process of social manifestation.

Support the reform and rehabilitation process.

Contribute to the reintegration of the individual into society. This "sect" may be specialists such as social and psychological reformers, or people of opinion and wisdom who are able to "value" the situation and provide advice and guidance.

5. The ultimate goal: reform and return to the community

The Qur'an emphasizes the possibility of repentance and reform after this disciplinary punishment by saying in the verse of slander: "Except for those who repent after that and are reconciled, God is forgiving and merciful" (An-Nur: 5). This confirms that the ultimate goal is not physical harm or destruction, but rather to reform the individual and give him a chance to return to righteousness and a believing community.

Conclusion:

This intentional and symbolic understanding of verses 100 and 80, and of the word "flogging" in the context of Surat An-Nur, transforms these punishments from mere physical measures to a comprehensive social "reform and deterrence" process. This process is commensurate with the seriousness of the crime and its impact on the "balance" of society, and achieves the purposes of Sharia in deterrence, reform, and rehabilitation, without necessarily having to interpret it as physical violence in its traditional sense. This opens up prospects for reflection on the wisdom and mercy of Qur'anic legislation, which aims to build a sound society based on justice and reform.

35.12 Quantum accuracy: the literal use of numbers in the Qur'an and the authenticity of its transmission through manuscripts

Introduction:

In the context of our reflection on the numbers in the Holy Qur'an, and after reviewing in previous articles the importance of distinguishing between the connotation of "quantity" and the connotation of "qualify" (numeral/descriptor), we stand in this article on a basic and important aspect, which is the extreme accuracy with which the Holy Qur'an deals with numbers when the context requires their use in their literal and direct sense to determine quantities and quantities. This aspect emphasizes the tightness of the Qur'anic text.

1. Numerical accuracy in legislation and worship:

The Holy Qur'an shows great accuracy in determining the numbers related to the legislative and worship aspects, which leaves no room for confusion or interpretation in these amounts. Examples include:

Number of days of fasting in some expiations: "three days" (table: 89).

The months of 'iddah: "three qira'a" (al-Baqarah: 228) for a divorced woman, and "four months and ten" (al-Baqarah: 234) for her deceased husband.

Number of witnesses in the case of adultery or to prove certain rights: "four martyrs" (an-Nur: 4, An-Nisa: 15).

The amount of punishment in the limit of slander: "eighty lashes" (an-Nur: 4), and in the punishment for adultery "one hundred lashes" (al-Nur: 2). (Note that one of the previous articles in this series discussed a qualitative explanation of flogging, but the number here in terms of the text is precise and specific.)

The number of expiations: such as feeding "ten poor people" (al-Ma'id: 89).

2. Numerical accuracy in Quranic stories:

When the Qur'an narrates the stories of previous nations, it sometimes mentions specific numbers that are significant in the context of the story, emphasizing the accuracy in conveying the important historical events it tells for lesson and exhortation:

The number of the tribes of the Children of Israel and the eyes that exploded for them at the command of Moses (peace be upon him): "twelve eyes" (Al-Baqarah: 60, Al-A'raf: 160).

The number of verses that Moses (peace be upon him) gave as proofs: "Nine verses of evidence" (Al-Isra'a: 101, An-Naml: 12).

The duration of Noah's broadcast in his people calls them: "a thousand years except fifty years" (Al-Ankabut: 14).

3. Numerical accuracy in describing creation and the hereafter:

The Qur'an provides specific numbers when describing certain aspects of creation and the eschatological world, which paints a clear picture of the cosmic and eschatological structure as the Creator wanted to show it to His servants:

Days of creation (phases or phases): "six days" (Al-A'raf: 54, Yunus: 3, Hud: 7, etc.).

Number of heavens: "seven heavens" (al-Baqarah: 29, divorce: 12, king: 3, etc.).

The gates of hell: "It has seven gates" (al-Hijr: 44).

Holders of the throne on the Day of Resurrection: "And the throne of your Lord will be carried over them on that day eight" (Haqqa: 17).

The gates of Paradise (as mentioned in the Sunnah of the Prophet, and is used to understand the symbolism of some numbers sometimes): "eight".

The treasury of fire (angels of torment assigned to hell): "It has nineteen" (al-Muddathir: 30-31).

4. The role of Qur'anic manuscripts in confirming the stability of numbers:

The original Qur'anic manuscripts, including those copied in early times, such as the Ottoman Qur'an, confirm the stability and accuracy of these numbers over the centuries. Examination of these manuscripts, either directly or through digital copies available to researchers, proves that these basic numbers are identical in contexts that require

quantitative accuracy. This correspondence reinforces the certainty of preserving the Qur'anic text in essence, including its literal numerical accuracy.

The study of drawing methods (spelling) in some ancient manuscripts may reveal methods of writing numbers that sometimes differ from the orthographic drawing familiar today, and this calls for reflection on the development of the art of writing and the history of Arabic calligraphy. However, these differences in drawing, if any, do not affect the intended literal numerical value in contexts that require clear quantification.

Conclusion:

Standing on this numerical accuracy in the Qur'an's use of quantities and quantities when the maqam calls for it, is in itself a door of reflection in the tightness of this dear book and its surrounding knowledge. This accuracy is not just a passing detail, but part of the miraculous structure of the Qur'an, and testifies to its preservation and authenticity. They serve as the basis from which to explore the qualitative and symbolic dimensions of numbers in other contexts, as this series seeks to illustrate.

35.13 The symbolism of repeated numbers in the Qur'an: an invitation to systematic reflection

Introduction:

After discussing in previous articles the quantitative accuracy in the use of Qur'anic numbers, and the systematic distinction between "quantity" and "quality", we move in this article to a wider space for reflection: Do some repeated numbers in the Holy Qur'an carry symbolic connotations or signs that go beyond the abstract count? This approach to reflection, which sees the repetition of some numbers as the possibility of deeper gloss, requires an openness to contemplation coupled with systematic caution and a commitment to the controls of the context and the overall Qur'anic system, to which the "jurisprudence of the Arabic Qur'anic tongue" is directed.

1. Numbers that call for reflection on their possible connotations:

The contemplator of the Qur'an observes the repetition of some numbers in various contexts, which may suggest a symbolism of their own:

The number seven (7): its striking repetition (seven heavens, seven gates of hell, circumambulation seven, pursuit seven, seven spikes, seven cows, seven nights and eight days discounts) often suggests the symbolism of perfection, comprehensiveness, completeness, or completion of a particular cycle. Does this diverse repetition indicate cosmic norms or the completion of fundamental stages in creation or legislation?

The number eight (8): Occurring in contexts following the mention of the number seven sometimes (such as the eight holders of the throne, and the eight gates of Paradise as mentioned in the Sunnah) may symbolize beyond the first perfection, to indicate capacity, empowerment, or moving to a higher and larger level.

Figure Nine (9): His clear association with the verses of Moses ("nine verses of evidence") makes him the focus of attention. Does it have a deeper symbolism related to the breadth after the tribulation, or the completion of the phase of the ones before entering the dozens? It remains room for disciplined reflection.

Other numbers (e.g. 3, 10, 12, 19, 40, 70, 100, 1000):

The number three (3): appears in the determination of periods (three days, three readings), and in some repetitions that may suggest confirmation or completion of an initial cycle (such as divorce dates).

The number ten (10): Sometimes it is associated with perfection ("that is ten perfect") or with multiplication ("Whoever brings good deeds has ten times as much").

The number twelve (12): manifested in the number of tribes, captains, and months, which may indicate a tight order, division, and time cycles.

Number nineteen (19): Its occurrence in the context of the fire treasury ("nineteen on it") has sparked wide debates about its significance, and whether it has dimensions beyond mere number.

The number forty (40): In the Qur'anic and prophetic context, it is often associated with maturity (attainment of the most severe), or to the completion of a certain period of testing, wandering or worship (such as the miqat of Moses forty nights).

The number seventy (70): may indicate many, as in the Prophet (peace and blessings of Allaah be upon him) asking forgiveness for the hypocrites ("If you ask for forgiveness seventy times, Allaah will not forgive them").

Large numbers (such as one hundred and one thousand): often refer to the unconfined multitude, glorification, or a very long period of time ("a thousand years but fifty years", "better than a thousand months", "one hundred thousand or more").

2. Systematic reflection on possible numerical symbolism:

The search for symbolic connotations of numbers in the Holy Qur'an must be governed by a clear and precise methodology, to avoid delving into what is not known or loading the text with what it cannot bear:

Based on repetition and Qur'anic context: Searching for repetitive patterns of number occurrence and studying the different contexts in which it appears, may reveal a common semantic link.

Harmony with the Qur'anic system and its purposes: Ensure that any proposed symbolic significance does not conflict with the general purposes of the Qur'an, its overall rules, its basic principles, and the principles of the Arabic tongue shown.

Beware of projection and arrogance: Avoid twisting the neck of the text to conform to a preconceived idea, or loading the number with a meaning that is intolerable in the linguistic or legal context, or falling into esoteric interpretations that are not based on evidence.

Careful use of manuscripts: Consider how these numbers or associated words are drawn in the original Qur'anic manuscripts, as this may elicit some gentle observations regarding the history and development of Qur'anic painting. But these observations should be treated with extreme caution, avoiding jumping to conclusions that are not well known in the field of Ottoman readings and painting.

Conclusion:

Reflecting on the possible numerical symbolism of some repeated numbers in the Qur'an is an invitation to broaden the horizon of understanding, and to view the Qur'anic text as an integrated structure that may carry multiple layers of meaning. However, this call remains conditional on strict adherence to methodological and scientific controls, so that reflection is constructive and fruitful, and leads to increased faith and certainty in the greatness of this immortal book.

35.14 Issue 19 and the "numerical miracle" theory: between textual truth and methodological controversy

Introduction:

The question of the number nineteen (19) occupies a prominent place in contemporary debates regarding the numerical structure of the Holy Qur'an. This interest is based on the Qur'an's explicit mention of this number as the number of the treasury of hell, and its direct link to increasing certainty for the believers and the People of the Book, and being a fitna for the disbelievers, as in the Almighty's saying: "It has nineteen... We have not made the owners of Hellfire but angels, and we have made their number nothing but a sedition for those who disbelieve, so that those who have written the Book may be certain, and those who believe will increase in faith..." (Al-Muddathir: 30-31). This clear textual fact was the main premise for the emergence and development of the theory of "numerical miracles", which claims the existence of a comprehensive mathematical system in the Qur'an based on the number 19 and its multiples.

1. The essence of the theory of "numerical miracles" and its methodology (according to the proponents):

This theory, especially in detailed treatises as presented by scholars such as engineer Adnan al-Rifai, claims to have discovered a miraculous mathematical system in the Qur'an based on the number 19. It is based on a specific methodology in counting and statistics, in which it is claimed to rely exclusively on authentic Ottoman painting as mentioned in ancient Qur'anic manuscripts. This so-called methodology includes:

Exclude any subsequent additions to the original text (diacritics, bullet points at some stages, stops, etc.).

Count only characters drawn according to specific rules.

Sometimes, giving numerical values to letters (counting sentences) according to certain systems.

Proponents believe that applying this methodology accurately reveals amazing mathematical harmonies associated with the number 19 in the structure of words, verses and surahs, and consider this conclusive evidence of the divine source of the Holy Qur'an and its complete memorization.

2. A balanced critical view in the light of the "jurisprudence of the Qur'anic tongue":

Within the framework of the "Qur'anic Arabic Jurisprudence of the Tongue", which calls for authentic reflection based on a deep understanding of the language and contexts of the Qur'an, while adhering to critical thinking, the theory of numerical miracles, including that relating to the number 19, should be treated objectively and fairly:

Appreciation of the effort expended: It is undeniable that the great effort made by many researchers in this field, and their sincere endeavor to uncover new aspects they see from the miracle of the Holy Qur'an.

The importance of returning to the original: Emphasizing the importance of studying the original Qur'anic manuscripts and the first drawing is a commendable approach and is consistent with the spirit of sober scientific research, as returning to the originals is often the key to a deeper understanding.

Methodological questions: On the other hand, many scholars and specialists in Quranic and linguistic studies raise serious and pivotal methodological questions about this theory, including:

Are the rules of counting applied quite consistent in all cases or are they sometimes selective to match the desired result?

Is relying on a single copy of the manuscripts or a single drawing (sometimes with slight variations in drawing among the first Ottoman Qur'ans) sufficient to generalize and build a comprehensive system?

Does the proposed letter evaluation system (if sentence arithmetic is used) have a solid, consistent and agreed basis in the context of understanding the Qur'anic text?

Does a heavy focus on verse 19 and its complications reduce other aspects of the miracle of the Qur'an, or may it divert attention from its basic purposes and most important gifts?

Lack of scientific consensus: It is important to note that the theory of numerical miracles, in its comprehensive and detailed form based on the number 19, is still a matter of great disagreement among researchers, and has not received consensus or wide acceptance from the public of scholars and considered jurisprudential and scientific academies, and many of them strongly reserve or reject it.

3. Conscious Contemplation: A Proposed Position on Issue 19 and its Theories:

A conscious contemplator of the Holy Quran can:

He appreciates the Qur'an's explicit mention of verse 19 in Surat al-Muddaththir, and reflects on the divine wisdom revealed from his mention in that specific context.

He is acquainted with the efforts of researchers in the field of numerical miracles, and appreciates their pursuit of research and exploration.

Maintains a conscious critical distance, and does not take these theories as absolute or conclusive facts unless they are based on conclusive and indisputable evidence.

He understands that the Qur'anic miracle is comprehensive and multifaceted (graphic, legislative, scientific, metaphysical, etc.), and should not be limited or reduced to the numerical aspect only, especially if this aspect is controversial.

It prioritizes the Qur'an's basic meanings, its overall purposes, its apparent gifts, and its clearest and most unanimous miracles.

The original contemplation of the Book of God includes the examination of all claims and theories in the light of the overall Qur'anic text, a solid scientific methodology, and reference to specialists.

Conclusion:

Dealing with the number 19 and the numerical theories raised around it requires a balance between appreciating the Qur'anic textual truth, being open to the efforts of researchers, and adhering to the critical scientific method. The ultimate goal remains to deepen understanding of God's book and be guided by its light, not to prove theories that may be subject to give-and-take.

35.15 Recurring numbers as personal messages? A reading in contemporary interpretations "the model of Dr. Hani Al-Waheeb"

In the modern era, with the increasing interest of people in spirituality and the search for messages and connotations in the details of daily life, contemporary interpretations have emerged that link the phenomenon of observing the repetition of certain numbers "in the clock, car plates, phones, etc." with divine or angelic messages addressed to the individual, based on interpretations of Qur'anic symbols and numbers. Dr. Hani Al-Waheeb's proposal is a model for this trend.

This perspective holds that repeating the vision of a particular number is not just a coincidence, but may serve as a "coded message" from the guardian angels or from the divine source, reflecting the psychological or spiritual state of the person and what occupies him at that moment. To understand the message, it is advisable to go back to the moment of seeing the number and reflect on the emotional and intellectual state at the time, and look for the significance of this number in the Holy Qur'an as the primary source of meaning.

Examples of proposed interpretations "according to the summary of Dr. Al-Waheeb's proposal":

- **Repeating number 1:** may indicate the need for unity, uniqueness, and deep connection with God "inspired by "Your God is one God."
- **Repeating number 2:** may reflect an internal conflict or hesitation "inspired by the duality of attitudes or the laurel story of "do not be sad, God is with us".
- **Repeating the number 3:** may alert to a defect in the doctrine or transgression of the limits "inspired by the prohibition "do not say three" ".
- **Repeating the number 4:** It may be related to thinking about livelihood and sustenance "inspired by "the destiny of her sustenance" ".
- **The repetition of number 6:** may be associated with a sense of chaos and the need to trust in divine order "inspired by the "creation of the heavens and the earth in six days".

- **Repeating the number 8:** may symbolize graces, blessings, and reaping the fruits "inspired by "and the throne of your Lord will be carried over them at that time eight".

- **The repetition of the number 9:** may relate to the use of mental and spiritual gifts "inspired by the "nine verses of evidence" ".

- **Repeating the number 10:** may indicate the completeness of something "inspired by "those are perfect tens".

- **The repetition of the number 11:** may be associated with the vision and vision of the future "inspired by the vision of Joseph "eleven planets" ".

- **The repetition of the number 12:** may refer to the diversity of divine resources and solutions "inspired by "twelve eyes" or "twelve tribes" ".

- **The repetition of the number 19:** may indicate entering into a test or "intellectual vortex" that requires a return to reason and certainty "inspired by "nineteen upon it" and linking it to the nine and ten verses."

Critical Perspective and Conscious Reflection:
The project "Light of Reason and Authentic Reflection" aims to encourage critical thinking and direct return to the Qur'anic text with methodological tools. When evaluating this type of contemporary interpretation, the conscious thinker should note the following:

1. **Mixed methodology:** This approach blends inspiration from Qur'anic verses "often with symbolic interpretation" with concepts derived from psychology, modern spirituality, numerology , cosmic energy concepts and guardian angels.

2. **Emphasis on personalization:** Strongly emphasizes that the message is "personal" and depends on the individual's condition and context, this may be positive in stimulating self-reflection, but it makes objective validation of interpretation difficult.

3. **Moving away from direct interpretation:** This approach differs from the direct linguistic and contextual interpretation of the Qur'anic text, and from the study of the science of drawing or readings, and moves on to the application of Qur'anic symbols to daily life events directly.

4. **The need for controls:** While some may find this argument helpful to reflection or optimism, the methodological question remains about the controls that prevent the random projection of meanings or falling into forbidden speculation.

Conclusion: This trend represents a contemporary attempt to link the Qur'an to everyday life in a spiritual and psychological way. The contemplative person, based on the "light of reason", must deal with it with understanding and scrutiny, distinguish between possible personal inspiration and systematic scientific interpretation of the Qur'anic text, and always return matters to the courts of the Qur'an and the authentic Sunnah, and the principles of linguistic and contextual understanding on which the "jurisprudence of the Qur'anic Arabic tongue" is based.

35.16 Numbers in the Qur'an and Prayer: Numerical Secrets and Mystical Significance

Does the Holy Qur'an hold numerical secrets for prayer?

Some contemporary interpretations and studies, most notably those presented by Engineer Adnan Al-Rifai and others, propose the existence of a precise and elaborate numerical system within the Qur'anic text that is linked to various aspects of religion, including prayer. This system, known as the "numerical miracle", is seen not as a primary source of legislation, but as additional evidence of the completeness, memorization, and miraculousness of the Qur'an, revealing deeper layers of "inward" meanings. This proposition is based on two main methods to derive information related to the number of prayers and their rak'ahs: the method of direct numerical significance of the repetition of words, and the method of numerical semantics deduced from literal values and their relationship to the number 19. It is important to emphasize, as the proponents of this proposition themselves stress, that this deduction does not replace the Sunnah of the Prophet and practical frequency, but rather reveals the esoteric connotations of the "well-known and preserved remembrance".

1.1 Direct semantics - How does the repetition of words indicate the number of prayers and rak'ahs?

The first approach to reading the numerical connotations of prayer in the Qur'an is based on direct observation of the repetition of key words and phrases related to prayer and its pillars. The proponents of this proposition argue that these repetitions are not random, but correspond accurately to the known numbers of prayers, rak'ahs and prostrations, which is a direct Qur'anic reference. The most prominent examples cited:

1. **Number of prayers (5): The** word "prayers" in the plural, which denotes obligatory prayers, appears in the Holy Quran exactly five times, which is the same number of obligatory daily prayers (Fajr, Dhuhr, Asr, Maghrib, Isha).

2. **Number of rak'ahs (17): The** direct command to perform the prayer, namely "establish the prayer" (singular) and "establish the prayer" (for the plural), was repeated seventeen times in the entire Holy Qur'an, which is the same as the total number of rak'ahs imposed per day (2 + 4 + 4 + 3 + 4 = 17 rak'ahs).

3. **Number of prostrations (34):**

- The verb "prostration" and its derivatives, which express the prostration of the wise and are mentioned thirty-four times, which is the same number of obligatory daily prostrations (two prostrations in each rak'ah× 17 rak'ahs = 34 prostrations).

- The different names of the House of Allah (Bayt, Kaaba, Sacred House, Baitak, Forbidden House, Old House, and Bait al-Ma'mur) are also mentioned thirty-four times together. This compatibility between the number of prostrations and the number of dhikr al-Bayt links the importance of going to the house of Allah (qibla) and the fact that prostration is the culmination of spiritual contact with Allah in prayer. This approach is considered a preliminary and direct evidence of the existence of a Qur'anic numerical imprint for basic worship such as prayer.

1.2 Methodology of accurate calculation - literal values and basically the number 19

While the first approach is based on direct counting, the second approach delves deeper into the structure of the Qur'anic text, based on the theory of numerical miracles, which is pivotally based on the number 19 and its multiples. This proposal is presented with a precise methodology based on the Ottoman drawing of the original Qur'an, counting only the drawn letters with the exclusion of subsequent additions such as dots and diacritics. A numerical value is given to each letter based on this exact count, and the sum of the numerical values of Qur'anic units that are integrated in meaning is often a multiple of 19 ("the complete matter"). To derive the number of rak'ahs of a particular prayer, the numerical values of the words and the key phrases related to them are summed up, then subtracted from them the largest multiple of the number 19, and the rest is considered the numerical sign of the number of rak'ahs.

1.3 Application of the numerical methodology - calculation of the rak'ahs of the five prayers

Based on the literal values methodology and the remainder of division by 19, practical examples are provided for deriving the number of rak'ahs for each prayer:

- **Fajr prayer (two rak'ahs):** The sum of the numerical values of words such as "both ends of the day" and "Fajr prayer" (75 + 79 = 154). The largest multiple of 19 less than 154 is 152 (19 × 8). Remainder 154 - 152 = 2.

- **Dhuhr prayer (4 rak'ahs):** The sum of the numerical values of the words "to the sun until dusk" and the words "noon" and "you appear" (149 + 59 + 62 = 270). The largest multiple of 19 less than 270 is 266 (19 × 14). Remainder 270 - 266 = 4.

- **Asr prayer (4 rak'ahs):** The sum of the numerical values of the phrase "to the sun until dusk" and the word "Asr" (149 + 45 = 194). The greatest multiple of 19 less than 194 is 190 (19 × 10). Remainder 194 - 190 = 4.

- **Maghrib prayer (3 rak'ahs):** The sum of the numerical values of the phrase "both ends of the day", "dusk of the night" and the word "Maghrib" (75 + 67 + 51 = 193). The greatest multiple of 19 less than 193 is 190 (19 × 10). Remainder 193 - 190 = 3.

- **Isha prayer (4 rak'ahs):** The sum of the numerical values of the phrase "Zulfa of the night" and "Isha prayer" (63 + 74 = 137). The greatest multiple of 19 less than 137 is 133 (19 × 7). Remainder 137 - 133 = 4. These examples show the application of the numerical methodology to derive the numbers of rak'ahs.

1.4 Context and interpretation - esoteric semantics and their relationship to the Sunnah and frequency

The proponents of this argument assert that these numerical results are a revelation of the "inner connotations" of the Qur'anic text, and evidence of the comprehensiveness of the Qur'an. But they stress that it is not the primary source for knowing how to pray or the number of rak'ahs, as the original and approved source is the Sunnah and the practical frequency. The role of numerical miracles is affirmative and miraculous, confirming what is known from the Sunnah and frequency, and providing a deeper understanding of the semantics of the text. The fact that prayer is from the "memorized remembrance" is linked to the religion of Abraham, and this methodology is used to respond to some suspicions. The numerical subtraction of prayer represents an attempt to understand the Qur'anic text more deeply and reveal aspects of its miracles,

emphasizing that it is a supportive and certain understanding of what has been established and proven by religion and not a substitute for it.

35.17 Summary of the series of articles on "Numbers in the Qur'an"

The series aims to deepen the understanding of the numbers contained in the Holy Qur'an, beyond the superficial understanding of them as mere specific quantities. It proposes a methodology to distinguish between the use of number to denote **quantity and inventory**, and its use to denote quality, **description and symbolism**.

The series reviews the applications of this methodology in several Qur'anic contexts:

1. **Numbers in Prayer:** Shows how the repetition of certain words (e.g. "prayers" five times, formulas "pray" seventeen times) may refer directly to the numbers of prayers and rak'ahs. It also provides a computational methodology that relies on the numerical values of the letters and the number 19 to derive the number of rak'ahs as supporting internal connotations rather than a source of legislation.

2. **Numbers in describing the divine self and negating polytheism:** illustrates how words such as "one", "one", "two" and "third three" are used to describe the nature and opposite of monotheism (dualism, trinity), not just counting alleged gods.

3. **Numbers describing modes and situations:** Shows how numbers such as "three" in "three darknesses" can describe the multiple nature of darkness, how "tenth" in "ten nights" may describe a period of special and blessed quality, and how "two, three, and fourth" in describing angel wings describes classes and types.

4. **Numbers in the context of legislation, stories and creation:** The series emphasizes that the Qur'an uses numbers with extreme precision to denote exclusive quantity in specific contexts such as statutes (numbers of witnesses, amounts of punishments, periods of iddah), stories (specific numbers in the stories of the prophets), and descriptions of aspects of creation and the afterlife (seven heavens, days of creation). Qur'anic manuscripts confirm the immutability of this numerical accuracy.

5. **Numbers that describe processes and conditions:** Re-read verses such as "divorce twice" to show that they may describe a recursive method or process to follow when divorce, not just a specific number. "two, three, and four" in the marriage verse is also seen as a description of the situation of women who sponsor orphans as a social solution, not just a limitation of the number of wives allowed. "Three readings" are treated as signs and indications of uterine innocence.

6. **Cosmic Numbers and the Divine Concept of "Day":** Large numbers (such as one thousand and fifty thousand) have been shown to describe enormous amounts or temporal and existential scales that differ from our earthly scales. The word "day" in the divine context may refer to a great event or state rather than a specific period of time, with a distinction between different days in the afterlife.

7. **The symbolism of repeated numbers:** It addresses the observation of the repetition of some numbers (such as 7, 8, 19) in various contexts, which may suggest an additional symbolism beyond counting, while emphasizing the need to deal with this aspect with caution and a solid scientific methodology.

8. **Numerical Miracle Theories and Contemporary Interpretations:** The series discusses the numerical miracle theory, which is based on the number 19, and addresses some contemporary interpretations that link the repetition of numbers to personal messages. It provides a balanced critical view of these proposals, stressing the importance of adhering to linguistic, contextual and legal controls in understanding the Qur'anic text, and that Qur'anic miracles are multifaceted and not limited to one aspect.

In conclusion, the series emphasizes that the numbers in the Qur'an are part of its tightness and miracles, and carry multiple layers of meaning (quantity and quality). It invites the reader to reflect on it with a scientific methodology that combines the accuracy of linguistic and contextual understanding, and reference to legal principles, to obtain a deeper understanding of the message of the dear book.

36 A JOURNEY INTO THE DEPTHS OF REMEMBRANCE

Series Introduction:

The word "dhikr" is a central word in the Qur'an and faith life, but its meaning goes far beyond the common translation of "remembrance" or "remembrance". In this series, we will dive into the depths of this concept, to present a comprehensive and integrated picture of the male as an existential state and a way of life.

36.1 BEYOND REMEMBERING - LINGUISTIC ROOTS AND SEMANTIC ESSENCE OF THE MALE

"Dhikr".. a word that resonates on our tongues, and resonates in the verses of the Holy Qur'an. We often understand it in the sense of "remembering" something past, or "retrieving" information from memory. But does the limits of this great word stop at this meaning only? Is "dhikr" in the Qur'anic Arabic tongue just a function of memory, or does it carry with it deeper dimensions that touch consciousness, heart and movement?

In this section of our series "A Journey into the Depths of Dhikr", we will begin our journey by returning to the origin, to the linguistic root of the word "Dhikr", to explore together the connotations inherent in its letters and structure, and try to explore its fixed semantic essence that links its various uses in the Qur'an.

Root and structure: (YC)

The word "male" and its derivatives consist of the triple root **"y-k-r".** As we explored in our previous dialogues, the structure of a word can be viewed by deconstructing it into "bladder" or literal pairs, an approach that helps trace the kinetic and moral connotations inherent in the interaction of letters:

1. Muthanna I: "Y K" (Y - K)

- **Y (y):** This letter is associated with multiple meanings that revolve around awareness and signal, such as: self, remembering, awareness, discernment, referring to a specific thing.
- **Kaf (k):** This letter carries the connotations of completeness and containment, such as: sufficiency, perfection, containment, universe, ownership, discourse (Kaf addressee).
- **Y + K Interaction:** When "consciousness/self" interacts with "sufficiency/containment", it suggests the meaning of **"full awareness", "comprehensive and sufficient remembrance",** or **"fully containing the object or self in consciousness".** It is not merely superficial or partial remembrance, but an evocation that surrounds and absorbs the object in the circle of consciousness.

2. Muthanna II: "KR" (K - R)
   - **Kaf (k):** As mentioned, it carries the connotations of completeness and containment.
   - **Raa (t):** This letter is associated with movement, rotation and sequence, such as: movement, repetition, return, management, linking, lordship.
   - **Reaction (K+R):** When "perfection/containment" interacts with "movement/repetition", it clearly refers to **"repetitive movement towards perfection or origin", "perfection that repeats, persists and manifests"** or **"continuous and renewed containment".** This is clearly evident in the word "repeat" that comes directly from this literal pair, which means repeating the verb again and again.

Semantic essence extracted:

Based on this structural analysis, it is clear that the "male" is essentially not just a passive or momentary process of mental retrieval. Rather, it is **a dynamic process that combines two essential elements:**

- Conscious and comprehensive evocation (from "y"k").
- Purposeful and continuous movement and repetition (from "KR").

The "dhikr" is a living and active evocation of something in the consciousness and heart in full, accompanied and confirmed by repetition and constant movement aimed at establishing this presence or striving towards an end associated with it (such as perfection or closeness to the original).

Harmony of meaning with Qur'anic contexts:

This deep intrinsic significance helps us understand why the word "dhikr" and its derivatives have been used in the Qur'an to refer to seemingly different concepts, but come together under this umbrella:

- **The Qur'an/Revelation (﴿We have revealed the dhikr... ﴾):** The Qur'an is a complete and comprehensive evocation of God's words and guidance, and requires repetition in recitation and reflection to establish His consciousness in the heart.
- **Reminder and exhortation (remembrance benefits believers):** It is a process of consciously and effectively evoking facts, and often needs to be repeated to make its impact.
- **Remembrance of God as worship (﴿... The remembrance of God reassures hearts:** It is a conscious and continuous evocation of the greatness of God and His attributes in the heart, tongue and limbs, confirmed and deepened by repetition.

- **Honor and status (﴿ It is a remembrance of you and your people... ﴾):** That is, the status and qualities of a person are evoked, known and repeated among people (good remembrance).
- **Remembering as a mental act (Ulu remembers the minds):** Even the process of retrieving information from memory, when conscious and purposeful, carries this meaning of evocation, and is often reinforced by repetition.

Conclusion and introduction:

So, the first step in our journey reveals that "remembrance" is broader and deeper than just "remembering." It is a conscious, comprehensive, repetitive, and purposeful process. It is a state of presence and connection.

In the following article, we will build on this solid linguistic foundation, to explore how this dynamic concept interacts with the human psyche, how memory, heart, and soul are related to this vital process, and how the male can be an arena for profound spiritual influences.

36.2 REMEMBRANCE BETWEEN HEART AND MIND - THE PSYCHOLOGICAL AND SPIRITUAL DIMENSION OF MEMORY

In the first article, we revealed the linguistic depth of the word "male", and understood it as a dynamic process that combines full conscious evocation and purposeful repetition. Now, we move from the structure of the Word to its manifestations in the human being. How does the "male" work within us? And what does it have to do with our psychological and spiritual components, especially memory and heart.

A view that goes beyond purely physical explanations holds that the human psyche, especially its higher functions such as memory and perception, is not merely the product of chemical reactions in the brain. Rather, it is a deeper arena, in which multiple dimensions interact, and in which the "male" plays a pivotal role beyond mere storage and retrieval of information.

1. Memory: a spiritual battlefield and an instrument of faith:

From this deeper perspective, memory is not just a "hard drive" for storing data. It's akin to a display of consciousness, or even an arena influenced by forces beyond the physical:

- **Satan's goal:** forgetting, especially forgetting God and His covenant and ignoring the great truths, is one of Satan's most important goals to mislead man. The verse "And Satan forgot him and remembered his Lord" (Joseph: 42) clearly refers to this direct targeting of memory as a means of distancing man from the source of his guidance.
- **Instrument of Guidance:** On the contrary, the power of memory—the ability to "remember" and to constantly remember truths of faith, lessons, and lessons—is an essential pillar of guidance and fortitude. Forgetting leads to loss of vision and loss of identity: "They forgot God, and they forgot themselves" (Al-Hashr: 19). He who forgets his Creator, forgets the truth of himself and his purpose.
- **The influence of angels:** Satan also has a role in humanity, it is understood from verses such as "The following are remembrances" (Saffat: 3) that angels have a role in

throwing "remembrance" or remembrance, which supports the idea that memory is not a closed system but interacts with spiritual influences.

2. Memory levels: beyond short and long:

While traditional psychology talks about short-term and long-term memory, the perspective we explored suggests that there are deeper layers of memory, each layer retaining a different type of "male":

- **Everyday memory:** superficial and fleeting, retaining the events of the day and its temporary details, and is quickly forgotten and highly selective.
- **Monthly and annual memory:** Maintains more significant and frequent patterns and events over longer periods (such as a Ramadan month experience, or school year events).
- **Doctrinal/doctrinal memory:** a deeper and more persistent layer, bearing the hallmarks of a basic identity: mother tongue, upbringing, core religious beliefs, foundational childhood memories, and established principles.
- **Mother (middle) memory / "hidden male": the** deeper level, which may be closed in everyday consciousness, but is thought to carry innate fingerprints or authentic spiritual memories (such as the Atomic Charter). This level is what deep revelation or inspiration may relate to.

"Dhikr" as a conscious and repetitive process (as we understood it linguistically) is the mechanism by which important information and experiences are transferred from the surface levels of memory to the deeper and more persistent levels.

3. Quran and Prayer: Food and Sport for Spiritual Memory:

How do we activate these different levels of memory and strengthen our ability to "dhikr" in its deep sense? Here comes the role of the main pillars of worship:

- **The Qur'an is the "dhikr of the house":** the Qur'an is not just a book to be read, but it is the "dhikr" itself (﴿We have revealed the dhikr and we are his keepers﴾ Al-Hajar: 9). Recitation, contemplation and memorization are the most powerful means of activating all levels of memory, especially nodal memory and mother memory, and reminding man of his origin, purpose and the great facts of his existence.
- **Prayer "making remembrance":** Prayer is described as being performed for the "remembrance" of God ("Pray in remembrance" of Me) Taha: 14). They are not mere movements, but a practical and repetitive embodiment of the process of "fully conscious invocation" of God. Maintaining the five prayers, with their regular timing, acts as a spiritual exercise that strengthens the "muscle" of conscious memory, makes a person in a state of "remembrance" and constant communication, and even helps him to remember his daily life (as many note).

4. Heart and Memory: A Dialogue between the Conscious and the Subconscious:

Finally, the "male" and its relationship to memory cannot be understood without understanding its central role in the heart. Our perspective sees a complementarity between:

- **Memory (in the heart/brain):** It represents the repository of experiences and information, and can be considered the seat of the "subconscious mind".
- **Heart (chest):** It represents the center of consciousness, faith and will, and is the "conscious mind" that makes decisions, feels and interacts.

There is constant dialogue and communication between these two centers. The true "male" is not only in memory as storage, it must reach the heart to become faith, certainty and living feeling. On the other hand, the integrity and purity of the heart, and its ability to reflect and act are the key to reaching and activating the treasures of deep memory. The verse "There is a remembrance of the one who had a heart or heard while he was a martyr" (Q: 37) clearly indicates that the true "remembrance" (the benefit of remembrance) occurs to the one who has a conscious "heart" present.

Conclusion and introduction:

It is now clear to us that the "dhikr", when understood in its psychological and spiritual dimension, is a vital process that goes beyond mere mental remembrance. It connects our conscious mind (heart) with the repository of our experiences and knowledge (memory), is influenced by the world of the unseen, nourished by the Qur'an and prayer. It is the key to guidance and a bulwark against forgetfulness and heedlessness.

In the following article, we will delve deeper into memory, talking about that special and veiled level: the "hidden male", and explore what it means to reach a "paradise of science and light".

36.3 Diving into the depths - the concept of hidden remembrance and the paradise of knowledge

Having explored the linguistic roots of the dhikr and its psychological and spiritual manifestations in the relationship of memory to the heart and the influence of the Qur'an and prayer, we now reach a deeper and perhaps more mysterious level in our journey: the "hidden remembrance". This concept, inspired by the idea of the "mother memory" or "middle" we discussed, opens the door to a mystical understanding of memory and human knowledge.

What do we mean by "hidden male"? It refers to that deeper layer of our consciousness and memory, not that which we acquire from the experiences of everyday life, but that which may be part of our original instinct or carry echoes of our first existence before this worldly life. It is a treasure of knowledge and spirit that is buried, or "hidden", in the depths of the human being.

1. The nature of the hidden male: the innate repository:

This profound level of memory is thought to bear the hallmarks of great truths that we may not be aware of in our apparent lives:

- **Charter of Instinct:** This may be the repository that resonates with humanity's first answer: ﴿... Am I not your Lord, they said yes... ﴾ (Al-A'raf: 172). It is a deep innate reminder of the existence and oneness of the Creator, even if it is covered by layers of learned inattention or denial.
- **Initial images of metaphysical truths:** This memory may carry initial images or impressions of major metaphysical realities such as heaven and hell, or glimpses of other worlds. This may explain a vague sense of familiarity with some description of paradise or a strong aversion to descriptions of fire, as if the soul "remembers" something it instinctively knows.

- **Original knowledge:** It may be the source of deep insights and wisdom that go beyond the knowledge gained, which sometimes appears in moments of inspiration or spiritual manifestation.

This hidden memory is not something we know, it is part of our original formation, waiting to be revealed and activated.

2. The hidden male and the source of inspiration and creativity:

If this deep memory holds original images and truths, it is conceivable that it may be the hidden source behind so many extraordinary human creations:

- **Arts and Aesthetics:** Our innate affinity for beauty and harmony in nature and art may echo an original beauty engraved in our hidden memory. The creative artist, at the moment of inspiration, may be inspired or "reproduced" unconsciously images or patterns from this inner repository.
- **Great inventions and ideas:** Even major scientific or philosophical innovations may not be just the product of knowledge accumulation, but may involve a spark of inspiration that comes from touching this original memory, as if the inventor "remembers" a solution or system that exists in the original structure of the universe that bears its mark on the soul.
- **Feeling of intimacy and connection:** Experiencing the feeling of knowing a person or place for the first time (Déjà vu or similar) may be a flash of this deep memory, as if spirits knew each other in a previous world.

This does not negate the importance of learning and effort, but it adds another dimension to human creativity, linking it to an innate and spiritual depth.

3. The Way of Arrival: Contemplation, Purification, and Guidance:

How can man dive into his depths and reveal this "hidden male"? The road is neither easy nor equally accessible to everyone. It requires a conscious spiritual journey:

- **Deep reflection:** It is not enough just to superficially read the Qur'an, the soul or the universe. Reaching the hidden male requires reflection that goes beyond apparent meanings, and tries to sense deeper signs and connotations. Some may go on to try to contemplate the structure of words and Qur'anic drawing itself as a gateway to this depth, an approach that requires caution and controls.
- **Purification and Purification:** The heart is the gateway to inner consciousness. Hearts tainted by attachment to worldliness, passions, arrogance, and sins are hidden from sensing these profound truths. Constant self-purification, repentance, and sincerity are prerequisites for thinning the veil and reaching this level of remembrance. The verse "It is a Holy Qur'an * in a hidden book * that is only touched by the purified" (incident: 77-79) is often interpreted as referring to the Qur'an itself, but it can also carry an indication that deep meanings The hidden (whether in the Qur'an or in the soul) is truly touched only by those who seek spiritual purity.
- **Divine Guidance:** In the end, reaching this depth remains a gift and guidance from God. It is the fruit of effort and purification, but it requires a divine opening and a light that is thrown into the heart. ﴿... May God guide His light to whomever He wills... ﴾ (An-Nur: 35).

4. The fruit of access: a paradise of knowledge and light:

What does it gain from reaching this "hidden male" or touching something from it? The fruit transcends pure mental knowledge. It is a case of:

- **Insight: A** deeper understanding of the Qur'an, of the soul, of life, and of God's predestination. Seeing things with the light of God.
- **Firm certainty: an** unshakable faith, based on an internal examination of the great truths and not only on imitation or apparent reasoning.
- **Deep tranquility:** inner peace and tranquility that stems from contact with the Original and with eternal truths.
- **Spiritual strength:** a greater ability to face life's challenges steadily and wisely, and to resist the whispers of Satan and the temptations of the world.

It is truly a "paradise" that the believer lives in his heart, a "paradise of knowledge and light" that overflows with insight, certainty and tranquility, and is an early token of the gardens of the hereafter.

Conclusion and introduction:

The concept of the "hidden male" takes us to the deepest layers of human consciousness, linking our memory to our original instinct and to the great truths. It lends a mystical and radiant dimension to the journey of remembrance, and makes it contemplative and acclamatory to uncover a precious treasure within us.

But does this dive into the depths mean detachment from reality? Is the "male" just an inner spiritual experience, or does it have practical extensions in our daily lives? This is what we will explore in the following article, where we link between inner evocation and practicality.

36.4 Remembrance as a way of life - from inner evocation to practical application

In our journey through the articles "Depths of Remembrance", we explored the deep linguistic roots of the word, its psychological and spiritual manifestations in the relationship of memory to the heart, and we delve into the concept of "hidden remembrance" as a mystical dimension that bears the fingerprints of instinct and leads to the paradise of knowledge and light. The reader may now wonder: does this deepening of remembrance mean immersion in an inner spiritual experience isolated from the worries and challenges of life? Is it just a contemplative state, or does it have tangible practical results?

Here we reach another vital dimension of the concept of "remembrance", an aspect that many contemporary thinkers, including Amin Sabri, focus on, as the "male" transforms from a mere internal evocation to **a practical and comprehensive way of life.** This perspective asserts that depth of understanding must be translated into behavior and application, otherwise it loses its true value.

How does "dhikr" manifest itself as a way of life?

1. The "remembrance" of the Qur'anic system is not just scattered verses:

- A practical understanding of dhikr goes beyond focusing on a single verse or word in isolation from its broader context. It means **"remembering", evoking and understanding**

the system of the Qur'an as a whole. How do verses interpret each other? What are the keywords that recur and how do they relate to each other across the different surahs? What are the recurring stories and lessons? What are the fixed divine laws and laws that govern the movement of history, soul and society that the Qur'an reveals?

- It is this understanding of the total system that transforms the Qur'an from a book read only for blessing or reward, to **a comprehensive guide (catalogue) of life**.

2. "Male" as a decision-making tool:

- Life is full of situations that require making decisions, big or small. A person who lives by the "male" approach does not make his decisions based solely on volatile passions, the pressure of social norms, or emotional reactions.
- Rather, he **"remembers" and evokes Quranic principles, values and rules** relevant to the situation. He asks himself: What is the Qur'an's guidance in such a situation? What is the priority according to the Qur'anic scale? How did the prophets and righteous behave in similar situations?
- It is this conscious invocation of the Qur'anic system at every crossroads that makes human decisions **enlightened, purposeful, and consistent with the divine method.**

3. "Dhikr" as a mechanism to solve problems and face challenges:

- Life is not without difficulties, challenges and crises. The "dhikr" approach offers an effective mechanism for dealing with them.
- Instead of despair, alarm, or the random search for solutions, the believer resorts to **"remembering" the solutions and models offered by the Qur'an**. How did Job (peace be upon him) face the disease? How did Joseph (peace be upon him) deal with treason and imprisonment? How did Noah (peace be upon him) and Moses (peace be upon him) survive? What are God's laws of affliction, victory and empowerment?
- The Qur'an is full of lessons and practical strategies to face various kinds of challenges. "Remembrance" here is **to evoke these strategies and apply** them with confidence and certainty in God's promise.

4. "Dhikr" as a way to achieve true tranquility:

- Tranquility is not just a temporary feeling of comfort, but a deep state of tranquility and certainty that stems from contact with God and understanding His wisdom. The verse "Those who believe and whose hearts are reassured by the remembrance of Allah, the hearts are reassured" (Thunder: 28) refers to this close connection.
- But the "remembrance of God" that inherits tranquility here is not just the repetition of the tongue, but the **universal remembrance**: the remembrance of His greatness and mercy, the remembrance of His wisdom in His destinies, the remembrance of His promises to the believers, and the mention of His right way of life. When man lives in a state of constant "remembrance" of this system, and seeks to implement it, he finds his heart settling down, dwelling and trusting in God's plan, whatever the external circumstances.

5. "Dhikr" as a practical application and not just a theoretical absorption:

- This perspective emphasizes that the value of a deep understanding of the Qur'an, whether it is an understanding of its apparent system or a sense of its inner meanings, lies in **translating it into practice**. What is the use of understanding God's laws without applying them? What is the value of sensing the light of insight without reflecting on behavior, ethics and transactions?
- The true "male" is one that **transforms and repairs man** and makes him more committed to God's way of life in all aspects of his life. It transforms knowledge into practical wisdom, and insight into righteous behavior.

Conclusion and introduction:

Viewing the "dhikr" as a way of life connects spiritual depths with practical reality. It ensures that reflection and immersion into meanings does not become mere intellectual luxury or isolated spiritual experience, but becomes a driving force for positive change in the life of the individual and society. It makes the Qur'an a living book, with which we interact and apply at every moment.

Now that we have reviewed the linguistic, psychological, esoteric and practical dimensions of remembrance, how can we combine all these threads to present an integrated final picture of this profound journey in understanding the "dhikr"?

36.5 Integrated Male Fabric - A Holistic View of the Awareness and Communication Journey

Here we have reached our final stop in "Journey into the Depths of Remembrance". Together we sailed from the shores of apparent linguistic meaning, dived into the depths of soul and soul, explored the horizons of the hidden dhikr, and saw how the impact of dhikr extends to become a practical way of life. Now, it is time to gather the threads of this integral fabric and paint a comprehensive picture of the concept of "dhikr" as revealed to us through this journey.

"Dhikr" in our understanding is no longer just a passing word or a simple verb. We have discovered that it is a multidimensional, deep-rooted, broad-minded concept that represents the essence of human consciousness and its journey of contact with truth and creator. Let's review together the most prominent features of this integrated fabric:

- **Dynamic linguistic foundation:** We learned that the word "male" in its linguistic structure (YKR) has a double meaning: **complete and comprehensive conscious evocation (YC),** movement and purposeful and continuous repetition (YKR). This basis gives the "male" a lively and effective character, away from stillness or passivity.
- **Vital psychological and spiritual dimension:** We have seen that the "male" is not just a mental process, but a vital activity in the human psyche. It interacts with **multiple memory levels** (from the daily to the mother/introduced), is closely related **to the center of consciousness and faith (the heart**), and is influenced **by the spiritual world** (the influence of Satan and angels). **Basic acts of worship such as the Qur'an and prayer** are food and spiritual exercise that develop and strengthen our capacity for "remembrance."
- **Illuminating inner depth:** We discovered the concept **of the "hidden male"** as a deep layer of memory and consciousness, bearing the imprints of instinct and original truths. Reaching this depth, although it requires **spiritual purification, deep reflection and divine guidance**, its fruit is the **"paradise of knowledge and light"** that overflows with insight, certainty and tranquility.
- **Systematic practicality:** We realized that the "male" is only complete when it transcends the inner state to become **a practical way of life**. This includes understanding **the Qur'an system and applying** it in decision-making and problem solving, striving for **reassurance through practical compliance** with God's guidance, and transforming knowledge and insight into **behavior, ethics and transactions**.

"Remembrance": An Integrated Ascent Journey

We can now view the "male" not as a static state, but **as a continuous upward journey in the degrees of consciousness, closeness, and connection.** This journey involves overlapping and complementary levels:

1. **Basic Literacy Level:** Retrieving information and knowledge necessary for daily and religious life.
2. **The level of conscious remembrance (tongue and heart):** moving to evoke God, His attributes and teachings in a conscious and intentional manner, and consolidating this by repeating and maintaining the remembrances, prayer and recitation of the Qur'an.
3. **The level of reflection and acclamation (striving for depth):** exerting effort in a deeper understanding of the Qur'an and the soul, and seeking to cleanse the heart of the veil, in the hope of touching the "hidden remembrance" and sensing the light of insight and guidance.
4. **Practical Remembrance Level (Compliance and Application):** The culmination of all previous levels by transforming awareness, insight and understanding into practical behavior and a way of life, so that man is a "rememberer" of God in all his circumstances, in his secret and public, in his worship and dealings.

Integration, inseparability:

It is important to realize that these levels are not completely separate, but rather complementary and feed each other.

- Understanding **the linguistic basis** motivates us to persevere and consciously repeat.
- Understanding **the psychological and spiritual dimension** shows us the importance of prayer and the Qur'an and the influence of metaphysical factors.
- The pursuit **of the inner depth** gives the journey of the male a radiant dimension and a higher purpose.
- A focus on **practicality** ensures that our journey remains relevant and productive in our lives.

Conclusion of the journey and invitation to continue:

Our journey of exploring the "dhikr" reveals to us a treasure trove in our religion and in ourselves. It is not just a word or a ritual, but the key to consciousness, the gateway to communication, and the integrated way of life. It is a constant invitation to invoke God at every moment, to contemplate His signs in the horizons and in the souls, and to strive to be truly remembered servants.

This series is just the beginning, and an attempt to open horizons. The journey of "remembrance" remains a personal journey that lasts a lifetime, requiring honesty, effort and the help of God.

37 Supplication in a clear Arabic tongue: a renewed reading in the relationship with God

37.1 The essence of supplication and its place in Islam

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the most honorable of the Messengers, our Prophet Muhammad and his family and companions. And yet,

Supplication, in its linguistic origin, is a call, a request and a distress. As for the legal terminology, it is the slave's orientation to his Lord and Creator by asking, asking and wanting what he has, and showing the lack and need for it, which is one of the greatest acts of worship and the postponement of kinship.

The status of supplication in Islam is great, as it is not just a request for worldly needs, but in essence it is **pure worship**, as it was true of the Prophet (peace and blessings of Allaah be upon him) who said: "Supplication is worship", and then he recited the words of the Almighty: "And your Lord said, 'Let me answer you, that those who are arrogant about worshipping Me will enter Hell without fear'" [Ghafir: 60]. In this verse, Allah called supplication worship, and made those who are proud of Him arrogant about worshipping Him, promising them painful torment.

Dua is **a direct link** between the servant and his Lord, in which he does not need an intermediary. It is the moment when the weak creature appeals to his powerful Creator, and broadcasts to him his complaints, needs and concerns. The Almighty said: "If my servants ask you about me, I will answer the call of the caller, if he calls, let them respond to me and believe in me, that they may be guided" [Al-Baqarah: 186]. It is an expression of the slave's faith in his Lord, his certainty in his closeness, ability, hearing, knowledge and mercy. Indeed, God Almighty gets angry if he does not ask, supplication is an acknowledgment of His Lordship and his divinity and omnipotence. The Almighty said: "Say what my Lord cares about you, if it were not for your supplication" [Al-Furqan: 77].

37.2 ETIQUETTE OF SUPPLICATION AND REASONS FOR ANSWERING

Although the door to supplication is open at all times, there are etiquette that the caller should have, and reasons that increase the hope of answering supplication, deduced from the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him). Supplication is not just words to be said, but a state of the heart and soul that requires preparation and politeness with the Creator.

Among the most important of these etiquette:

1. Devotion to God Almighty: The supplication should be pure for the face of God, not intended as hypocrisy or reputation. They were commanded only to worship Allah and be faithful to Him in religion [Evidence: 5].
2. The certainty of the answer and the presence of the heart: to call the servant with the certainty that God will respond to him, and to have his heart present and contemplative of what he says, neither oblivious nor inattentive. **This heartfelt presence and certainty are among the most important pillars of accepting supplication, and their impact may outweigh mere existence in a virtuous time or place.**
3. Starting with praising Allah and then praying to the Prophet (peace and blessings of Allaah be upon him) and concluding it with it: this is one of the greatest reasons for accepting supplication as stated in the Sunnah of the Prophet. This prayer on the Seal of the Messengers, our Prophet Muhammad, may God bless him and grant him peace, does not contradict at all the basic Qur'anic principle of believing in all the messengers and not differentiating between them (we do not differentiate between any of his messengers) [Al-Baqarah: 285];

4. Supplication to Allah by His Most Beautiful Names and Supreme Attributes: As if to say: O Rahman, have mercy on me, O Ghafoor, forgive me. The Almighty said: "And Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180].
5. Determination in the matter and not to hurry: that the servant insists in his supplication and repeats it, and not to rush to answer and say: I called but he did not respond to me.
6. The restaurant, drink and clothing should be halal: eating haraam is one of the contraindications to answering supplications.
7. Not to call for sin or severance of the womb: God does not respond to a supplication in which there is sin or injustice.

There are virtuous times, conditions and places where supplications are more desirable than others. The Holy Qur'an implies the blessing of some times (such as Al-Ashar (and with magic they seek forgiveness) [Al-Dhariyat: 18] and Laylat al-Qadr (Laylat al-Qadr is better than a thousand months) [al-Qadr: 3]) and some places (such as the Grand Mosque (blessed and guided to the worlds) [Al-Imran: 96] and mosques in general (in the houses of Allah's permission to be raised and in which His name is mentioned) [Al-Nur: 36]). The Sunnah of the Prophet comes to detail and specify many of these times (such as the last third of the night, Friday hour, the day of Arafat) and conditions (such as prostration, between the call to prayer and iqama) and places. Investigating these virtues is in order to take into account the reasons for the answer and seize the places of blessing, but they remain auxiliary factors and answers, and not basic conditions, as the most important thing is the condition of the caller, his heart and sincerity, which may make his supplication answered at any time and place.

37.3 GOD'S WISDOM IN RESPONDING TO SUPPLICATION

The servant may call his Lord and insist on supplication, adhering to his etiquette, avoiding his inhibitions, but he sees no trace of the immediate answer to what he has called. Here, despair may seep into some hearts, or doubt about God's wisdom and justice. But the true believer knows that God has great wisdom in every matter, and that the delay in the apparent answer or the failure to achieve the particular requirement does not mean that the supplication has been lost in vain.

Supplication is not just words delivered at certain times or places, but part of an integrated system of faith and process. The response to supplication is influenced by intertwined factors including the sincerity and sincerity of the da'i, the approval of supplication for legal etiquette, avoiding obstacles such as eating haraam, exerting effort and taking the available reasons for what is requested, all while submitting to God's absolute wisdom and appreciation. Allah the Almighty, with His knowledge, wisdom and mercy, may delay the answer to a wisdom that He knows, and this delay may be better for the servant than hastening it. May you hate something, which is good for you, and may you love something, which is evil for you, and Allah knows and you do not know" [Al-Baqarah: 216].

The delay in answering may be a plague and a test of the slave's patience and the sincerity of his certainty and steadfastness in supplication.

More importantly, God's response to supplication is not limited to the exact fulfillment of what the servant requested. The hadiths are true that Allah gives the da'i one of three things:

1. Either he hastens his call (fulfills for him what he asked for in this world).
2. Either he will save it for him in the hereafter (which is better and kept).
3. Or he will be distracted from it as bad as her.

In any case, the caller is a winner and not a loser, and his supplication was not in vain. Supplication in itself is a worship for which the slave is rewarded, which is a reason for the release of the chest and the relief of anxiety, and it is evidence of the strength of the relationship with God. The believer should not tire of supplication, and should continue to ask and ask, **fulfilling as many heartfelt and practical conditions of acceptance as possible,** trusting in God's wisdom and mercy, satisfied with his judgment and destiny, knowing that the good is all the good in what God has chosen for him.

37.4 Understanding the unique nature of communication between the Creator and the creature - The Art of Supplication

Having delved deeper into the understanding of God's transcendence of the likeness of His creation, His awareness through His Sunnah and the manifestation of His data in the universe, and the importance of contemplation and vigilance of the heart in receiving His direct messages, we now come to one of the most important and private and intimate aspects of our practical relationship with God: supplication and communication with Him. How should we turn to God in our supplications in line with our deep understanding of His greatness, His transcendence, and the world of the matter that is the source of everything? And what kind of response do we hope for from the divine source?

Many of us may imagine supplication as a normal conversation with a nearby god, or a list of requests to a higher power, expecting a direct and immediate physical response. This conception, although it carries the innocence of turning to God and trusting in Him, may lose sight of the literature necessary for the status of divine greatness, and the understanding of the unique nature of communication between the Creator and the creature, and between the world of the matter from which the divine will emanates and the world of creation in which its effects are manifested.

Supplication: worship, prayer, lack, and request "data" from the source

First, supplication is essentially a great worship, an explicit acknowledgment of God's absolute lordship, and an acknowledgment of our poverty, weakness, and need of Him at every glance and soul. It is a direct link between the slave and his Lord, the sincere whisper of slavery that requires neither a mediator nor a veil. But it can also be seen, in light of our insightful understanding of the worlds of command and creation, as communicating with the world of command to request certain "data" from their higher original source.

When we call for guidance, we ask for statements that guide us and show us the facts; when we call for knowledge, we ask for statements that reveal facts to us and illuminate the paths of knowledge; and when we call for sustenance, healing, or relief from anguish, we ask for statements of causes and estimates that lead to this in the world of

creation. We ask God to create, send, or facilitate cosmic data that, if combined and interacted, lead to the fulfillment of what we call in our reality.

The art of supplication and the literature of requesting data:

If supplication is of such depth a request for data from the highest source, it has special etiquette that reflects our glorification of God and our understanding of this unique cosmic process:

1. Honor, glorification and praise:

Beginning with praise and praise and glorifying God by His Most Beautiful Names and Supreme Attributes is an acknowledgment of the great and infinite source from which we are requested, and an acknowledgment of His absolute perfection before asking for giving. It is a preparation of the heart and mind to receive the divine outpouring.

2. Speech format ("Our Lord"):

The use of this formula in supplication is an evocation of the meanings of lordship and management, and an acknowledgment that we ask our Lord and the Administrator of our affairs, who has the data of everything in his hand. As mentioned earlier, it is the "Lord" who manages, educates, and fixes the affairs of the world of creation, and He is best suited to request data regarding the details of our lives and the management of our affairs.

3. Distinguish demand levels:

It may be polite and wise, as we have already indicated, to turn to the Absolute Divine Self ("God") with pure praise and praise, and absolute submission to His divinity, to which it all ends. The request for specific data (worldly and living needs) is from the mastermind "Lord" who holds the keys and laws of the world of creation. This distinction does not separate the divine, but rather an acknowledgment of the manifestation of His attributes in different places.

4. Non-infringement in the request:

We do not ask for impossible statements (such as seeing God with sight in this world, because this contradicts the nature of human existence and with the Almighty's saying: "You will not see me") or statements that lead to sin or rupture of the womb or contradict His fixed divine laws in the universe. Supplication is a request for mercy and facilitation, not an attempt to change the divine cosmic norms or challenge the absolute will.

5. Certainty of answer with submission to wisdom:

We seek data knowing that God hears and sees, and is able to send and manifest them in the world of creation, but we submit to His absolute wisdom in when and how they are sent and manifested. The answer may not always be in the picture or at the time we expect, but it always carries goodness and wisdom.

The descent of tranquility: data of reassurance and direction of the path:

One of the greatest things with which God can respond to the supplication of His sincere servant, or reward His sincere heart, to which He is addressed with lack and

sincerity, is to bring down "tranquility". Nirvana, as described by the sources, is not merely a fleeting psychological feeling of comfort or temporary tranquility, but a special kind of divine moral data that descends directly on the heart.

Its primary function is to house random data traffic and turbulent steps that may arise in the heart and mind. When the circulation of negative or conflicting data in the heart increases rapidly (due to fear, anxiety, strife, multiple options and pressures), a person loses his stability and ability to make the right decision or see the clear path. Here comes tranquility as "divine statements" that slow down this random circulation, calm the heart, make it focus on the right goal and the steps necessary to reach it, and give it reassurance and certainty.

The descent of tranquility, as the verse indicates, often coincides with additional support: "So God sent down His peace upon him and supported him with soldiers whom you have not seen" (Al-Tawbah: 40). These "soldiers you have not seen" can be understood as additional forces or statements of support (angels, inspirations, facilitation of causes, opening doors, hidden directives...) that work in conjunction with tranquility to stabilize the believer and open the way for him to achieve his good goals or overcome his ordeals.

Allegiance under the tree: the sincere heart and the key to tranquility:

Why did the believers receive tranquility when they were sold under the tree? The verse explains the reason: "Allah is pleased with the believers when they pledge allegiance to you under the tree, so he knows what is in their hearts, so he descended tranquility on them and rewarded them with a conquest soon" (Al-Fath: 18).

The "tree" here may symbolize, as we understood in the context of the series, the source of good and pure data. The pledge of allegiance underneath was an expression of sincerity of intention and sincerity, and a full heartfelt willingness to feed on this divine source and submit to the command of God and His Messenger. When God knew this truthfulness, serenity and readiness in their hearts, He revealed to them the statements of tranquility, which fixed their hearts and calmed them, and followed them with the statements of the near conquest that were manifested in the world of creation. This confirms that the sincerity and purity of the heart, its willingness to receive the statements of truth and goodness, is the prerequisite for obtaining tranquility and divine support.

Limits of communication: No peer dialogue:

We must emphasize once again that this sublime communication through supplication, receiving data and tranquility is different from ordinary human dialogue. We don't expect a direct audio response or a tangible speech like conversations. Rather, we wait for the impact of these statements on our hearts, minds and lives: tranquility, guidance, insight, facilitation, opening, solutions to problems, or even just clarity of vision. God's ways of communicating with us are varied and numerous (direct revelation to the prophets, inspiration, true visions, cosmic norms, messages through events), and supplication is our primary means of asking for guidance from the highest source, and reflecting our lack and bondage.

The bottom line:

Supplication is the sincere whisper of slavery, the embodiment of the bond between the slave and his Lord. It is a request for guiding statements from the realm of command, and God's response to it may come in various forms, the greatest and most important of which is the descent of "tranquility" as divine statements that reassure the heart and guide the path, often accompanied by support by soldiers that we do not see. The key to obtaining this tranquility is the sincerity of the heart, its purity, and its full readiness to receive the truth and submit to God's command. Let us turn to God with humbled and lacking hearts, seeking the statements of His guidance and tranquility, realizing His greatness, polite in His discourse, and believing that the best supplication begins with praise and thanksgiving to the Lord of the worlds.

37.5 SUPPLICATION BETWEEN TRUST AND TAKING THE REASONS

One of the fundamental concepts that is frequently confused when talking about supplication is the concept of "trust" and its relationship to taking reasons. Islam is a religion that balances the work of the heart and the work of the limbs, and between dependence on God and effort.

True trust is the sincerity of the heart's dependence on God to bring benefits and pay harms, with full trust in Him, and delegate the matter to Him. It is a great heart worship. But this trust does not mean abandoning the legitimate reasons that God has commanded or permitted. Rather, **taking the reasons is an integral part of the right trust.**

Whoever abandons the pursuit of sustenance, neglects treatment when sick, or does not prepare for the exam, content himself with supplication and saying that he trusts in God, is in fact a "Mutawakkil" and not a Mutawakkil. This "dependence" is a reprehensible behavior, contrary to the guidance of the Prophet (peace and blessings of Allaah be upon him) and the universal and legitimate laws of Allaah. The Prophet (peace and blessings of Allaah be upon him), who is the master of the trusted, took all available reasons; he planned to emigrate, hired a guide, wore two shields in battle, dug the trench, and saved the sustenance of his family, all with continuous supplication and full trust in Allah. He said to al-'Arabi, who asked him about leaving his camel: "Reason and trust."

Supplication **does not replace work**, and work **does not replace supplication**. The believer combines them; he exerts his effort and takes the available reasons, then he prays to God with a trusting heart to bless his quest, and to crown his effort with success and success, acknowledging that it is all in the hands of God, and that the reasons do not bear fruit except by His will. "If you are determined, then trust in Allah, for Allah loves those who are trusted" [Al-'Imran: 159]. Determination (which includes planning and taking reasons) comes in conjunction with trust.

Neglecting to take the reasons under the pretext of trusting or sufficiency with supplication inevitably leads to backwardness, weakness and poverty at the level of the individual and society, which is a poor understanding of religion.

Conclusion and link:

Supplication, as the greatest form of worship, requires a deep understanding of whom

we call. This understanding is based on **the monotheism of deism** (acknowledging that He is the Lord, the Creator, the sole Owner, and the Administrator), the monotheism of divinity (singling him out for worship and supplication without intermediaries or partners), and the unification of names and attributes (removing him from the likeness of his creation and proving his absolute perfection).

When we call upon our Lord, we invoke His absolute lordship, management of our affairs, and lack of Him. When we call upon Allah or any of His Most Beautiful Names, we invoke His divinity, majesty, and perfection, pleading for His great attributes. When we avoid seeking the impossible (such as seeing with sight) or delving into what God has learned (such as how), we magnify and respect God very much.

Let our supplication therefore be a mixture of following the examples of the Qur'an in the use of "our Lord", and the application of God's command to pray by His Most Beautiful Names, as in His saying (so call Him by them), and in application of the Sunnah of our Prophet in increasing the number of "Allah", all with a present heart, and a humbled soul, with a complete transcendence of God from all imperfection and similarity to the created ones, and with complete certainty that He is the hearing near and responsive.

37.6 Supplication between glorifying God and understanding His discourse: methodology and meanings

After we have rooted in understanding the essence of supplication as worship and a link between the stuck with the transcendent, and we have dealt with its etiquette and its relationship to trust and taking reasons, and the wisdom of God in his response, a delicate question remains related to how to turn to God in supplication. This approach should reflect the depth of our glorification of Him, the sincerity of our lack of Him, and our deep understanding of His discourse in the Qur'an.

Methodology for understanding Quranic discourse: the key to supplication

The key to this deep understanding, which enables us to optimally pray to God, lies in the methodology of reading the Qur'an and dealing with its terminology. It is not enough to dive into the common literal or idiomatic meaning of words, but it is necessary to dive into the connotations of the "clear Arabic tongue" in which the Qur'an was revealed: "In a clear Arabic tongue" [poets: 195].

This curriculum requires:

- **Understanding contexts:** Understand the Qur'anic and descending contexts of each verse and word.
- **Tracing the roots of words:** going back to the linguistic roots of Arabic words and exploring their multiple and subtle meanings.
- **Understanding rhetorical styles:** Understand how the Qur'an uses simile, metaphor, metonymy, and other rhetorical tools that give meanings new dimensions.

- **Understanding the overall purposes:** linking the verses and partial concepts and the overall purposes of the Qur'an and the Sharia.

- **Striving for the spirit and purpose of the text:** transcending the apparent to the hidden, and searching for the deeper and more comprehensive message of the divine discourse.

It is this holistic and profound approach that enables us to elevate our understanding of grand concepts such as "deism", "divinity", "equatorization", "divine speech", and even seemingly simpler concepts such as "mosques" or "supplication" itself. It helps us to understand them in their spiritual and intellectual dimensions that go beyond the inanimate phenomenon to the changing and manifested reality.

Aspects of glorifying and respecting God in supplication based on this understanding:

Based on this renewed and profound understanding of divine discourse, the glorification and respect for God in supplication is manifested in several aspects:

1. God's transcendence from the likeness of creation (absolute transcendence):

From the fullness of glorification, based on a deep understanding of the Almighty's saying: "There is nothing like Him, who is the All-Hearing and Insightful" [Al-Shura: 11], not to imagine God in a material way or to confine Him to a place or time. We must prove to him what he has proved to himself in terms of names and attributes (such as height, elevation to the throne, hand, face) in a way that befits his majesty and greatness, without going into a way that we do not know. To glorify God requires keeping Him away from everything that suggests imperfection, limitation, or similarity to His creation.

2. Etiquette in question and request:

Respect requires, based on our understanding of our limits as human beings and the nature of divine discourse, that we do not ask God what He denied the possibility of happening to the creature in this world (such as the direct visual vision of Him, which the Almighty denied in His saying to Moses: "You will not see Me" [Al-A'raf: 143]). Rather, we seek to "see" Him with the insight of the heart in His verses spread throughout the universe and the Qur'an.

We should also understand that God's words and communication with us have multiple and proportional ways to the condition of human beings (revelation, inspiration, cosmic verses, Quranic statement), so we do not ask for what may be specific to His prophets or exceed God's laws in dealing with creation. Supplication is a request and mercy, not a test or dictation to the Creator.

3. Choosing the appropriate form of supplication (lordship and lack):

Following the example of the Holy Qur'an in using "Lord" and "Rabna" in supplication is glorifying God by evoking the meanings of His Lordship, management and care for us, and a complete acknowledgment of our absolute lack of Him. The formula "our Lord" carries the connotation of proximity, education, and the continuous management of the affairs of the servants. It is a call to those who are in charge of us and manage our affairs, and it befits the status of demand and full dependence: "Our Lord does not shake our

hearts yet, for our gift is bestowed upon us by Your mercy, for You are the Wahhab" [Al-Imran: 8].

4. Supplication in the name of "Allah" and the rest of the Most Beautiful Names (university and perfection):

It is another glorification of Allah by applying His command: "Allah has the Most Beautiful Names, so call upon Him by them" [Al-A'raf: 180]. Praying for "Ya Allah" (especially in the Sunnah aphorism, which is a formula that combines special appeal with universal glorification), or "Ya Rahman", "Ya Rahim", "Ya Tawab", "Ya Ghafoor" and other beautiful names, is a recognition of His perfection and majesty, and an evocation of the divine attribute that suits the request. Respect is achieved by sincerely addressing any of His Most Beautiful Names, while acknowledging that the best supplication and orientation is "Praise be to Allah, Lord of the Worlds", which combines His praise with absolute recognition of His universal Lordship.

Conclusion:

Supplication is not just words being said, but a reflection of a deep understanding of the divine self and its discourse. When we call upon God, we evoke not only our needs, but also His greatness, perfection, management, and absolute authority. Equipping yourself with the methodology of contemplating the Qur'an, being aware of deep linguistic connotations, and choosing the right words all contribute to elevating supplication from a mere request to a true worship that magnifies God and befits His majesty, and strengthens the spiritual bond between the slave and his Creator.

37.7 Praise hope and blameworthy wishful thinking: a subtle discernment in the heart of the believer

To continue our journey in understanding supplication and its etiquette, we reach a delicate point that requires conscious discrimination in the heart and behavior of the believer, which is to differentiate between the praiseworthy "hope", which is the companion of faith and work, and "wishful thinking", which may be a scourge that expects its owner in vanity and laziness. Both are about the desire for good, but there is a difference between them in terms of premise and outcome.

Wishful thinking in its linguistic and rhetorical origin, as we have seen, is "asking for something to happen as a matter of love", often related to something unattainable, impossible or obsolete, and its original tool is "lit". The Holy Qur'an used this method to portray to us the heartbreak of the people of Hell ﴿... I wish I hadn't written it... I wish she were the judge, or the missed wishes of the hypocrites. I wish I had been with them and I would win a great victory﴾ [An-Nisa: 73]. This Qur'anic and rhetorical usage suggests that wishful thinking is often associated with what cannot be remedied or that is far from the practical reality of those who wish for it.

Herein lies the **danger of blameworthy wishful thinking in the life of the believer**, which is what the texts warn about: that the slave desires the degrees of the righteous and the reward of the obedient while he is based on negligence, content with the wishes of the heart without following them with endeavor and work. This is the case of the

"helpless" in the hadith: "The helpless is the one who follows himself as he wishes, and wishes God wishes." It is vanity and false hope, as described by the knowers, as a man hoping for a harvest from a land that he has not ploughed or sown.

As for **the praiseworthy hope,** its linguistic root (RJW) carries the meaning of hope and expectation, but it also carries the meaning of fear, which suggests seriousness and caution. Hope can only be done with action, as the knowers have gathered. It is the case of the "sack" who "condemned himself and worked beyond death." It is the expectation of good from God, and the expectation of His bounty and mercy, but with the exertion of legitimate reasons, diligence in obedience, and good trust. It is the hope of the believers whom God has mentioned by saying: Those who believed, those who emigrated and struggled for the sake of Allah are those who hope for Allah's mercy and Allah is forgiving and merciful" [Al-Baqarah: 218]; their good deeds (faith, emigration and jihad) are the presumption of their sincere hope.

The believer does not wish empty wishes, but hopes for the mercy of his Lord, and this hope pushes him to work and seek, while asking God for success and acceptance, without security from his cunning or temptation to do his work.

Conclusion: The believer must distinguish in his heart and behavior between sincere hope, which is accompanied by work and good trust, and false wishful thinking, which is just heartfelt wishes with laziness and negligence. The first is the path of the farmer, and the second is the way of helplessness and loss.

37.8 Supplication between the wings of fear and hope: the balance of the believer in his walk to God

Having distinguished between hope and wishful thinking, we come to reflect on the relationship of supplication, which is the brain of worship, with these two great places: fear and hope. Supplication is not just an abstract request, but rather a complex state of faith in which the slave stands in the hands of his Lord, attracted by feelings of hope in his bounty and fear of his justice, which is expressed in the Holy Qur'an in the truest expression in describing the condition of the prophets and the righteous.

The scholars and insights of Ahl al-Sunnah wal-Jama'ah say: "The servant walks to Allah between hope and fear, like the wings of a bird." This eloquent analogy emphasizes the need for a balance between these two places: hope does not prevail and leads to security and complacency, and fear does not prevail and leads to despair and despair. Both are necessary for a healthy walk towards God.

Supplication is the most prominent manifestation of this balance. The believer calls upon his Lord while hoping for his answer, coveting the bounty of his presence, promising the breadth of his generosity, and this is the "desire" mentioned in the Qur'an. At the same time, he calls upon him while he is afraid of his sins and negligence, and he is exalted from the status of his Lord and his punishment, and this is "monk". God combined them in describing His faithful servants: "They were hastening in good deeds and calling us with desire and awe, and they were humble to us." [The Prophets: 90]

Rushing to good deeds (work) comes in conjunction with supplication that combines desire (hope) and awe (fear), all within a framework of "reverence", which is brokenness and humiliation to God Almighty.

True supplication is not empty wishful thinking, but a serious request that includes recognition of divine power and human lack.**It is not an abstract hope,** because it is not satisfied with heartfelt hope but translates it into action and direct request from God. **It is not pure fear,** because fear alone may prevent the question, but supplication involves trusting in God's mercy that opens the door to demand.

Therefore, supplication is **the practical and devotional expression of the believer's balanced state of fear and hope**. It is to turn to God with a heart that hopes for His bounty (hope) and fears His justice (fear), asking Him for help, success, mercy and forgiveness. This balance is the secret of the slave's integrity in his bondage, and it is what makes him diligent in obedience, wary of sin, always resorting to his Lord with supplication and forgiveness.

Conclusion: Sincere supplication is the fruit of the balance between fear and hope in the heart of the believer. It is not just a request, but it is the slave's monologue to his Lord with a heart that combines hope and fear, which pushes him to do good deeds and righteousness on God's command, walking to him with balanced wings towards his diseases and paradise.

38 Series: "The Best Stories: Exploring the Renewed Depths of Surat Yusuf"

Why Surah Yusuf? And why now?

At the heart of the Holy Qur'an, a unique story sparkles, woven with divine care, and its scenes drawn with miraculous ingenuity, until it deservedly deserved the title of "The Best Stories". It is the story of Joseph, peace be upon him, the friendly prophet, who was thrown into the depths of the den unjustly, and sold cheaply, and resisted a great sedition with rare chastity, and patience in the depths of prison with beautiful patience, then God enabled him on earth to enable him wonderfully, to become the dear of Egypt and its savior from a severe famine, and reunite with his family after a long separation in a scene overflowing with forgiveness and mercy.

But is Surat Yusuf just a moving historical tale that we read for entertainment or direct moral sermons? Or does it carry with it deeper dimensions and finer secrets, whose meanings are renewed and their connotations are revealed to every generation that reads them with contemplation and reflection?

In our age, full of rapid ups and downs, complex challenges, and psychological, social and political conflicts, there is an urgent need to return to the pure source of divine wisdom and dive into the depths of the "best stories" in search of light and guidance. It is not just the story of a prophet, but a clear mirror in which each of us can see a reflection of our own journey in life: his struggles with injustice and envy, his confrontation with temptations and temptations, his moments of despair and hope, his fall and rise, his search for meaning and self-realization, and his quest for empowerment and advancement.

What does this series offer?

This five-article series aims to embark on an exploration journey into the depths of Surat Yusuf, trying to go beyond superficial reading and access the multiple layers of meaning that this miraculous text carries. We will proceed from:

1. **Timeless Narrative and Basic Lessons:** We demonstrate the general understanding of the story and its clear faith and moral lessons that have shaped the consciousness of Muslims through the ages.
2. **Beyond words:** We dive into the linguistic analysis of some pivotal vocabulary and situations, review the interpretive challenges and the different readings they raise, trying to understand the accuracy of the "Arabic tongue shown".
3. **The Inner Kingdom:** We explore the symbolic, psychological and spiritual dimensions to see how the story embodies the journey of human consciousness, its internal struggles and its pursuit of purity and elevation.
4. **From the well of adversity to the earth's coffers:** We focus on practical lessons in leadership, management, planning, and addressing major societal crises such as corruption and famine.
5. **The renewed source of lesson and mercy:** We bring together threads and provide a comprehensive vision of how Surat Yusuf remains a source of inspiration, guidance and mercy for our contemporary reality with all its challenges.

It is an invitation to join us on this journey, to read the "best stories" renewed, to be inspired by them, to feel their guidance, to feel their mercy, to realize that within them is an inexhaustible treasure of wisdom and light, waiting only for those who open their hearts and minds to reflect and reflect. Are you ready to dive with us into the depths of Surat Yusuf?

38.1 Joseph's Story: The Immortal Narrative and Basic Lessons

Introduction: A Mirror of Human Experience

Surah Yusuf sits in a unique place within the Qur'anic fabric; it is the only surah that tells the story of a single prophet in sequential and comprehensive detail, and God Almighty described it as "the best stories." It is not just a historical account of the life of an Israelite prophet, but a profound human journey, full of dramatic transformations, psychological conflicts, severe afflictions, and wondrous divine empowerment. Before diving into linguistic analyses, symbolic interpretations, or deep social dimensions that will be addressed in subsequent articles in this series, it is imperative First, we look at the basic narrative of the story as it was received, and draw the essential lessons that shaped the understanding of generations of Muslims and their faith and moral experiences.

Quranic Narrative: From the Well to the Throne

The story begins with a dream that the boy Joseph sees: eleven planets and the sun and the moon worship him. His father, the Prophet Jacob (peace be upon them), realizes the magnitude of this vision, so he advises him not to tell it to his brothers for fear of their malice and envy. But the fire of jealousy burns in the hearts of the brothers because they feel the father's favoritism towards Joseph and his brother Benjamin. They plot their plot, get rid of Joseph by throwing him in the absence of the den, and return to their father with his shirt stained with the blood of a lie, claiming that the wolf ate him. Jacob receives the news with beautiful patience, with the help of God, even if he is sad.

Youssef picks up a car (caravan) from the den and sells it cheaply in Egypt, only to be bought by Aziz Misr (its minister or senior official). In the house of the Aziz, Joseph finds care, and the wife of the Aziz is good in it, but she soon becomes fascinated by him and tells him about himself. Joseph stands in a position of chastity and piety, seeking the help of God and acknowledging the thanks of his master to him, and fleeing from it. She clings to him and tears his shirt from the back. When her master surprises them at the door, she accuses him of trying to assault her. But the testimony of a witness from her family, and the wife of the torn shirt From behind, Joseph acquits and condemns her.

Despite his innocence, and to quell the strife and gossip among the women of Medina, Joseph is unjustly imprisoned. There, he continues to call to God, and God gives him the knowledge of the interpretation of hadiths (interpretation of visions). He interprets the vision of his two companions in prison, and his interpretation is realized, but the one who survived them forgets to mention it to the king. Joseph stays in prison for a few more years.

So that the king sees a wondrous vision: seven quail cows to be eaten, seven lean ones, seven vegetable spikes and one dry one. The public cannot explain it, and the sommelier remembers its owner Yusuf. Joseph is summoned from prison, but insists on proving his innocence first before getting out. The king investigates the story of the women, and the dear woman's wife confesses and the women acknowledge Joseph's innocence and chastity.

Joseph goes out with his head held high, and amazes the king with his knowledge and wisdom. Joseph offers his services in managing the earth's coffers to face the coming years of drought that he gave from the king's vision, so he empowers the king and makes him responsible for the treasury of Egypt. Youssef manages the economic crisis wisely and competently, saving the country and the people.

Famine strikes the land of Canaan, and Joseph's brothers come to Egypt to seek suppliance. Joseph knows them and they deny him. He honors them and asks them to bring their brother from their father (Benjamin) next time, otherwise they have no burden with him. They return to their father and convince him after effort and covenants to send Benjamin with them.

The second time, Joseph plots a trick by God's command to keep his brother Benjamin with him, putting the king's sawaa (his measure) on a journey and then accusing him of theft. According to their law (which they acknowledged), the punishment for the thief was to be enslaved, and Joseph would take his brother. The brothers return in grief to their father, who is increasingly sad until he loses his sight, but does not despair of the Spirit of God, and sends them again to search and feel for Joseph and his brother.

In the last meeting, with the severity of the harm and want that has befallen them, Joseph reveals himself to his brothers in a moving moment. They confess their mistake, and Joseph meets them with a comprehensive pardon and beautiful forgiveness: "Do not reproach you today, God will forgive you, and He is the most merciful of the merciful." He sends his shirt with them to be thrown on his father's face and he wears a vision, and asks them to bring all their families.

The miracle is fulfilled and Jacob's sight returns. The whole family moves to Egypt, where Joseph receives them, honors them, raises his parents to the throne, and

prostrates his brothers and parents (prostration of greeting and honoring was permissible in their law), so Joseph's first vision is realized in all its details. The story concludes with Yusuf's supplication thanking God's blessings on him, asking for steadfastness in Islam and a good conclusion.

Pivotal characters and key roles:

- **Joseph, peace be upon him: The** protagonist and centerpiece of the story, representing patience, honesty, chastity, honesty, wisdom, forgiveness, and trust in God in the face of the most severe adversities.

- **Jacob (peace be upon him):** The Prophet's Father, representing wisdom, paternal love (which may afflict him), beautiful patience, absolute confidence in God's mercy and relief.

- **Joseph' s brothers: represent the weakness of the** human soul in the face of envy and jealousy, then regret, up to repentance and confession of error.

- **Dear woman:** represents (in traditional understanding) seduction, the temptation and decoration of the world, and the scheming of women.

- **Aziz Masr:** Represents worldly power, showing a side of justice and fairness at the beginning.

- **King of Egypt:** represents the supreme authority that seeks the truth, values knowledge and competence, and empowers the righteous.

Essential lessons and timeless lessons:

The story is full of countless lessons and lessons, but the most prominent and most established are:

1. **Patience is the key to relief:** Joseph's journey from the well to prison to the throne is a living embodiment of the virtue of patience over affliction and the certainty of God's relief. Jacob's patience is also a unique model ("patience is beautiful").

2. **The consequence of envy and injustice is dire:** what the brothers did out of envy dragged years of pain and sadness on them and their father, and did not prevent God's destiny in empowering Joseph.

3. **The value of chastity and piety:** Joseph's steadfastness in the face of temptation was the reason for his survival and high status, and he provides a model for young people of every age.

4. **The importance of science and wisdom:** Joseph's knowledge of the interpretation of visions and his wisdom in managing the crisis saved an entire nation.

5. **The Transcendence of Forgiveness and Tolerance: The** pinnacle of the story is reflected in Youssef's comprehensive pardon of his brothers despite everything they have done, a lesson in rising above revenge and healing the wounds of the past.

6. **God's management above all management: The** story shows how God Almighty manages things with His wisdom, comes out of adversity as a grant, and makes what seems evil a cause of great good, and that His plan is inevitably effective.

7. **The status of the family and the womb:** Despite the bitter conflict, the family bond remained the last resort, and the story culminated in reunification, underscoring the value of kinship.

8. **Trusting in God and not despairing:** Jacob's timeless saying, "There is no despair of the Spirit of God except the disbelieving people" represents a ray of lasting hope for believers.

Conclusion: A Basis for Structure

This reading of the basic narrative and its essential lessons is the cornerstone of understanding Surah Yusuf. It is a story that has touched the hearts of millions, shaping their moral and faith consciousness. On this solid foundation, in future articles we can build deeper analyses, explore nuances, dive into symbolic and psychological interpretations, and investigate the social and political dimensions that may hide between the lines of "best stories" to see how they are renewed in each age.

38.2 Beyond Words: Linguistic Analysis and Interpretive Challenges in Surat Yusuf

Introduction: Diving into the "Arabic Tongue Shown"

After reviewing in the first article the general narrative of Surat Yusuf and its clear basic lessons, we now move to a deeper level of reflection, trying to penetrate beyond the appearance of words and events. The Holy Qur'an affirms that it was revealed in a "clear Arabic tongue" (poets: 195), and this tongue is not just a tool for conveying direct meaning, but rather an accurate and miraculous graphic system, which carries with it multiple layers of semantics, and reveals accurate secrets when contemplating its vocabulary, structures and contexts. Sura Yusuf, as the "best stories" , full of such words and attitudes that have sparked interpretive debates through the ages, and invited contemplators to try to decipher their linguistic codes for a deeper understanding of God's will.

Interpretive challenges and points of contention:

The surah is full of places that called for commentators to ijtihad and in which there are many sayings, which opens the door to renewed and critical readings:

1. **The nature of "evasion" and "fornication":**

- **Traditional reading: According to the** fact that "he had the thought of himself in his house" means an attempt to sexually seduce him outright into "immorality" (adultery). The Almighty's saying, "Let us turn away from him evil and fornication" (Yusuf: 24) explains that Allah has distracted him from falling into this heinous act and the surrounding preliminaries (bad).

- **Socio-linguistic reading (as proposed by Yasser Al-Dirqawi):** stops at the use of the word "fornication" instead of "obscenity" (the usual Qur'anic term for adultery). Proponents of this view argue that "fornication" may carry a broader meaning related to corruption and significant deviation (especially financial or administrative), citing other

verses such as the prohibition of fornication, vice, and prostitution. They argue that "evasion" may be an attempt to compel or persuade them to engage in a corruption scheme, and that bad is the general harm that may be inflicted on them or society.

- **A symbolic-psychological reading (as put forward by Ahmed Yasser):** Evasiveness is seen as a symbol of internal conflict with the "bad soul", as this soul tries to seduce the pure side (Youssef the inner one) to deviate from the path of truth, whether this deviation is sexual or otherwise.

2. **The reality of "Jab" and "car":**

- **Traditional reading:** "Jeb" is an abandoned or little-used water well. The "car" is a caravan of travelers who passed by the place by chance and sent their ward(s) to draw water and found Joseph.

- **Socio-linguistic reading (Yasser Al-Dirqawi):** The word "car" is linked to its use in the Qur'an in the sense of "fishermen" (in Surat Al-Ma'idah). She argues that the "jeb" may be a pit or trap used by these hunters, and that the "incoming" is the person tasked with inspecting these traps. This interpretation changes the dynamic of Joseph's discovery and sale.

3. **Frequent "shirt" connotation:**

- **Traditional reading:** The shirt is the garment that Joseph wears. The lying blood shirt, the shirt torn from the back as evidence of innocence, and the shirt of Joseph sent to Jacob to straighten his sight, are all true physical shirts with pivotal roles in the story.

- **Linguistic-metaphorical reading (Yasser Al-Adirqawi et al.):** While they do not deny the existence of a physical shirt, they see the repetition of the word in this way as having a deeper connotation. A "shirt" may symbolize **"what impersonates character,"** i.e., reputation, identity, status, or status. The first shirt (blood) unjustly tarnished his reputation, the second (torn) proved his innocence and previous good reputation, and the third (sent to Jacob) represents Joseph's new status that restored hope and insight to his father.

4. **Imprisonment after proven innocence:**

- **Traditional reading:** Youssef was imprisoned despite his innocence as a temporary solution to quell sedition and avoid scandal that may befall the house of Aziz and upper-class women, or as a kind of additional affliction.

- **Socio-political reading (Yasser Al-Dirqawi):** You see that his imprisonment was **a deliberate political arrest** by the corrupt elite (women and their husbands) after his innocence and nobility were proven, fearing that their corruption would be exposed and lead a movement against them, so prison was a means to silence him temporarily ("until then").

5. **The concept of divine "malice":**

- **Traditional reading:** "We have tended to Joseph" (Joseph: 76) is interpreted as a gentle and elaborate divine dispensation that enabled Joseph to achieve his goal

(the retention of his brother) in a way that does not contradict the apparent laws, and is a good plot versus evil.

- **Linguistic Reading - Comparative (Yasser Al-Dirqawi):** It focuses on the word "as well" to link this divine scheming with the deception that Joseph himself was previously subjected to from his brothers (the charge of theft at the time of denial according to his interpretation), so that the divine response is of the type of work and the same mechanism to achieve justice.

6. **Interpretation of "they have lied" or "they have lied":**

- **The famous reading (they lied - emphasized):** means that the apostles, after despairing of the faith of their people, realized and thought that their people had lied to them definitively and there was no longer hope in their faith, then victory came. (As in Mahmoud's interpretation).

- **Another reading (they lied - by mitigation):** means (as Yasir al-Adirqawi puts it strongly) that the apostles themselves, in moments of human weakness and extreme despair, thought that the revelation that came to them had lied to them (it was not true or that victory was long overdue), and when they reached this critical degree of psychological affliction, God's victory came to them. This reading, albeit less famous, finds some support in anomalous readings and ancient interpretive narratives and provokes deep reflections on the human nature of the prophets.

The Clear Arabic Tongue: The Key to Renewed Understanding

The existence of these controversial points of interpretation and different interpretations does not mean contradiction in the Qur'an, but rather indicates its richness and depth of its "clear Arabic tongue". This tongue uses the word very accurately, and a single word or structure may carry layers of meaning that unfold to the contemplator according to his tools and the context of his view.

- **Importance of context:** A word cannot be understood in isolation from its context within the verse, the surah and the Qur'an as a whole.
- **Linguistic roots:** Returning to the root of the word and its fluctuations may reveal deeper meanings.
- **Structure and interview:** The method of syntax, meeting and repeating words carries important connotations.
- **Total non-synonymy:** Acknowledging that words with similar meaning (e.g. obscenity and obscenity, watering and sawa'a) may have nuances intended for themselves.

Conclusion: A Call for Contemplation, Not Inertia.

The review of these linguistic analyses and interpretive challenges is not intended to create confusion or to give one reading conclusive preference to another, but rather to invite constant reflection and not to stagnation on one inherited interpretation. The realization of reason, the use of language tools, and the attempt to understand the text in its different contexts (historical, linguistic, social, psychological) is what keeps the Qur'an alive and renewed in our hearts and minds. The next article will take us to

another dimension of the depths of Surat Yusuf, which is the psychological and spiritual dimension, to see how the journey of human consciousness is manifested. Through the symbols of this great story.

38.3 Joseph and the Inner Kingdom: The Journey of Consciousness and Psychological Conflict in the Sura

Introduction: The story as a mirror of the soul

"The Best Stories" transcends the boundaries of time and space to touch a deep chord within every human being. After reviewing the basic narrative and stopping at some linguistic and interpretive challenges, we now dive into another dimension of Surat Yusuf's rich dimension: the symbolic and psychological dimension. From this perspective, the story is no longer merely a narrative of external events that happened to a prophet, but rather a delicate mirror that reflects the journey of human consciousness in its internal struggle, its aspirations for elevation, and its suffering in the face of the dark forces lurking deep within it. It is, as he sees it. Some contemplators (such as the interpretation of Ahmed Yasser), a symbolic map of man's "inner kingdom".

Characters as symbols of inner forces:

In this symbolic reading, the active forces within the human soul are embodied in the characters of the surah:

- **Yusuf (peace be upon him):** He no longer represents only the historical person, but symbolizes **the purest and supreme essence within the self**. He is the "inner Joseph": the living conscience, the light of insight, common sense, higher values, spiritual beauty, enlightened reason, and all that is bright and noble in us. It is the divine seed that we seek to cultivate and preserve.

- **Joseph' s brothers:** they represent **the negative and dark forces in the soul**. They are the embodiment of negative thoughts and feelings that hinder elevation: envy, jealousy, hatred, selfishness, ignorance, superiority, showmanship, and vile tendencies that seek out of passion or nervousness to suppress "Joseph the Inner One", absent him and throw him into the "den" of oblivion or ignorance.

- **Dear woman:** She becomes a powerful symbol of **the "bad self".** That unbridled inner force that naturally tends towards uncontrolled desires, passions and desires, and always seeks to seduce "Fatana" (the pure inner Joseph) and drag him towards deviation and fall.

- **Jacob (peace be upon him):** It may symbolize **the believing heart or deep soul** that grieves for the loss of purity (the absence of Joseph), is patient and trusts in God's mercy, and remains certain of the return of serenity and the fulfillment of the divine promise.

- **King:** It may symbolize **the conscious mind or supreme will** that distinguishes truth from falsehood, responds to wisdom (interpretation of the vision), and empowers good (Joseph the Inner One) when it proves its worth.

Events as stages in the spiritual journey:

The events of the surah acquire new connotations in the context of this inner journey of consciousness:

- **Throwing Joseph into the den:** It is no longer just an external conspiracy, but an **internal oppression of conscience and goodness**. It is a burial of higher values, a deliberate disregard for the voice of truth, and a surrender to the negative feelings that brothers and sisters represent.

- **Evasiveness and resistance of Joseph:** The embodiment of the **fierce conflict between the Emira soul (the dear woman) and the pure essence (Joseph).** Joseph's resistance symbolizes willpower, adherence to principles, and the ability of the higher consciousness to refuse to succumb to inner temptations, even in the most apparent moments of weakness.

- **Prison:** It is not seen as a defeat, but as a necessary stage of **spiritual discipline and purification**. It represents a period of isolation, contemplation, and tribulation that refines the soul, strengthens the will, and increases awareness in depth and purity. It is a period of "falling to the top", where the apparent seems to be downhill, but the inner is rising and matured in preparation for the stage of empowerment.

- **Interpretation of visions:** symbolizes the **emergence of wisdom and inner insight** after a period of struggle and refinement. Joseph's ability to understand hidden messages (visions) reflects the ability of developed consciousness to decipher reality and understand God's laws in the soul and the universe.

- **Empowerment in the Land (Taking over the Treasuries):** Represents the **stage of Joseph's inner manifestation and dominance**. When consciousness reaches a high degree of purity, wisdom, and power, it becomes in control of the "treasures" of the soul and its powers, directing them towards the good and the common good (as Joseph did in managing the economic crisis).

- **The realization of the first vision (prostration of the planets, the sun and the moon):** symbolizes **the attainment of the state of integration and inner harmony**. When Joseph (the Supreme Essence) becomes dominant, all other forces, ideas, and sources of consciousness (brothers/planets, parents/sun and moon) submit to him and are recognized under his leadership, thus achieving peace and inner unity.

The purpose of the journey: liberation and access to the inner "maximum"

The ultimate goal of this symbolic journey is **to break free from the domination of negative forces** (inner brothers and souls), and to raise consciousness to its highest levels. This elevation brings man to a state of serenity, purity, peace and deep contact with the truth, a state that can symbolically be called the inner "Al-Aqsa Mosque", or the "Kingdom of the Spirit" that Yusuf rules the inner with justice and wisdom.

Conclusion: The surah as a guide to the soul

Through this perspective, Surat Yusuf goes beyond being a story to become a profound psychological and spiritual guide. It reveals to us the nature of our internal conflicts, and shows us the path of growth and possible advancement. We have learned that the path to inner empowerment inevitably passes through confronting the darkness in us (envy,

lust, ignorance), through patience with the trials that refine us, and through constant adherence to higher values. It is a story of hope that confirms that the "Joseph" lurking in the depths of each of us is capable of emerging and triumphing, if we believe in the struggle and striving towards Light. The following article will take us from this inner world to how these principles manifest themselves in the realm of practice, management and leadership.

38.4 From the Well of Adversity to the Earth's Treasuries: Lessons of Leadership, Management and Confronting Corruption

Introduction: From Inner Meditation to External Influence

Having explored in previous articles the basic narrative of Surat Yusuf, delving into its linguistic and exegetical challenges, and diving into its symbolic and psychological dimensions as a journey of inner consciousness, we now move on to examine how this journey manifests itself in the realm of practical reality and societal impact. The story of Joseph is not just a tale of patience, chastity or individual spiritual elevation, but also a unique model of wise leadership, successful crisis management, and addressing major societal challenges, including corruption. The surah offers practical lessons Critical to those who assume responsibility at any level, whether in the family, the institution, or the state.

Qualities of a Successful Leader: Joseph's Model

Youssef's personality, especially after his release from prison and empowerment, embodies several essential qualities of a successful leader and manager:

1. **Honesty and Integrity (Hafeez):** Youssef's demand to take over the "treasures of the earth" did not stem from personal ambition, but from confidence in his ability to preserve and be faithful. The adjective "Hafeez" does not mean merely the physical conservation of resources, but includes absolute honesty, integrity, concern for public funds, and protecting them from waste or embezzlement. Joseph's history of patience, chastity, and resistance to temptations was the best proof of this unwavering trust.

2. **Knowledge and competence (Alim):** Yusuf was not satisfied with honesty, but associated it with knowledge "I am Hafiz Alim" (Yusuf: 55). His knowledge was not only in the interpretation of visions, but extended to include a deep understanding of management assets, strategic planning, anticipating crises, and developing practical solutions to them. As some thinkers (such as Yasser Al-Dirqawi) have pointed out, the word "Alim" may also carry a connotation of his prior knowledge of potential flaws and corruption in the existing financial and administrative system, which qualifies him to address them effectively.

3. **Initiative and responsibility:** Youssef did not wait to be offered the position, but rather took the initiative when he saw the urgent need for his competence and knowledge to save the country from impending famine. This reflects a high sense of responsibility and willingness to provide expertise to serve the common good.

4. **Wisdom and foresight:** His wisdom was manifested in interpreting the king's vision accurately, and in developing a solid economic plan to confront the crisis that extends

for fourteen years, taking into account saving, consuming and preserving seeds for the future.

5. **The ability to plan and organize:** The plan was not just theoretical ideas, but required a superior ability to organize and implement, manage resources, and distribute supplies fairly, which Youssef succeeded in efficiently.

6. **Justice and mercy:** Even in his dealings with his brothers who wronged him, Joseph showed justice (he only took those who found the goods with him) and mercy and generosity in dealing.

Crisis management: the economic plan as a model

Youssef's drought plan is an integrated model in crisis management:

- **Accurate diagnosis:** Understanding the nature and duration of the crisis based on the interpretation of the vision.
- **Long-term planning:** Develop a 14-year plan (7 prosperity and 7 severity).
- **Resource management:** advocating for intensive agriculture in years of abundance.
- **Preservation and storage:** The order to leave the grains in their spikes "sow it in the spike" to keep them from damage and decay for as long as possible (and perhaps also to prevent them from being easily stolen as indicated in some readings).
- **Rationalization:** Limit a limited amount of consumption "only a little of what you eat".
- **Preserving assets for the future:** Strategic seed savings "only a little of what you fortify" to ensure the sustainability of agriculture after the crisis.
- **Equitable distribution:** receiving delegations and providing them with provisions (as happened with his brothers and others) shows a system of resource distribution.

Confronting Corruption: A Reading of the Challenges

Although a reading that focuses on administrative corruption as the main cause of Yusuf's first ordeal (with the dear woman and women) is a discretionary reading that requires caution, Joseph's general path offers lessons in how a good individual deals with potentially corrupt environments:

- **Steadfastness in principle:** Youssef refused to engage in any action he deems wrong or dishonesty, even if it costs him freedom.
- **Exposing the flaw (when able):** His insistence on clearing his name and revealing the truth about the "women's plot" before getting out of prison can be seen as a necessary step to clear the atmosphere and reveal the facts as the basis for any subsequent reform.
- **Reform from a position of responsibility:** His request to take over the coffers of the land was not only to manage the economic crisis, but can also be understood (in Yasser al-Eirqawi's reading) as a desire to reform the financial and administrative system from within, taking advantage of his knowledge of the glitches ("I am Hafeez Alim"). Effective

reform often requires the presence of righteous and competent people in positions of responsibility.

- **The need for a supportive authority:** Youssef could not have implemented his reform plans without the king's support and trust ("Bring it to me and draw it for myself", "Today we have an honest machin"). This highlights the importance of having a higher political will in support of reform and the fight against corruption.

Comparison of leadership and management:

The story also shows the difference between the roles:

- **The King (High Command):** His role is to see the overall picture (vision), search for the truth, delegate authority to the competent (seek the help of Joseph), and provide support and protection (empowerment). Perhaps it requires not so much detailed knowledge of management as wisdom and the ability to choose the right men.

- **Youssef (Executive Management):** His role is detailed science, careful planning, tight implementation, honesty in resource management. Here the importance of "conservation" and "science" emerges as essential qualities.

Conclusion: Joseph as a model for a good official

Through the journey of its Holy Prophet, Surah Yusuf presents an immortal model of a good leader, manager and official. The story teaches us that the path to true empowerment does not pass through moral concessions or corruption, but through the gate of patience, honesty, science and efficiency. Facing major challenges, whether economic crises or administrative corruption, requires wisdom, planning and firm will, while invoking trust in God and seeking help from Him. In the last article, we will gather the threads of this series to see how Surat Yusuf remains a renewed source of lesson, mercy and guidance. In our contemporary life in all its dimensions.

38.5 Surah Yusuf: A renewed source of lesson and mercy in our contemporary life

Introduction: The Musk Seal for the Best Stories

We have come to the end of our journey in exploring the depths of "The Best Stories". This series began by examining the basic narrative of Surat Yusuf and its essential lessons, then moved on to dive into its linguistic and interpretive challenges, and then to explore its symbolic and psychological dimensions as a journey to internal awareness, to analyze its practical lessons in leadership, management and facing societal challenges. Now, we gather all these threads to answer a fundamental question: How does Surat Yusuf, in all its details and dimensions, remain a renewed source of lesson, mercy and guidance in our contemporary reality full of complexities and challenges?

The lesson: bridges of meaning between the past and the present

Allah concludes Surah Yusuf by affirming the purpose of the stories of the prophets: "In their stories there was a lesson for those who were intellectual" (Yusuf: 111). As noted earlier, "lesson" linguistically carries the meaning of "transit" and transition. The stories

of the Qur'an, with Surat Yusuf at its heart, are not merely historical tales for entertainment or knowledge of the past, but rather "crossings" and bridges that the Qur'an extends between that time and our present reality. It invites us to:

1. **Mental Passage:** Moving our minds and imagination to the time and context of the story, to understand the events, characters and motives within their circumstances, avoiding projecting our current templates directly on them.

2. **Drawing wisdom:** After understanding the context, we extract the core principles, timeless values and divine laws that are manifested in the story.

3. **Reverse Transit:** Returning these principles and governance to our contemporary reality, to see how they can be applied and benefited from in facing our challenges and understanding our experiences.

Surah Yusuf and answers to contemporary challenges:

When we pass through Surat Yusuf into our reality, we find that it provides answers and guiding glimpses to many of our pressing issues:

- **Crises of trust and corruption:** In a world plagued by crises of trust in leaders and institutions and widespread financial and administrative corruption, Youssef's story (especially in the readings that focused on this aspect) provides a model of integrity and competence, and emphasizes that science and honesty are the basis of real reform, and that empowerment must be for the righteous and competent.

- **Family Relationship Conflicts:** The surah provides a realistic laboratory for complex family dynamics: the effects of discrimination between children, the seriousness of envy, the challenges of intergenerational communication, the importance of the father's role, the strength of the bond of brotherhood despite differences, and the transcendence of forgiveness in bridging the rift. It is a constant call to reconcile the relationship and to uphold the kinship relationship.

- **The Search for Meaning and the Crises of Identity:** Joseph's Journey from the Dreamy Boy, to the Oppressed Slave, to the Innocent Prisoner, to the Possible Minister, represents a journey of self-search and realization of meaning amid life's vicissitudes. The symbolic and psychological reading of the surah offers paths to reconciliation with oneself, understanding internal conflicts, and raising awareness towards a higher goal.

- **Crisis Management and Planning for the Future:** In an era of successive crises (economic, environmental, social), Youssef's economic plan provides a model for strategic thinking, long-term planning, prudent resource management, rationalizing consumption, and preparing for the unknown future.

- **Mental Health and Trauma:** Jacob's patience, Joseph's steadfastness in prison and prison, and their ability to overcome deep adversity and trauma, offer lessons in psychological resilience, the importance of trusting in God, not despairing of His mercy, and the need for a healthy expression of grief (complaint of broadcasting and grief to God) without indignation or alarm.

- **Chastity and the face of temptations:** In an open world where temptations are increasing and diverse, Joseph's position in front of the temptation of the dear woman

remains a beacon and an example of steadfastness in principle and adherence to chastity and piety as an impregnable fortress.

Mercy and Guidance: The Essence of the Mission

The last verse in the surah asserts that the stories of the Qur'an are not only an intellectual lesson, but also "guidance and mercy for people who believe."

- **Al-Huda:** Surah Yusuf provides practical guidance in various aspects of life: how to deal with injustice, how to be patient with affliction, how to resist temptation, how to manage our responsibilities, how to pardon those who have offended us, how to trust and trust God well.

- **Mercy: God's** mercy is clearly manifested in the story: in Joseph's deliverance from the den, in his preservation from immorality, in his knowledge and wisdom, in his empowerment, in his reunion with his family after a long separation, in accepting the repentance of the brothers, and in his kindness and patience with Jacob. Human mercy is also manifested in Joseph's pardon and in James' feelings of fatherhood. Reading the story with a believing heart overflows with tranquility, mercy and hope.

Conclusion: A Call for Endless Contemplation

Surat Yusuf, with its richness, depth and multiple levels of reading, assures us that the Holy Qur'an is a book whose wonders do not end and are not created on the abundance of responses. Every conscious reading, whether it follows the traditional, critical or symbolic approach, adds a new dimension to our understanding and makes us more connected to this miraculous text.

"The Best Stories" is not just a story to be told, but an open and continuous invitation to reflect, to reflect, to acclamation, and to practice. An invitation to discover the "Joseph" lurking in us, and to fight against his negative "brothers", and to resist the temptations of the "princely soul", and to be patient with the beautiful patience of "Jacob", and we seek to enable goodness and justice in the "land" of our reality, always trusting in God's mercy that expanded everything, realizing that in the stories of the first two there is a "lesson", "guidance" and "mercy" for us at all times.

39 SERIES: MURDER - COERCION - TYRANNY - INVASIONS - AND THE CAMEL'S NECKS IN THE NOBLE QUR'AN - DECONSTRUCTING THE NARRATIVE AND REREADING

In the rich fabric of the Qur'anic discourse, central concepts and stories emerge that, throughout the course of Islamic understanding, have formed points of deep debate and divergent interpretation, and have greatly influenced the image and message of Islam. Concepts that touch on the essence of faith, the limits of freedom, the sanctity of life in its multiple dimensions, and the nature of the conflict between guidance and delusion. At the forefront are these intertwined and fateful themes: **murder (fighting), coercion (and the principle of "no compulsion in religion"), juggernaut, the historical narrative of invasions, and the story of "the camel of Saleh".**

How can the verses about fighting be reconciled with the description of the Qur'an as "guidance and mercy to the worlds"? How does the concept of "fighting" fit into the explicit and categorical principle of "no compulsion in religion"? What is the "juggernaut" that we are commanded to disbelieve, and how does his rejection relate to the realization of free faith? And how do we understand the historical narrative of the "Prophet's conquests" that is often presented as a factual basis for these concepts? How do we even read the actions described in other Qur'anic stories, such as "the camel's backyard", are they merely violent physical acts or do they carry deeper connotations beyond the apparent?

Established traditional interpretations of these themes have dominated, often based on specific historical contexts, on later textual sources of the Qur'an (such as Sira and hadiths), or on a literal and direct understanding of the actions described. This has sometimes produced a seemingly contradictory or fragmented image that places physical violence and political coercion at the heart of the prophetic experience, or reduces stories of deep symbolic dimensions (such as the story of the camel) to a mere material event, which may contradict the spirit of the Qur'an and its supreme values such as justice, mercy, freedom of belief and inclusiveness. life.

Inspired by our critical and innovative dialogues, this series aims to delve deep into these interconnected concepts and stories, armed with a critical methodology that prioritizes the Qur'anic text as a dominant and authentic source, analyzes its language, explores the roots of its words, examines the contexts of its verses, with a radical questioning of inherited historical narratives and literal interpretations in the light of the Qur'an, reason and logic.

We will try together:

1. **Deconstructing Narratives and Inherited Understanding:** Reviewing common interpretations of murder, coercion, and tyranny, critiqueing "invasions" narratives as the source of these interpretations, as well as re-reading verbs described in Qur'anic stories such as "Camel Backyard," and showing how literal understanding may conceal deeper meanings or be influenced by later contexts.
2. **Exploring authentic Qur'anic connotations:** Searching for the most comprehensive and consistent meanings of these concepts and actions within the Qur'anic fabric, including the metaphorical and moral dimensions (e.g., "moral killing", "intellectual fighting", juggernaut as "method of seduction and coercion", and "camel backyard" as "inability to understand").
3. **Highlighting Qur'anic hegemony and internal consistency:** revealing the absolute harmony between the Qur'anic principles (especially "no compulsion in religion" and "sanctity of the soul") and a deeper understanding of the concepts of fighting, tyranny, and actions described in the stories, eliminating the apparent contradiction created by superficial interpretations or parallel narratives.
4. **Reconstructing the overall picture:** presenting a comprehensive picture of the Prophet Muhammad, his message and the Qur'anic stories, based on the Qur'an alone, as a messenger of guidance, knowledge, mercy, freedom and intellectual dialogue, not as a military leader who built his state on conquests and coercion, and as a book that carries layers of meanings that transcend the material appearance.

It is a call for in-depth reflection, to challenge inherited postulates, and to free the mind from the power of literal interpretations and narratives that may not withstand Qur'anic

and logical criticism. It is an exploratory journey towards a more authentic and in-depth understanding of the message of the Holy Qur'an in these fateful issues, with the aim of restoring the image of Islam as a religion of life, light, freedom and understanding, away from the shadows of murder, coercion, tyranny and sterility of thought that may be falsely attributed to it or as a result of misinterpretation.

39.1 Juggernaut in the Qur'an – Deciphering the "easy temptation" and rejecting coercion

The word "tyrant" in the Qur'an has always provoked multiple interpretations ranging from Satan, idols, and transgressive rulers. But an in-depth reading, free from the constraints of subsequent formation and the methodology of "opening the word" that goes back to its original roots, reveals a more subtle and profound meaning, closely linked to the issue of coercion in religion.

The perspective we discussed holds that the word "juggernaut" is not necessarily a specific entity, but rather a concept that describes a "method" or "method." Going back to its possible roots ("ta" in the sense of easy, easy, available and prepared, and "ghout" in the sense of strength and intensity), "juggernaut" becomes **"the easy, soft, ostensibly beautiful thing, but in fact strong, severe, and misleading."** It represents the "temptation" or "easy way" that is presented as an alternative to the right path that requires real effort and attachment.

In the context of the verse "There is no compulsion in religion, it may be clear that righteousness is evident from the abolitionist, so whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy hand" (Al-Baqarah: 256), this meaning is clearly evident. "Rationality" is believing in God with conviction and adhering to His law ("the most trustworthy handhold" – the firm and tight thing). As for the "ghee", it is to follow the "tyrant". What is tyranny here but the method of coercion, force and reparation to bring people into religion or keep them in it? It is the "easy way" (ta) and tempting (seemingly beautiful) but strong and tight (goat) in imposing religion, rather than the path of persuasion, proof and free choice.

Therefore, "disbelief in tyrants" is not merely a rejection of idols, but a conscious rejection of the method of coercion, force and seduction in religion. It is a rejection of the easy and misguided ways in which religion seems available without the need for true conviction and deep commitment. Disbelief in the tyrant is a declaration that true faith cannot be imposed by force, and that the way to God is the path of reason, conviction and adherence to the "most trustworthy handhold", not the path of nullification and coercion represented by the tyrant. This understanding reconsiders the principle of "no coercion." in religion" and makes it fully consistent with the command to disbelieve in the tyrant.

39.2 EDITING THE CONCEPT OF "KILLING" IN THE QUR'AN: FROM TAKING A SOUL TO STOPPING THE PATH

(A NEW READING OF THE VERSES OF KILLING AND FIGHTING)

Introduction:

The words "killing" and "fighting" are among the most sensitive and controversial words of the Qur'an, especially in light of a prevailing understanding that limits them to the bloody meaning of taking a life, an understanding that has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only meaning that the Qur'anic tongue bears? Is it conceivable that the Book of Mercy and Guidance commands the killing of innocent souls just because of differences in thought or belief? The Qur'anic Jurisprudence of the Tongue, with its approach to exploring the structural and root meanings of words, invites us to edit The concept of "killing" is one of its traditional restrictions, revealing a broader and more comprehensive meaning associated with "stopping the path", whether intellectually, functionally or behaviorally, leading to the extreme case, which is stopping physical life as a maximum.

1. Dismantling the "murder" (STL): Stop what is to come:

- **Traditional understanding:** taking a life, killing one.
- **Root analysis (s.t.l.):** Not just fatality. By analyzing (s+tal) or (qt+l):
  - "Qat" (the opposite of taq" from piety and prudence) may mean **"trace, pursue**".
  - "Tel" (as opposed to "lt" from kneading, kneading, and useless speech) may mean **"what follows and comes later, the future path."**
  - **Integral connotation:** "Kill" (STL) means **"stop ('s') what is coming or next ('hill')".** It is to put an end to a certain path, to prevent its continuation, to stop its function or its future impact.
- **Comprehensiveness of meaning:** This suspension may be:
  - **Intellectual suspension:** refuting a false idea and killing it with argument and proof.
  - **Job suspension:** Preventing someone from performing a malicious job, or stopping a destructive project. (The concept of "functional killing").
  - **Behavioral stoppage:** Putting an end to deviant or aggressive behavior.
  - **Life cessation (maximum meaning): taking** a maximum of life in very specific cases (retribution, self-defense...).

2. "Fighting": Seeking to stop and defend:

﴿ You are destined to fight and he hates you... ﴾ (Al-Baqarah: 216):

- "Fighting" is not necessarily war with weapons, but rather "seeking, defending and arguing with the aim of stopping the other side's path, idea, or aggression."

- **Why is he hated?** Because it requires confrontation, conflict, effort and risk, man is naturally inclined to peace and comfort, but it may become necessary to pay greater damage or to achieve a higher good.

3. Re-read the verses of killing and fighting:

- **Kill the idolaters where you find them... (Al-Tawbah: 5):** In the context of a declared war and after the end of the sacred months, the matter here is not to exterminate every polytheist, but to "stop their danger and the course of their military and intellectual aggression" wherever they pose a threat to the nascent Muslim state ("where you found them" in a state of war and aggression). The evidence is what follows: "And take them and confine them and find them every observatory", which are measures of arrest, siege and surveillance, and then "If they repent and establish prayer and pay zakat, they will be released", meaning that the goal is not to take a soul, but to stop the aggression and provide an opportunity Repentance and integration.

- The hadith "I was ordered to fight people...": "I fight" does not necessarily mean "I kill". It means striving and defending and arguing with people to stop the path of polytheism and injustice until they reach the word of monotheism that liberates them.

- **Do not kill your children for fear of flattery... (Al-Isra'a: 31):** Not only physical infanticide, but also "**killing" their future and preventing their growth and development** by preventing education or depriving them of their rights for fear of poverty ("Imlaq" = supply interruption or fear of stopping).

- "If the woman is asked by what guilt she will be killed" (At-Takwir: 8-9): Not only the girl who is buried alive. A "promise" is every potential, energy, project, or promising idea that has been "wiped out" and stopped before it can grow and bear fruit. She is every opportunity killed in the bud.

- "They kill prophets unjustly": not only physical killing, but stopping their call and preventing their message from spreading and fighting their ideas.

- **﴿And what they killed and what they crucified﴾ / ﴿And what they killed for sure﴾ (from Jesus):** They did not stop his march and his call once and for all ("what they killed") and did not repel him or divert him from his method ("what they crucified"). They did not verify that he was "killed", that is, stopping his message completely.

- (Abs: 17): Man "kills" himself and stops his evolutionary path when he disbelieves in facts and closes his mind from thinking.

- ﴿He killed how he estimated * and then killed how he estimated ﴾ (Al-Muddathir: 19-20): (from Al-Waleed bin Al-Mughira, for example) "killed" his thought and logic because of his miscalculation and arrogance, then "killed" and stopped his path completely by insisting on this wrong estimate.

Conclusion: Towards a broader understanding of the Qur'an and life:
Freeing the concept of "killing" and "fighting" in the Qur'an from their narrow, bloody meaning to their broader meaning associated with "stopping the path" opens up new horizons for a deeper, more compassionate and humane understanding of the Book of God. It reveals that the Qur'an fights intellectual, functional, and behavioral injustice as much as it fights physical aggression, and that the end is always to live, reform and stop

at the necessary limit, not murder as an end in itself. This understanding invites us to assume our responsibility not only About the sanctity of blood, but also about the sanctity of ideas, possibilities and promising paths that we may "kill" with our ignorance, fanaticism or injustice.

39.3 "Fighting" in the Qur'an – From Sword and Blood to "Intellectual Fighter"

The "fighting" verses of the Qur'an have been one of the most controversial and misunderstood themes, traditionally interpreted as a call for war violence and physical combat with weapons. This understanding, which the speaker sees in our dialogue as "inhumane" and stems from later human interpretations (hadiths written centuries later) that contradict basic Qur'anic principles, requires radical revision.

The critical perspective offers an alternative interpretation of the concept of "fighting" in many of its Qur'anic contexts, considering it primarily an "intellectual fighter" or "intellectual jihad." This is not a fight with sword and blood, but a struggle, struggle and defense using the "book" (Qur'an) itself, with evidence, proofs and argument. The goal is not to take lives, but to "bring people out of darkness into the light", that is, from the darkness of ignorance, human ideas and misinterpretations, to the light of truth and guidance derived directly from the Qur'an.

When analyzing a verse such as "Fight those who do not believe in God or the Last Day..." (Al-Tawbah: 29) From this perspective, the semantics change completely:

- "Fight": engage in intellectual fighting and argument with proof.
- "Those who do not believe...": What is meant (depending on the specific context of the speaker) are atheists who refuse to believe in God and the Last Day.
- "Who wrote the book": In this specific context, the speaker sees that they are the Muslims who have the Qur'an, and who are required to carry out this intellectual fight.
- "So that they may give the jizya": not money, but until they "take up enough meanings and knowledge" from the Qur'an as a result of this fight.
- "By Hand": about the ability and power that enables them to understand the Qur'an and grasp its meanings.
- "They are small": they are not humiliated, but they reach the stage of "diminutive of the word", that is, the analysis of its roots and origins to reach its true meaning without formation.

With this understanding, "fighting" becomes a process of dialogue aimed at communicating the truth and exposing falsehood, not a process of physical annihilation. It is fully consistent with the principle of "no compulsion in religion", because intellectual persuasion cannot be coercion. Rather, the concept of "killing" extends to deeper metaphorical dimensions, such as the prohibition of "killing" children's dreams and ambitions, or "killing" harmful ideas in the bud as may be understood from al-Khidr's

story, which confirms that the Qur'an is concerned with protecting "life" in its comprehensive sense, intellectually, spirit, and body.

39.4 "No compulsion in religion" – the dominant rule and founding principle

At the heart of the debate over concepts such as apostasy and fighting stands the explicit and elaborate Qur'anic principle of "no compulsion in religion" (al-Baqarah: 256) as a rock on which interpretations calling for violence or coercion in the name of religion are broken. This principle is not just a passing verse, but a fundamental and dominant rule that reflects the essence of the relationship between man and his Creator, and between man and his fellow man in matters of belief.

The Qur'an repeatedly emphasizes freedom of choice as the basis of faith: "Whoever wills, let him believe, and whoever wills, let him disbelieve" (al-Kahf: 29), and denies the prophet himself the ability or task to force people: "Do you hate people until they are believers" (Yunus: 99). These clear texts block any attempt to justify coercion, whether when entering religion or when leaving it (apostasy).

The problem that has faced Islamic thought throughout history has arisen, as the speaker sees in our interview, from the attempt to circumvent or neutralize this clear principle by relying on later human sources (such as some hadiths or jurisprudence influenced by certain political contexts). To say that "no compulsion" is for entry only, or that it is abrogated, is in essence an elevation of the human text or circumstantial jurisprudence over the divine text.

The close connection between this principle and other concepts discussed is manifested:

- **His relationship with the tyrant:** "There is no compulsion in religion" is the direct opposite of the "juggernaut" approach, which represents the "easy temptation" based on force and coercion. Disbelief in the tyrant is a commitment to the principle of "no coercion".

- **Relation to fighting:** Understanding "fighting" as an "intellectual fighter" by proof is entirely consistent with "no coercion", while understanding it as a physical fight to force faith is blatantly in contrast.

- **His relationship to individual responsibility:** The verse "And do not stop what you do not know, for hearing, sight and heart are all responsible for him" (Al-Isra'a: 36), interpreted as a call not to follow what he does not know and not to force others to receive a certain one, confirms that faith is an individual responsibility and an inner conviction that cannot be imposed from the outside.

Returning to the principle of "no compulsion in religion" and considering it a dominant asset and a ruler over the understanding of other texts is the way to correct the course of understanding and present an image of Islam that is consistent with its supreme values of freedom, mercy and justice, and rejects violence and coercion in its name. It is a call to trust in the Qur'an's approach to guidance based on argument, proof and free heartfelt conviction.

39.5 "Do not kill your children": A deeper reading of the concept of murder in the Holy Qur'an

When the divine command "Do not kill your children" (al-An'am: 151, al-Isra'a: 31) resonates in our ears, the tragic image of infanticide or the killing of sons for fear of poverty often comes to mind, practices that are categorically forbidden by Islam. This literal and direct understanding is correct and important, as the Holy Qur'an deals with real and concrete issues, and the sanctity of blood and the taking of life are among its basic principles.

But does the meaning of "kill" stop there? Do the connotations of this and other verses that talk about "killing" limit themselves to ending physical life only? Reflection on the language of the Qur'an and the comprehensiveness of its message opens the door to a deeper and broader understanding, as "murder" can also refer to moral, spiritual and psychological destruction, which can be called "figurative murder" or "moral death."

Moral killing of children: the destruction of inner humanity

Going back to the verse "Do not kill your children", we can explore this metaphorical meaning. "Killing" children here may not only mean taking their lives, but also include:

1. **Killing dreams and ambitions:** When parents impose a certain path on their children without regard to their inclinations and passions, or when they thwart their aspirations and mock their dreams, they practice a kind of "killing" of their potential and the future they accept.

2. **Killing ideas and creativity:** suppressing children's curiosity, not listening to their opinions, punishing them for thinking differently or asking "annoying" questions, killing them with initiative and critical thinking. Verbal or physical abuse as a means of education is also a form of destroying self-confidence and killing the soul of a child.

3. **Killing their inner humanity:** Dealing with children as investment projects or an extension to achieve parents' failed dreams, or neglecting their emotional and psychological needs, destroys their human essence and kills their innocence and ability to build healthy and normal relationships.

In this sense, the prohibition of "killing children" becomes a comprehensive call for good education, nurturing children's talents, respecting their independent being, and providing a safe environment that allows them to grow, bloom and realize themselves. It is a call to protect "life" in a broad sense, not just physical survival.

Murder in the story of Moses and al-Khidr: killing an idea or killing a soul?

This metaphorical concept of murder extends to other stories in the Qur'an, perhaps most notably the story of Moses (peace be upon him) with the righteous slave (believed to be al-Khidr). When al-Khidr killed the boy, Moses strongly denounced this act because it contradicted the appearance of Sharia and the values of justice. "I have killed a pure soul without a soul, for I have come something ungodly" (Al-Kahf: 74).

The apparent explanation speaks of a physical killing justified by a divine knowledge of the future of this boy. But can this act be read from the angle of "intellectual killing" or "course change"?

- **"Ghulama" (unknown character / esoteric knowledge):** A boy may symbolize an emerging idea, a certain orientation, or a possible life path whose contours are not yet clear.

- **"Kill him" (intellectual killing/change of ideas):** "Killing" here may be a symbol of the intervention of the righteous slave, based on his physical knowledge ("Rashda"), to change this course or correct this idea before it takes root and leads to greater harm (as al-Khidr later explained that the boy would have exhausted his parents tyranny and infidelity).

Moses' request to follow al-Khidr "to learn from what you have taught Rashda" (al-Kahf: 66), al-Khidr's condition "Do not ask me about anything until I tell you a remembrance of it" (al-Kahf: 70) and his saying that "you will not be able to have patience with me" (al-Kahf: 67) all indicate that Moses was pursuing a knowledge that transcends the apparent and requires patience to understand his inner wisdom. "Killing" a boy was one of the tests that revealed the difficulty of understanding actions that seem ostensibly wrong but carry hidden wisdom based on future or mystical knowledge. It is "killing" a potentially bad path, not just taking an innocent life.

Conclusion: The comprehensiveness of the Qur'anic concept

Acknowledging the existence of murder in its literal sense in the Qur'an does not prevent us from exploring its metaphorical and moral dimensions. Interpreting "killing" as also involving the destruction of potential, dreams and ideas, and the killing of morale, enriches our understanding of the Qur'anic message and makes it more relevant to our contemporary lives and challenges in education and human relations. It invites us to assume our responsibility not only for the preservation of physical life, but also for nurturing the spiritual, psychological and intellectual life of those around us, especially the younger generations. The Qur'an is a book of comprehensive guidance, concerned with man as a whole, body and spirit and thought.

39.6 Camel - Did you kill the camel or kill the coal?

Introduction: Beyond the apparent action

Our journey in this series continues to deconstruct the central concepts of the Qur'an, going beyond literal and direct readings towards a deeper understanding consistent with the spirit and supreme purposes of the text. Having reviewed the multiple dimensions of murder, coercion, and tyranny, we now turn to a famous Qur'anic story that is often associated with a violent and direct act: the story of "Aqar Camel Saleh".

"So they licked it"... A strong and pivotal word in the Qur'anic narrative of the story of the people of Thamud and their challenge to their Prophet Saleh, peace be upon him. In the collective consciousness and traditional interpretations, this word has been associated with a bloody and unambiguous image: the miraculous slaughter of the camel that God sent them as a sign. But is this the only possible meaning of the word "aqr"? Is the literal understanding of physical murder consistent with the context and outcome of

the story as portrayed in the Qur'an? This article invites us to pause and reconsider, using the tools of linguistic and contextual analysis, to propose an alternative understanding: Was "aqr" a killing of the body, or a killing of understanding and an inability to comprehend the message?

1. Common meaning and questions it raises:

The prevailing understanding is simple and straightforward: Thamud people, in defiance of their prophet Saleh, killed the camel (animal) that was a sign from God to them. But this understanding raises questions when placed in the context of the verses:

- After "licking it", Salih said to them: **"Enjoy in your house three days, that you have a promise that is not false"** (Hud: 65). If the act is the actual killing of the miraculous sign, what does it mean to give them time to enjoy another three days before the torment comes? Doesn't this respite seem strange in the context of such a direct and blatant challenge?

- The torment that befell them was described as: **"And the trembling took them, and they became crouched in their house"** (Al-A'raf: 78, Hud: 67 - The Hooray). The words "trembling" and "crouching" (as well as shout) carry powerful connotations of extreme panic, terror, and psychological and physical paralysis, rather than just describing physical destruction such as an earthquake or lightning strike (albeit it may accompany it). Is this type of psychological torment directly related to the killing of an animal?

2. Linguistic analysis of the root of "p s r": beyond slaughter

Going back to the dictionaries of the Arabic language, we find that the root **"QR"** carries a spectrum of meanings that go beyond mere killing or slaughtering:

- **Akre:** Wound (which means close but not necessarily killing).

- **The woman (or the earth) became** barren: she became barren, that is, she did not give birth or did not germinate. It refers to a state of infertility, sterility and inability to produce.

- **Backing (or infirmity) of the matter:** It had no desired result or consequence, or it was not understood or benefited from it.

- **Aqr:** the origin and basis of a thing.

- **Real Estate:** Immovable property (land and house).

These multiple meanings open the door to a non-material understanding of the verb "aqr".

3. Suggested interpretation: "the backbone of understanding" and not the "backbone of the body"

Based on the Qur'anic context and linguistic analysis, an alternative and metaphorical interpretation of the "camel backyard" can be proposed:

- **The camel as a verse carries a meaning:** the camel was not just an animal, but a "sighted sign" (Al-Isra'a: 59), that is, a clear sign that carries a message and meaning that requires understanding and deduction.

- **"Aqr al-Naqa" as an inability to understand:** "They licked her" may not mean that they physically killed her, but that they **were unable to derive the meaning and usefulness of this verse, and made her message "barren"** for them. They rejected the "birth" of a new understanding or firm faith from this verse, and she became like a barren woman or land that does not produce.

- **Their action without consequence:** "Aqr" can also be understood in the sense that their action (denial, rejection and arrogance) did not have a good consequence or a beneficial result for them **(their disobedience).** They missed the opportunity that the verse came.

- **"Enjoyment" as a psychological alarm:** giving them three days after their "infertility" (rejection and failure to understand) makes more sense. It is an alarm that leaves them in a state of anticipation, anxiety and psychological trembling before the final torment that made them "crouched" from the intensity of shock and despair.

- **Connection to "Al-Qulub al-Ghalaf":** This understanding intersects with other Qur'anic concepts that describe the situation of recalcitrant disbelievers as having hearts that do not understand ("They have hearts that they do not understand" - Al-A'raf: 179) or as if there is a cover on their hearts that prevents understanding ("And they said our hearts are covered" - Al-Baqarah: 88). Their punishment of the verse is the result of this intellectual and spiritual sterility.

Conclusion: From physical murder to moral death

Understanding the "camel's backyard" as an inability to understand and derive meaning, or as an act that had no beneficial consequence due to denial, rather than direct physical killing, provides a reading more consistent with the general Qur'anic context, and opens the door to a deeper understanding of the purposes of the Qur'anic stories.

This interpretation, which is consistent with the Series' methodology of going beyond the literal understanding of violence, asserts that "killing" in the Qur'anic perspective may go beyond taking the physical soul to include "killing meaning," "killing understanding," "killing possibility," and "killing guidance." It is a reminder that God is not only concerned with the preservation of bodies, but also with the preservation of minds and hearts from sterility and spiritual distress, and that rejecting and denying verses is a kind of "barkness" that leads to moral destruction before the material. It is an invitation to approach The Ayatollahs, not only as historical events, but as living messages that require us to understand, reflect and continuously regenerate meaning in our lives.

39.7 Flogging and cutting in the Qur'anic balance - discipline and reform or corporal punishment?

Introduction: Reading the boundaries in the light of intentions and tongue

Our series continues to dive deep into the Qur'anic text, armed with the "jurisprudence of the Qur'anic tongue" approach, to deconstruct concepts that are often understood literally or exploited to justify violence in the name of religion. After addressing the concepts of murder, coercion, tyranny, invasions, slaughter, sacrifice and camel licking,

we now come to one of the most sensitive and controversial areas: the **hudud verses related to adultery, slander, and theft**, and the commands to "flogging" and "cutting" they contain.

﴿The harlot and the adulterer, so flog each of them a hundred lashes... ﴾ [An-Nur: 2]
﴿And those who throw fortifications and then did not bring four martyrs, so flog them with eighty lashes... [An-Nur: 4]
﴿And the thief and the thief, cut off their hands... ﴾ [Table: 38]

The literal appearance of these verses clearly refers to severe corporal punishments, which sparks wide debates in our time about their applicability, and their compatibility with human values and the supreme purposes of the Sharia of mercy and reform. Is literal comprehension the only possible understanding? Based on our expanded understanding of "adultery" as an imbalance (as may be inferred from other Qur'anic contexts), and our possible interpretation of "flogging" as a symbol of the intellectual and psychological envelope (as suggested by Az-Zumar 23), and "hands" as a symbol of means and power, can we reach a renewed intentional understanding of these punishments that goes beyond corporal punishment to discipline and reform?

First: The purpose of punishment - deterrence, reform and keeping the balance

Before delving into the interpretation of the key words ("flogging", "cut"), it is necessary to recall the supreme purposes that any divine or legal punishment seeks to achieve, which are not revenge or healing, but:

1. **Deterrence:** preventing the offender from repeating his act (special deterrence), and preventing others from doing it (general deterrence).

2. **Reform:** Disciplining the offender, correcting his behavior and rehabilitating him to be a good member of society as much as possible.

3. **Keeping the balance:** protecting the social order and its core values (symptoms, money, security, trust) from the disruption and disruption caused by crime.

The central question is: can these purposes (deterrence, reform, keeping the balance) be achieved in ways that preserve the spirit of the Qur'anic text but go beyond the literal application of corporal punishment in our contemporary contexts?

Second: Re-reading "Flog ... lashes" - what's behind physical beatings?

Based on the symbolic possibility we put forward earlier of the word "skin" as **"intellectual or psychological cover"**, which is supported by a verse that influenced believers by the Qur'an (﴿... The skins of those who fear their Lord are chilled from Him, and then their skins and hearts soften... ﴾ - Zumar: 23), where the apparent softness of the skin is associated with the softness of the inner heart, and based on the other linguistic meanings of the root (skin: I force him to command, make him patient and gladiator), and based on the symbolism of numbers (100 for perfection and completeness? 80 for valuation and value?), a maqasidi interpretation of the command by "flogging" can be suggested:

It is not necessarily direct physical beating, but a **comprehensive therapeutic, disciplinary and deterrent measure, aimed at "softening" the fossilized intellectual and psychological skin of the wrongdoer, breaking the state of inattention and insistence**

on error, and reintegrating it into society after it has been reformed. This action may include multiple facets that achieve the purposes:

1. **Moral coercion to hate the act:** confronting the wrongdoer (adulterer/slanderer) with the seriousness of his act, his crime and its serious consequences for himself and society, and placing him under psychological and social pressure that pushes him to hate this behavior and regret it (this may be consistent with the meaning of "I coerce him to do it" from the root).

2. **Evaluation and Focused Awareness:** Subjecting the offender to an intensive disciplinary program that includes awareness sessions and religious, moral and psychological guidance (which may be symbolized by the number "one hundred" or "eighty" as degrees of obligation and completeness in awareness) with the aim of correcting his misconceptions, strengthening his inner scruples, and developing his ability to be patient and restrained.

3. **Isolation and disciplined defamation as a deterrent measure: The** achievement of both types of deterrence (private and public) may be achieved through temporary social isolation measures, or disciplined and monitored defamation in front of "a sect of believers" to witness the process of discipline, repentance and reform (as a symbolic application of "and to witness their torment by a group of believers"). This procedure creates social scruples and prevents repetition or action by others, without the need for direct physical harm.

This integrated understanding of "flogging" makes it a comprehensive reform and deterrent process, encompassing psychological, intellectual, and social aspects, and achieving the purposes of Sharia in a way that may be more effective, humane and proportionate to changing social and cultural contexts, while preserving the essence of the Qur'anic command of decisive and deterrent discipline.

Third: Re-reading "So they cut off their hands" - beyond physical amputation?

Similarly, the command to cut off the thief's hand can be reread in light of the multiple meanings of words and higher intentions:

- **"Cutting" is a language:** it does not only mean amputation, but carries the meanings of prevention, dismissal, detention, and termination.

- **"Hand" is both language and metaphor:** it is not limited to the physical organ, but symbolizes the means, the power, the power, the oppression, the grace, and the authority.

Accordingly, "cut off their hands" can be interpreted not as amputation of the physical organ, but as a measure aimed at **"cutting", preventing, separating, and seizing the means and abilities that enable the thief to carry out his crime, and decisively ending this behavior.** This may include:

1. **Preventing access and paralyzing the means:** restricting the movement of the thief, preventing him from accessing the places or tools he exploits to steal, placing him under surveillance, temporarily imprisoning him to paralyze his practical ability to plan and execute.

2. **Cutting motives from the roots:** working to address the root causes that led him to steal (such as poverty, unemployment, addiction, psychological need, ignorance), and providing him with the necessary support and rehabilitation, to "cut off" the motives of crime from its foundation.

3. **Isolation and "cutting" of corruption:** As in the case of flogging, "cutting off hands" may symbolically include isolating the thief from society for a while, and "cutting" his links with criminals or hotbeds of corruption, to prevent him from returning to theft and protect society.

This interpretation fulfills the purposes of punishment (protecting money and society, preventing the thief from returning, trying to reform him) without resorting to the physical punishment of amputation, which may have permanent negative effects on the individual and society and hinder the process of reintegration and repentance.

Conclusion: Towards a renewed intentional understanding of boundaries

This expanded intentional and linguistic understanding of the punishments of "flogging" and "cutting", presented as a contemplative jurisprudence within this series, does not aim to deny or disrupt the Qur'anic text, but rather seeks to activate it and **achieve its supreme purposes** (deterrence, reform, keeping the balance, mercy, justice) in a way that transcends literal understanding and interacts with the changing requirements and values of reality.

He argues that "flogging" can mean a comprehensive psychological, intellectual, and social discipline and reform process, and that "amputation" can mean preventing the means and ability to commit crime and address its motives. This understanding places the responsibility on society and its guardians to find innovative and disciplined application mechanisms that achieve these purposes effectively and humanely, while fully preserving the prestige of the Qur'anic text and the essence of its legislation in maintaining order, deterring aggressors and reforming wrongdoers. It is a constant call to reflect and renew the understanding of God's book, ensuring that its message remains alive and effective. Anytime, anywhere.

39.8 "The Myth of Invasions: Did the Abbasids Invent a Warrior Prophet? Critical Quranic Reading"

Introduction:

The "conquests of the Prophet Muhammad" form a cornerstone of the traditional Islamic narrative, depicting the Prophet as a military and political leader who built his state through a series of battles and conquests. However, an impartial critical reading that returns to the Qur'anic text as the only authentic source and applies the tools of historical and logical analysis raises radical questions about the truth and legitimacy of these narratives. This article aims to deconstruct this narrative and show how it may be more of a later ideological construction than a historical fact documented in the Qur'an.

The suspicious silence of the Qur'an:

The first thing that draws attention is the relative silence of the Holy Qur'an about the details of these alleged invasions that occupy a huge space in the biographical books.

The Qur'an, which is the book shown, does not explicitly name many decisive battles (such as Badr and Uhud) and details their facts only in a brief or symbolic form, often interpreted as general moral lessons ("May Allah grant you victory with a full moon and you are humiliated", a reference to a day of nostalgia). How is it possible that the Qur'an ignores events of such alleged historical and military significance if they were true? The basis of the establishment of religion and the state as depicted? This silence calls into question the magnitude, significance, and possibly occurrence, of these events as later recounted.

Contradiction with Quranic principles:

More important than silence is the fundamental contradiction between the spirit and essence of these invasions (as recounted) and explicit Qur'anic principles. Invasions are conceived as military actions often aimed at subjugating others or seizing money ("spoils"). This is in stark contrast to the principle of "no compulsion in religion" and to the Almighty's saying, "You have your religion and I have mine." How can a prophet who ordered the renunciation of coercion lead wars to force people to convert to Islam or submit to its authority? The Qur'an affirms that guidance is from God and that faith A heartfelt conviction that is not imposed by the sword.

Questioning of historical sources:

The narrative of invasions is based almost entirely on biographical books and hadiths. Critical analysis prompts questioning the reliability of these sources for the following reasons:

- **Time lag:** These sources were written hundreds of years (100, 200, 250 years or more) after the Prophet's death, opening the door wide for distortion, addition, and deletion.

- **Internal contradictions: The** narratives are filled with stark logical, temporal, and geographical contradictions (numbers of superstitious armies, forests in the desert, illogical alliances, details of logistically unreasonable battles).

- **Absence of physical and archaeological evidence:** There is no archaeological evidence or contemporary inscription that proves the existence of the Quraysh tribe in the manner described, or confirms that these major battles took place at the mentioned sites. Indeed, the importance of Mecca and Medina itself at that time is historically questionable.

- **Linguistic distortion: The** authors of these novels are accused of distorting the meanings of Qur'anic terms to suit their purposes (such as interpreting Quraish as a tribe after the shark, allocating the "People of the Book", or interpreting Nasrallah in the military sense).

Abbasid political motivation:

Criticism offers a strong political explanation for fabricating this narrative: the political need for the Abbasid caliphate. The Abbasids, who came to power by military force, needed to legitimize their rule and provide a model for the prophet that corresponded to their ideology. According to this argument, a warrior prophet and commander of conquests was "invented" to justify their expansionist and military policies, and to consolidate the image of religious authority associated with military force.

Conclusion: Towards the Prophet of the Qur'an

Rejecting the narrative of traditional invasions does not mean denying the existence of challenges and conflicts in the time of the Prophet, but rather rejecting the distorted and violent image that was later painted for political purposes. The Qur'an presents us with a prophet who preaches wisdom and good advice, argues for what is best, and establishes the values of justice, mercy and freedom of belief. Returning to the Qur'an alone, with reflection, is the way to restore the true image of the Prophet of Islam as a messenger of guidance and peace, not as a leader of conquests and superstitions. It is a call to liberate the Muslim mind from the legacy of The Qur'an may have nothing to do with adhering to Islam as a religion of science, reason and mercy.

39.9 Slaughter and sacrifice in the Qur'an - is it blood or meaning? Reread "Separate and Commit Suicide"

Introduction: Deciphering Divine Commands

Our series continues its journey of exploring central Qur'anic concepts, challenging literal interpretations that often associate certain divine commands with physical violence or bloody rituals. Having delved deeper into the concepts of murder, coercion, tyranny, invasions, and camel licking, we now come up with two words that have their own resonance in the religious conscience and are strongly associated with sacrifices and bloodshed: **slaughter (slaughter)** and sacrifice (sacrifice).

Is the divine command of Abraham to "slaughter" his son (as discussed in a previous article), or the command in Surat al-Kawthar "to separate your Lord and commit suicide", understood exclusively in their immediate physical context? Or does the language of the Qur'an, with its richness and depth, invite us to explore deeper layers of meaning that go beyond blood and body towards symbolic, spiritual, and methodological dimensions related to the connection with God, the purification of religion, and the mastery of work? This article, based on the critical analyses we reviewed, offers an alternative reading of these two concepts, with a particular focus on the re- Dismantling the matter with "sacrifice" in Surat Al-Kawthar, and incorporating the different interpretations that we put forward in our dialogue.

1. "Slaughter": from oppression to ego killing (quick review)

As we reviewed earlier, critical analysis suggests understanding "slaughter" (slaughtering) with meanings beyond killing an animal:

- **As a metaphor for oppression and humiliation:** a description of the state of enslavement and deprivation of dignity.
- **As a symbol of the sacrifice of outdated beliefs:** In the story of Abraham, the command to "slaughter" the son is read as an order to "kill the ego" and attachments (whether by ignorance, tradition, or even excessive attachment to the son himself), a prelude to spiritual development and complete submission to God.
- **As a negation of the general ritual of sacrifice: The** practice of the common sacrifice is seen as a later "myth and human invention", which has no basis in a divine command or a certain prophetic Sunnah in the time of the early commentators according to the critical offering.

2. "Separate your Lord and commit suicide": disassemble the command and reassemble

Herein lies the essence of our discussion in this article. The verse in Surat al-Kawthar has historically been the subject of diverse interpretations, but the alternative interpretations presented in our sources (and during our dialogue) challenge the prevailing readings (whether they relate it to ritual prayer or to the sacrifice of the body during the pilgrimage) and offer a new construction of meaning based on:

- **First: Re-reading "chapter" - beyond liturgical prayer:**

  - **Linguistic and morphological challenge: The** traditional frequent reading is "separation" (by breaking the aggravated lam), as a verb commanded by "pray" (praying), and the omission of the yaa is consistent with the rules of the command of the other ill. However, based on the principle that tashkeel is human ijtihad and that the original Qur'anic drawing (without diacritics and dots) is the basis, the possibility of reading the word as **"separation** (with the stillness of the lam) arises.

  - **Alternative (1) - Separation and Liquidation (Root: R l L):** Based on the root (R.L.), which benefits serenity, purity and separation, the proposed meaning becomes: **"A separator (or row and purity) for the face of your Lord this much good (Al-Kawthar = the Holy Qur'an and its deep meanings) which may be attached to it from the impurities of superficial understanding or superstitions and sarcasm."** It is a systematic call to purify the understanding of religion and return to the pure essence of revelation.

  - **Alternative (2) - Link and Link (Root: and Y L):** Based on the root (and y l) that is useful for communication and connection, and as I suggested in our dialogue, the possible meaning becomes: **"Separate (or pray) your heart and mind with your Lord and communicate deeply with Him"** through this much good (Qur'an). It is a call to deepen the spiritual, intellectual and epistemological connection with God through His Book and His contemplation.

- **Second: Reinterpreting "and committing suicide" - mastery and confrontation of the body:**

  - **Rejection of the secondary traditional interpretation:** Rejects the interpretation that links "and suicide" to the sacrifice of the body (camel) as a public ritual, and is historically considered a less common opinion, often restricted to pilgrimage rituals only.

  - **The proposed alternative meaning (from the linguistic meanings of sacrifice):** "sacrifice" is linked here to the meanings related to mastery, confrontation, and starting with something at the beginning of its time and importance:

    - **"Nahr al-Job":** performed at the beginning of his time with mastery and dedication.

    - **"Knowing":** achieving the goal of understanding and mastering them cognitively.

    - **"Nahr the thing":** meeting and confronting it directly and strongly.

- **Application of meaning:** Based on this, the meaning of "and commit suicide" in the context **of filtering the Qur'an (alternative 1 for chapter)** or **communicating through it (alternative 2 for chapter)** is: **"Master this work (whether it is filtering and contemplation, communication and connection), do it at the first time and with your best effort, and face and meet the challenges that eludes you from understanding and applying with courage, mastery and steadfastness."**

3. The Integrated Image of the Divine Command: A Systematic and Spiritual Call

According to this alternative critical reading at both levels, the command "separation of your Lord and sacrifice" turns from an order of physical rites (prayer or animal sacrifice) to **a systematic, practical and deep spiritual command to deal with "al-Kawthar" (the Holy Qur'an as a source of much good):**

- **The first aspect (purification and mastery): "Describe and purify the Qur'an from impurities for the face of your Lord, and master this work by facing its challenges steadfastly and knowingly."** (Call for the establishment of a critical and rigorous reflection approach.)

- **The second aspect (connection and mastery): "Connect your heart and mind to your Lord through the Qur'an, and master this connection by facing its obstacles steadfastly and knowingly."** (An invitation to deepen the spiritual and cognitive relationship with God through His Book).

Both aspects completely depart from the bloody meaning of sacrifice and elevate the divine command to an intellectual, methodological and spiritual level related to how to receive revelation (al-Kawthar) and interact with it with the utmost sincerity, mastery and confrontation.

Summary: From blood to method and meaning

Rereading the concepts of "slaughter" and "sacrifice" in the light of critical linguistic and contextual analysis, as presented and developed in our dialogues, offers us a radically different perspective. It denies the literal meaning of "slaughter" in the story of Abraham to turn it into a symbol of sacrifice of ignorance and ego, and rejects the ritual of public sacrifice as a later human invention that lacks a solid Qur'anic origin. It also reinterprets "Separation of your Lord and Sacrifice" as a divine command that is not related to ritual prayer or body sacrifice, but rather represents a profound methodological and spiritual call to either purify and purify the Qur'an. Or to communicate deeply with God through Him, with the need to master this effort and face its challenges steadfastly and knowingly.

This reading, although challenging the traditional consensus and requiring further research and reflection to consolidate it, is consistent with the general orientation of this series towards a more profound, spiritual and intellectual non-violent understanding of the message of the Holy Qur'an, stressing that divine commands may carry with them meanings and calls for intellectual and spiritual elevation that go far beyond direct material understanding and rituals that may empty religion of its essence.

39.10 "I SEE IN A DREAM THAT I AM SLAUGHTERING YOU" - THE SYMBOLISM OF SACRIFICE AND TRANSCENDING THE LETTER IN THE STORY OF ABRAHAM

Introduction: Reading Beyond the Knife

The story of the vision of Abraham (peace be upon him) and his command to slaughter his son is one of the most influential and profound Quranic stories, but it is also one of the most questionable when read literally and directly. How can Allah, the Most Gracious, the Most Merciful, order a prophet to kill his son? Is this consistent with the principles of justice and mercy that are the basis of religion?

This article, part of our series to deconstruct the central concepts in the Holy Qur'an, provides a critical and contemplative reading of this story, using the methodology of "Qur'anic philology" and tools to analyze the linguistic and moral structure of words. We will revisit two keywords in the verse "He said, O my son, I see in a dream that I slaughter you" (As-Saffat: 102): "Dream" and "I slaughter you", to reveal how understanding that goes beyond the direct letter may offer us a deeper and more consistent vision with the essence of the divine message, a vision focused on sacrifice Moral and spiritual development rather than physical violence.

1. "In a dream": the awakening of the soul and not the nap of the body

As we reviewed in the previous section (Section X), the critical reading of the original Qur'anic possible drawing of the word "sleep" (mnem) and its analysis with the methodology of integrated couples ("from" + "sleep") leads us to understand it not as a state of sleep, but **as "a phase or march of growth, development and awareness in wakefulness".** It is the "miniaturist" of the soul and thought.

- **"I see in a dream":** It no longer means seeing a dream, but **"I see with my vision and realize through the course of our growth and development".** It is a moment of revelation and insight that comes in the context of the spiritual and intellectual awakening of Abraham and his Son, not just a night vision.

2. "I slay you": the symbolism of labor and sacrifice, not physical murder

Here we come to the second pivotal word "I slaughter you." Traditional understanding associates it directly with knife killing. But the analysis we put forward earlier, which is based on the possibility of figurative meaning and deeper connotations of the root (YPH), offers an alternative:

- **Slaughter as a symbol of exhaustion and hardship:** "Slaughtering" can be understood here in a metaphorical sense denoting **"extreme labor, extreme exhaustion, exposure to hardship and sacrifice"** for a higher purpose. It is not a call to take a soul, but to endure the utmost fatigue and suffering for the sake of God.

- **Context of Dawah and Affliction:** In the context of the lives and vocations of the prophets, exposing children (especially Ishmael, who was his father's companion in preaching and building the Kaaba) to hardship, fatigue and confrontation in order to spread religion is a natural part of affliction and faith education. This may be the intended moral "slaughtering": to involve the son in the burdens of the mission and to burden him with responsibilities that exceed his age and tire him physically and psychologically.

3. Reconstruct the meaning of the verse:

Combining the two alternative understandings of the words "sleep" and "I slaughter you", the overall meaning of the verse becomes:

"He said, O my son, I see with my vision and realize during the course of our growth and development (in a dream) that I will tire you and exhaust you and carry you great hardship for the sake of Allah (I slaughter you), so see what you see (what is your opinion and willingness to take this responsibility with me?)".

4. Consistency of the new meaning:

This new reading brings several benefits and is consistent with other aspects:

- **Transcendence of God:** The theological problem of God's command to kill is lifted and makes it an order to endure hardship and sacrifice for His sake, which is consistent with the attributes of mercy and divine justice.

- **Ishmael's response:** Ishmael's response (Father, do as you are commanded, you will find me hopefully of the patient) more profound. It is not just a surrender to death, but a **conscious willingness and heroic acceptance to endure hardship and patience for sacrifices** for the sake of obedience to God and the support of His Father's religion.

- **Redemption with a "great sacrifice":** a verse (We redeemed him with a great sacrifice) (As-Saffat: 107) can be understood in this context not as a substitute for physical killing, but perhaps as **a "redemption" for Ishmael from this great hardship and early fatigue** that he would have endured if things had continued at their initial pace, or as a symbol of the great sacrifice (ram) that would become a ritual reminiscent of this willingness to sacrifice. The "great slaughter" may also symbolize **the victory and empowerment** that came after the patience of affliction, and which redeemed Abraham and his son from continued suffering.

Conclusion: From letter to soul

Re-reading the story of Abraham and his son through a deeper reflection on the words "dream" and "I slaughter you", based on the methodology of "Qur'anic jurisprudence" and the possibilities of original painting and figurative meaning, frees the story from a literal understanding that may seem harsh or illogical, and elevates it to a deeper symbolic and spiritual level.

The story becomes not about a divine command to kill, but about a **visionary vision of a future that requires sacrifice and suffering for God, and a heroic willingness of father and son to endure these** hardships. It is a story of the "slaughter of the ego" and worldly attachments, of the exhaustion of body and soul for the sake of calling, of patience and absolute submission to God's command, which ultimately culminated in redemption, mercy and victory. This reading restores the story to its spiritual and educational depth and makes it an inspiring message of sacrifice and patience in the face of life's challenges for the sake of higher principles.

39.11 "STONING" IN THE QUR'ANIC BALANCE - FROM THROWING STONES TO THROWING IDEAS

Introduction: Beyond the Punishment of Stoning

The punishment of "stoning to death" for a fortified adulterer is one of the most controversial sentences in contemporary Islamic thought, not only because of its apparent ugliness, but also because it is not explicitly mentioned as a limit in the Qur'an. While traditional schools of jurisprudence rely on hadiths and historical narratives in their legislation, the Qur'an itself uses the word "stoning" and its derivatives in multiple contexts that carry connotations beyond stone-throwing.

In this series, which seeks to deconstruct Qur'anic concepts with the approach of "Qur'anic Jurisprudence" and transcend literal understanding, we stop at the word "stoning". Does it always mean well-known corporal punishment? Or does it have a deeper meaning associated with moral slander, social expulsion, and rejection of new ideas, which we might call "stoning the unseen"? How does this understanding help us to read the verses in which the word "stoned" is mentioned (as in the story of the people of the cave) and to understand the Qur'an's position on punishments in general?

1. "Stoning" in Language and the Qur'an: Beyond Stones

The root (t c m) in the Arabic language carries multiple meanings revolving around throwing, slander and absentee conjecture:

- **Throwing stones:** direct sensory meaning (﴿... If you don't finish, I will throw you away... - Mary: 46).
- **False accusation defamation:** (﴿... And they throw the unseen from a distant place﴾ - Sheba: 53), and in another context, stoning may mean slander with suspicion and cursing (﴿... They say five, sixth, their dog stoned to the unseen... ﴾ - Cave: 22).
- **Expulsion and deportation:** stoning may mean expulsion from a group or place (﴿They said, O Shuaib ... Let's stone you... ﴾ - Hood: 91, meaning to expel you).
- **Making a thing a sign or monument for stoning:** (﴿...And do not make me with the unjust people﴾ - Al-A'raf: 151, where it can be understood symbolically as not making oneself a target for "stoning" the oppressors with their accusations).
- **The accursed Satan:** the expelled from the mercy of God.

These multiple meanings show that "stoning" in Qur'anic usage is not necessarily limited to corporal punishment.

2. Stoning as moral violence and social rejection:

Based on these connotations, "stoning" can be understood in many contexts as a form of moral violence and social rejection:

- **Slander with false accusations:** It is the "stoning" of a person's reputation and honor.
- **Questioning intentions ("stoning"):** is "stoning" to one's sincerity and motives without evidence.

- **Expulsion and social exclusion:** It is a "stoning" aimed at isolating and marginalizing an individual because of his ideas or attitudes.

- **Rejection of new ideas:** Accusing those with innovative ideas of delusion, disbelief or departure from the group is a kind of intellectual "stoning" aimed at silencing them and preventing their influence.

3. Re-reading "Yastomkum" in the story of the people of the cave:

If they appear on you, they will stone you or bring you back in their kingdom... ﴾ [Cave: 20]

In the context of young people who fled their religion and retired from their people, does "stoning you" here necessarily mean throwing stones to death? Or does it reflect the fear of social rejection and moral violence they would face if exposed?

- **Symbolic interpretation:** "They stone you" here may mean:

  - **Slander:** They will accuse you of blasphemy and deviation from the religion of the fathers.

  - **Ostracization and expulsion:** They will expel you from their society and reject you.

  - **Intellectual rejection:** They will attack your ideas and try to silence you.

- **Contextual presumption:** comes immediately after "or bring you back into their kingdom", suggesting that the main danger is coercion to return to their previous beliefs, and this may be done by moral violence and social pressure (stoning) or by direct coercion. "Stoning" here is a means of coercion to abandon new thought.

This understanding of "stoning" as moral violence and intellectual rejection makes it indirectly intersect with the themes of coercion and rejection of the other that we have addressed earlier in the series. It is a form of "moral killing" practiced by an intellectually frozen society against any attempt to renew or break the ordinary.

4. The Qur'an's position on stoning as corporal punishment:

Remarkably, the Qur'an, when specifying penalties for crimes such as adultery and slander, explicitly states **"flogging"** and does not mention **"stoning"** as a legal limit. This absence raises questions about the source of the legislation of corporal stoning and its compatibility with the explicit Qur'anic text.

- **Flogging vs. stoning:** While flogging (in our previous interpretation) aims to discipline, reform, and "soften intellectual/psychological flogging," stoning is a cruel death penalty that leaves no room for repentance or reform.

- **Reliance on other sources: The** legislation of stoning relies mainly on hadiths and narrations, which are subject to criticism and scrutiny in terms of proof, significance, and compatibility with the Qur'an itself.

Conclusion: From stoning bodies to stoning thoughts

Contemplating the word "stoning" in the Qur'an from the perspective of the "jurisprudence of the Qur'anic tongue" reveals dimensions that go beyond corporal

punishment. The Qur'an uses the word to describe moral violence, slander, social expulsion, and rejection of new ideas. This "stoning" or "intellectual stoning" can be more harmful and effective than throwing stones.

The absence of mention of stoning as a limit in the Qur'an, as opposed to the explicit provision on flogging, invites us to reconsider and review inherited rulings in light of the Qur'anic text and the purposes of Sharia in mercy, justice and reform. Understanding "stoning" in its broadest sense as rejection and moral violence helps us diagnose the ills of our intellectual societies and invites us to reject the "stoning" of others with our preconceived ideas and opinions, and to open the door to dialogue, understanding and acceptance of differences, instead of resorting to exclusion, slander and expulsion.

39.12 "STONING" IN THE QUR'AN - DECONSTRUCTING THE MYTH AND KILLING INTELLECTUAL TERRORISM

Introduction: Stoning between the Qur'anic text and the politicized heritage

The word "stoning" is hardly mentioned in the religious context but the image of brutal corporal punishment falsely inflicted on Islam and has become a tool of intellectual and physical terrorism in some societies throughout history comes to mind. This punishment, which does not exist at all as a limit in the Holy Qur'an, is a stark example of how the human heritage and its politicized interpretations dominate the divine text and distort its lofty message based on mercy and justice.

In this article, and in our critical series, we will deconstruct the myth of "stoning" in Islam, showing how the Holy Qur'an destroys all the foundations on which this heritage was based, and how the word "stoning" itself carries deeper connotations in the Qur'anic tongue that go beyond stone-throwing to express social rejection and moral slander. We will reveal how this ancient punishment was politicized and used as a tool of repression, and how a return to the explicit Qur'anic text is the way to "stone" this distorted understanding and kill the intellectual terrorism associated with it.

1. The absence of explicit stoning: the resounding Qur'anic silence

The first and shocking fact that must be emphasized is **the complete absence of any mention of stoning as a limit to the crime of adultery (or otherwise) in the Qur'an.** The book that precisely detailed the provisions of inheritance, divorce, breastfeeding, etc., and which specified the punishment for flogging the unprotected adulterer and the adulteress (in Surat An-Nur) and the punishment for flogging the immunized thrower, completely stopped mentioning the punishment of stoning.

- **Verses of adultery and slander:** Surat An-Nur specifies the punishment for adultery with **one hundred lashes** for the adulteress and the adulterer (﴿ The adulteress and the adulterer, so flog each of them one hundred lashes... ﴾ - An-Nur: 2), and the penalty for slander is **eighty lashes** (Al-Nur: 4). The verses do not differentiate between Bakr and Thayb, nor do they refer from near or far to another punishment such as stoning. This release in the Qur'anic text is the original that must be adopted.

- **Verse of the limit of the slave:** As we discussed earlier, verse 25 which defines the torment of the fortified nation with half the torment of the free (﴿... They have half of what the immune women have to do... ﴾) Block the way to say stoning, because stoning

(killing) cannot be halved. If the fortified nation is flogged, how can the punishment of the free and fortified be murder by stoning?

This Qur'anic silence on stoning, as opposed to explicit flogging, is the strongest evidence that stoning is not a legitimate Qur'anic punishment.

2. Deconstructing the evidence of the legacy: the politicized myth

How, then, was the punishment of stoning entrenched in Islamic thought and practice? The answer lies in relying on heritage (hadiths and narrations) and interpreting it in a way that may contradict the Qur'an, and often serve certain political or social purposes:

- **The abrogated verse of stoning (The Great Myth):** The only "Qur'anic" evidence on which to base is the narrations (often monolithic and turbulent in support and death) about the existence of the verse "The Sheikh and the Sheikha..." whose pronunciation was copied and its judgment remained. As we have already explained, this concept (abrogating the recitation without ruling) is a major theological and methodological problem, challenges the perfection and memorization of the Qur'an, and cannot be relied upon to prove a judgment of this gravity. It is closer to myth than to textual truth.

- **Hadiths and narrations:** There are already hadiths that attribute the application of stoning to the Prophet (peace and blessings of Allaah be upon him) and to some caliphs. But these hadiths:

  - **Proof of proof:** Most of them are Sunday news that do not benefit the certainty required to prove the limit of self-loss.

  - **Contradicts the Qur'an:** ostensibly contradicts the explicit and absolute verses of flogging in Surat An-Nur.

  - **Opposed by other hadiths:** There are other hadiths that deny stoning or restrict it to almost impossible conditions.

  - **Possibility of historical context:** Some cases of stoning narrated (if true) may be applications of earlier laws (such as Jewish law) at the beginning of Islam before the revelation of the final Qur'anic legislation, or special cases related to hiraba or high treason rather than mere adultery.

- **The alleged consensus:** The unanimous statement on stoning ignores the existence of dissenting or conservative voices from early times (such as Kharijites and some Mu'tazilites), and ignores that the consensus itself cannot supersede an explicit Qur'anic text.

- **Politicization and terrorism:** Historically, stoning (and other hudud punishments in their literal interpretation) have been used as a political and social tool to suppress violators, intimidate the public, and entrench the power of clerics or rulers. Linking it to Islam gave it a false legal cover to serve human purposes.

3. "Stoning" in the Qur'an: Moral Slander and Intellectual Rejection

As we reviewed in a previous article, the word "stoning" in the Qur'an has broader meanings than throwing stones, including:

- **Slander by accusation and suspicion:** (stoning the unseen).

- **Expulsion and social distancing.**
- **Intellectual and moral rejection.**

This last meaning is what applies to "stoning you" in the story of the people of the cave. A society that rejects renewal and free thought practices moral "stoning" on its owners, accusing them of infidelity and delusion and trying to expel and silence them. This intellectual terror may be more cruel and effective than physical stoning.

Epilogue: Killing Myth and Liberating the Mind

The corporal punishment of stoning for adultery is a myth rooted in human heritage, which has no origin in the Qur'anic text. The Qur'an, with its explicit texts on flogging and its complete absence of mention of stoning as a punishment, destroys the flimsy foundations on which this ruling was based. The word "stoning" in the Qur'an often refers to moral violence and intellectual rejection that we should reject and fight, not practice.

Returning to the Qur'an alone, liberating the mind from the power of the politicized heritage, is the way to "annify" the myth of stoning, absolve Islam of this violent image, and rehabilitate its message based on mercy, justice and facilitation. It is a call to "stone" blind imitation and intellectual terror with argument, proof and deep reflection of the Book of God.

40 The Qur'an and the Children of Israel: From Ethnic Understanding to Conceptual Perception of Divine Laws

40.1 The Children of Israel in the Mirror of the Qur'an: Transcending Historical Narrative to the Eternal Human Lesson

The series will address how home "religion" can turn into mere "boredom" with certain behavioral traits due to human deviation.

Objective: Using this framework (one religion versus changing boredoms) helps to clarify that the Qur'an does not slander monotheistic religions in their origin, but rather perverted "boredoms" that result from misunderstandings or following whims. This makes the analysis more accurate and in-depth

- **Introduction: Not just history, but warning and instinct**

When we hear the mention of the "Children of Israel" in the verses of the Holy Qur'an, it may come to mind at first glance just a review of the biography of the people of Ghabru, and events that have passed away from time. But the contemplator of the Book of God quickly realizes that it goes far beyond the limits of a purely historical narrative. The stories of the Israelites, with their meticulous details and strange fluctuations, are not told to us for mere entertainment or abstract historical knowledge, but are, in essence, **a living example of deviation from common** human commonness.And a mirror that reflects how the human soul, individually and collectively, can deviate from the straight path of monotheism, to fall into the clutches of polytheism in all its forms and

forms. It is an **eloquent divine warning**, not only to the Ummah of Muhammad, peace be upon him, but to all humanity, not to fall into the same slides to which that group fell, despite the blessings and signs sent to it.

The Qur'anic approach to dealing with the Children of Israel: concepts and behaviors - not rigid races

To understand these lessons in depth, it is necessary to adopt the approach provided by the Qur'an itself in approaching these stories. The Qur'an, as many in-depth scholars such as Dr. Yousef Abu Awad explain, is not so much a history book in the traditional sense, as it is **a conceptual book par excellence**. It does not treat "Israelites", "Jews" or "Christians" as rigid races or closed ethnic entities, but rather with **ideological and systematic behaviors, actions, and attitudes** that can emanate from any human group at any time and place.

The importance of this approach lies in the fact that it frees us from narrow historical projections, and makes us focus on **the original linguistic meaning of Qur'anic terms**. When we understand, for example, that the word "hadwa" in its etymology may have a positive meaning of return and repentance, and then see how this meaning can be perverted to describe negative behavior characterized by closure or intolerance, we realize that the Qur'an does not slander a race per se, but rather a deviant behavior that may appear in any society. This understanding opens the door to a global understanding of the message of the Qur'an, and makes the lessons of the Israelites alive and renewed, capable of addressing our contemporary challenges.

The goal of the series: to draw lessons and overcome narrow understanding

With this vision in mind, this series of articles seeks to dive into the sea of the stories of the Children of Israel as portrayed in the Qur'an, not with the aim of retelling what is known, but with the aim of:

1. **Drawing eternal lessons** that can illuminate our path as individuals and communities in our quest for righteousness in God's command.

2. **Avoid erroneous historical projections and narrow ethnic understandings** that may obscure us of the deep meanings and lofty intentions behind this repeated dhikr.

3. **Provide a contemporary reading that** links these lessons to our reality, and helps us diagnose our intellectual and behavioral diseases in the light of these Qur'anic models.

We aim for this series to be an invitation to reflect and reconsider, to reconsider how we deal with these foundational texts, so that we are not like reading about the diseases of others without paying attention to what may be in their own body.

The problem of prevailing understanding: when the historical lesson becomes an intellectual prison

Unfortunately, there is a common understanding among many that the Israelites are confined to a specific ethnic or historical group, as if their time had elapsed, or as if the warnings about them did not directly concern us. This deficient understanding empties the Qur'anic verses of much of their living warning and guidance load. The Qur'an, when it addresses us with their stories, does not address a historical museum, but **rather to man at all times and places**.

The behaviors vilified by the Qur'an in some Israelites – such as sterile argumentation, distortion of words, concealment of the truth, ingratitude to blessings, following whims, exaggeration in religion, and hateful fanaticism – are not exclusive to people without people. They are heart and behavioral diseases that can be rampant in any nation if it overlooks the approach of its Lord. When the Qur'an presents the "true Muslim" as a counter-model, it provides us with the way out and the method to avoid these deviations.

Therefore, going beyond this prevailing understanding and moving towards a conceptual and behavioral understanding of the stories of the Israelites is an urgent necessity if we are to truly benefit from God's book and make its signs a light to guide us in the complex paths of life.

In the next articles of this series, we will try, with God's help and success, to explore some of these concepts and behaviors in more detail, inspired by the Holy Qur'an, and from the deep analyses provided by scholars and researchers, in pursuit of a deeper understanding and greater awareness.

40.2 From clay to honesty: "humans", "man", and "Israel" in the Qur'anic composition of backward humanity

Introduction: The Journey of the Human Being from Material Existence to Mission Awareness

In the opening essay of this series, we emphasized that the Qur'an's treatment of the Israelites goes beyond historical narrative to provide timeless human lessons, and that understanding these lessons requires a conceptual approach that focuses on behaviors and actions. Before we delve into the details of the deviations of the Israelites as portrayed in the verses, it is important to pause at the foundational moments of humanity as presented in the Qur'an, and to understand the nature of this being who honored and carried faithfulness, and how the concept of "Israel" and its structures were linked to this formative process. It's a journey that starts from " Clay Humans, through the elevation of "man" by the divine breath, to the emergence of the "Children of Israel" as the first collective human entity entrusted with carrying the message and applying the Book on a social level.

First: "Humans" – the physical and biological starting point

The Qur'an refers in several places to the creation of the first human being from terrestrial matter, and in this context the term "human beings" is often used. The Almighty says: "Your Lord said to the angels, 'I am the Creator of human beings out of clay'" (p. 71). Here, "humans" are the entity formed by the elements of the earth, the primary mountain, the physical body. He shares these "humanity" with the rest of his species in basic biological characteristics, as in the words of the Apostles to their people: "We are but human beings like you" (Abraham: 11), that is, we share with you innate needs and outward qualities. At this stage, "humans" can be conceived as beings who possess latent aptitudes and capabilities, but have not yet fully activated them towards the higher human horizon. It is existence "by force", the raw material prepared for divine refinement and formation.

Second: "Man" – the breath of the soul, the spark of consciousness, and the carrying of honesty

The defining moment that moved these "human beings" from a mere material being to a higher level is the "breath of the soul." The truth says: "If I flatten it and blow into it from my Spirit, they will fall prostrate to it" (Al-Hajar: 29, p. 72). This "puff" is not a material addition, but a divine mystery, a quote from the light of God, which has given this being a metaphysical dimension that distinguishes him from other earthly creatures. It is the spark of consciousness and perception, which qualified him to become a "human being" capable of:

- **Learning and Knowledge:** "And Adam taught all the names" (Al-Baqarah: 31). This ability to understand, abstract, and understand relationships is the essence of the human mind.
- **Free will and choice: the** possibility of obedience and disobedience, and bearing the consequences of this choice, which is the basis of responsibility and accountability.
- **Carrying the trust:** "We offered the trust to the heavens, the earth and the mountains, and I show that they carry it and have compassion for it, and man carried it, because it was an ignorant injustice" (Al-Ahzab: 72). This fidelity, which is explained by uniformity, legitimate costs and the ability to choose, is what distinguishes the "man" and determines his mission.

Thus, with the divine breath, "men" rose to become a conscious "man", wanted, responsible, prepared for succession on earth: "I am making a caliph on earth" (al-Baqarah: 30).

Third: Israel and its Children – the first collective embodiment of humanity ready to carry the message

After this individual establishment of the first man, Adam (peace be upon him), and after generations have witnessed the calls of the prophets and the denial of the people – as in the stories of Noah, Aad, Thamud and others, where collective rejection was the dominant feature – a new stage in the march of humanity comes. Here, Dr. Yousef Abu Awwad provides us with a remarkable understanding of the concept of "Israel" in the Qur'anic context. In this proposition, "Israel" may not be limited to the Prophet Jacob (peace be upon him), but may refer to a central figure or a historical stage. She represents **the "father of humanity" who began to accept the message of heaven on an organized social level after the flood and the re-establishment with Abraham, peace be upon him.The** "children of Israel," according to this perspective, are not just a tribe or race, but represent an **emerging humanity that is ready for collective succession and bears the consequences of applying the Bible and the divine method as a nation.**

This understanding supports the direct Qur'anic connection between the story of Adam (or the two sons of Adam as a model for the first human conflict) and the "children of Israel." Immediately after the story of the two sons of Adam, the Almighty says: "For this reason, we have written to the children of Israel that whoever kills a soul without a soul or corruption in the land is as if he killed all people... ﴾ (Table: 32). As Dr. Abu Awwad explains, this transition from the story of Adam to the "Children of Israel" indicates that the "Children of Israel" were **the first human society on which legislation was written in**

an orderly manner and entrusted with the application of the Book after the previous stage of rejection by the people. They represent the stage in which human society is prepared, at least in principle, to accept the idea of the Bible and the divine method as a collective law of life. The Almighty says: "And Moses brought us the Book and made it a guidance for the children of Israel, not to take without me as an agent * the offspring of the one who bore us with Noah... (Al-Isra'a: 2-3). This reference to "the offspring of our lamb with Noah" connects the "Israelites" to humanity that survived and resumed life after the flood, which continued through Abraham to this new stage of collective commissioning.

Conclusion: From individual recognition to collective responsibility

Understanding this hierarchy—from a material "human being," to an individually conscious and charged "human," and then to the "Israelites" as the first collective human entity entrusted with the widespread application of the message—puts us before a fundamental truth: that the divine honor of man is inseparable from his responsibility. The "children of Israel", in this broad Qur'anic sense, were not merely a people, but represented the dawn of a new stage in humanity's treatment of revelation, a stage of readiness to assume "fidelity" not only as individuals, but as a community and a nation. This Understanding is the necessary approach to absorb the deep lessons of their stories, and to understand why they occupied so much space in the Qur'anic narrative, and how their experience, with its pros and cons, became a mirror that reflects the challenges of all humanity in its journey towards God.

40.3 THOSE WHO HAVE GUIDED" AND "THE JEWS" IN THE QUR'ANIC PERSPECTIVE: FROM GUIDANCE TO CLOSURE AND THE POLYTHEISM OF TRADITION

Introduction: Concept Shifts and Semantics of Behavior

In our journey to understand the experience of the "Children of Israel" as presented in the Qur'an, we come up with two pivotal terms that are often used interchangeably, but which, according to deep linguistic and conceptual analysis, carry with them distinct connotations that reflect a development and shift in behavior and attitude. These two terms are "those who have guided" and "Jews." Understanding the difference between them, and how authentic positive meaning can deviate to describe negative behavior, opens an important window into the nature of deviation from the divine method, and highlights how the "trap of tradition" can take root in The behavior of human groups.

When mentioning "Christians" among the categories that God separates them, or that have their reward if they believe and do good, it can be emphasized that what is meant here are those who fulfill the conditions of faith and good deeds, regardless of historical designation, and that God does not hold them accountable for deviations that they did not commit.

Objective: This distinction eliminates confusion, makes understanding more just and equitable, and is consistent with the universality of the Qur'an's message, which does not disparage the prophets or their faithful followers.

3. The concept of "religion" versus "religion":

First: "Those who have been guided" – the positive origin of return and guidance

Dr. Yousef Abu Awad, in his linguistic analysis of the Qur'anic vocabulary, points out that the verb "had" and its root (e and d) carry with it a positive authentic meaning. In the words of Moses, peace be upon him, to his Lord: "Write to us in this world is good and in the hereafter, we will guide us to you" (Al-A'raf: 156), we find that "guide us" means repentance and return to you, with the meaning of stillness and stability to God. The "those who have been guided" in their origin are those who have repented and returned to God, and have responded To call Moses, peace be upon him, and formed the nucleus of the society that accepted to carry the divine message. This original meaning is consistent with the verses that mention "those who have guided" in a positive or at least neutral context, as part of the religious pluralism that the Qur'an acknowledges with the conditions for salvation for all, as in the Almighty's saying: "Those who believe, those who have been guided, the Christians and the Sabians, whoever believes in God and the Last Day and does good deeds, they have their reward with their Lord, and there is no fear for them, nor do they grieve" (Al-Baqarah: 62).

Second: "Jews" – the reflection of meaning towards closure and superiority

But this authentic positive meaning did not continue to be the same among all those who belonged to it. Dr. Abu Awwad argues that adding yaa to the word "hud" to become "jewish" may, in some Qur'anic contexts, indicate a reflection in meaning and turn into a negative state. This yaa may indicate a relative to a particular behavior or situation that has come to characterize a category of them. Instead of being open to guidance and a constant return to God, for some it has turned into **self-isolation, closed-mindedness, and feeling. by ethnic or religious superiority.**
This shift is evident in contexts where the Qur'an denigrates certain behaviors of "Jews":

- When they speak of themselves with a kind of pride in this closed affiliation, the Yaa may not appear, as in their saying quoted in the Qur'an: "And they said, Be Jews or Christians, be converted" (Al-Baqarah: 135), they deny themselves the charge of closure.

- But when the Qur'an speaks of them in a critical context of their deviant behaviors, yaa may emerge as a sign of this behavioral and conceptual shift.

This closure and superiority paved the way for the emergence of a dangerous kind of hidden polytheism, the "trap of imitation".

Third: "The trap of imitation" – when the heritage becomes an idol to be worshiped

Self-isolation, excessive esteem of heritage, and a sense of false selection have led groups of "Jews" (in the Qur'anic behavioral sense) to fall into the "trap of imitation." This type of polytheism consists of:

- **Blind adherence to ancestral traditions,** even if they contradict the clear truth or explicit legal evidence.

- **Presenting the statements of pontiffs, monks or predecessors on the words of God and His Messengers,** and adopting them as a religion that follows without scrutiny or critical thinking.

- **Rejecting any new interpretation or renewal of religious understanding,** arguing that it was not mentioned by the previous ones, or that it contradicts what their "fathers were familiar with."

- **The false belief of salvation by mere ethnic or nominal affiliation,** without regard to good deeds or true heartfelt faith, as in their saying narrated in the Qur'an: "And they said, "The fire will not touch us except for a few days" (Al-Baqarah: 80).

This "trap of tradition" disrupts reason, closes the door of ijtihad, and transforms religion from a renewed and interactive way of life to rigid rituals and fossilized heritage. It makes the inheritance an "idol" worshiped without God, or at least subordinate to His commands and prohibitions.

Fourth: Quranic Models of "Jewish" Deviant Behaviors

The Qur'an provides us with multiple examples of these behaviors that resulted from this closure and the polytheism of tradition, which have come to be attributed to "Jews" in contexts of slander:

1. **Distortion of the word from its places:** "Of those who have been guided to distort the word from its places" (An-Nisa: 46). It is a manipulation of divine texts to conform to their whims and interests, and it is the height of disregard for revelation.

2. **They say we heard and disobeyed:** "And they say, We heard and disobeyed, and I hear unheard, and we shepherded Leah with their tongues and challenged religion" (An-Nisa: 46). It is an ostensible declaration of obedience with disobedience and mockery.

3. **The concealment of the truth while they know:** "Those to whom the Book has come to us know it as they know their children, and a group of them will conceal the truth while they know" (Al-Baqarah: 146). This applies to their concealment of the attributes of the Prophet (peace and blessings of Allaah be upon him) mentioned in their books.

4. **Killing the prophets unjustly:** "Whenever a messenger comes to you with what you do not like yourselves, you will be arrogant, so you will lie and you will kill" (Al-Baqarah: 87). It is the ultimate rebellion against God and His Messengers.

5. **Claiming exclusivity and false selection:** such as saying "We are the children of God and His beloved" (Al-Ma'idah: 18), and saying "Only those who are Jews or Christians will enter Paradise" (Al-Baqarah: 111). This reflects a sense of superiority that contradicts the principle of piety as the basis for God's differentiation.

Conclusion: A lesson in the transition from guidance to delusion

The story of the "converted" and the transformation of a category of them into "Jews" (in the reprehensible behavioral sense) is an eloquent lesson in how perceptions can change, and how human groups can deviate from the positive origin with which they began. It is a warning of the danger of intellectual closure, fanaticism of heritage, and the prioritization of customs and traditions over the clear truth. The "polytheism of tradition" is not a disease specific to the Israelites, but rather a scourge that can afflict any nation or group if it is not keen to renew its understanding of its religion, to return continuously to its pure springs, and to provide evidence of passion and tradition. In the next article, we will move on to another model of deviation, which is related to "Christians" and exaggeration in religion.

40.4 CHRISTIANS" AND "ANSAR" IN THE QUR'ANIC BALANCE: FROM THE SUPPORT OF TRUTH TO THE TRAP OF PASSION AND EXAGGERATION

Introduction: When Nusra Deviates from Its Course

In our review of the models of deviation from the divine method as presented in the Holy Qur'an through the experience of the "Children of Israel" in their broad sense, we now turn to another category that has been mentioned in connection with the call of Jesus (peace be upon him), namely "Christians". As with the term "Jews," the term "Christian" carries with it a story of transformation from an authentic meaning that may be positive to behaviors and concepts that deviate from the right path. On the other hand, the Qur'an provides us with a positive model of true victory represented by the "Ansar" and the "Apostles". This article It seeks to explore this discrepancy, highlighting the danger of "the trap of passion" and exaggeration in religion as one of the most prominent manifestations of this deviation.

First: "Christians" – from a possible victory to exaggeration and excessive sanctification

- Some researchers, including Dr. Yusuf Abu Awwad, believe that the origin of the name "Christians" may be related to the idea of "victory" for the religion of God and His Messenger Jesus, peace be upon him. The disciples, who are the essence of the followers of Jesus, declared: "We are the supporters of God" (Al-Imran: 52, Row: 14). However, what happened to many of those who later joined this name was a deviation from this original victory.

  - The exaggeration into which some of the 'Christians' fell turned them into a 'sect' that departs from the authentic 'religion' brought by Christ, which is pure monotheism."

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They fell into forms of exaggeration and excessive sanctification that took them beyond the limits of pure monotheism.

The most prominent images of this exaggeration were manifested in:

- **The literal deification of Christ or making him a child of God:** which is explicitly contrary to the doctrine of monotheism brought by all prophets, including Jesus himself. The Almighty said: "Those who said that God is the Messiah, the son of Mary, disbelieved" (Al-Ma'id: 17, 72).

- **The doctrine of the Trinity:** It is an idea that Jesus (peace be upon him) did not come up with, but rather from later innovations and interpretations, which introduced polytheism into the concept of the divine self.

- **Taking pontiffs and monks as lords without God:** As the Almighty said: "They took their pontiffs and monks as lords apart from God and the Messiah, the son of Mary, and they were commanded only to worship one God, and there is no god except Him, the Almighty, from what they share" (Al-Tawbah: 31). This "shirk in obedience and

legislation" consists in their obedience in analyzing what God has forbidden or prohibiting what God has permitted, and presenting their statements over God's words.

Second: "Illusion of Temptation" – when opinions are presented over evidence

This drift toward new doctrines over which God has not given authority, such as the doctrine of the Trinity or the deification of Christ, can be attributed in large part to what we have previously called "the shirk of passion." This type of polytheism consists in:

- **Adopting new beliefs and opinions without sufficient scrutiny or based on conclusive legal evidence.** Basic monotheistic doctrines are plain and simple, but philosophical passions or the desire to stand out or be influenced by surrounding cultures may lead to complex doctrines that are alien to the origin of the message.

- **Presenting personal passion and opinion (or the opinion of the group) over explicit legal evidence.** Instead of surrendering to clear texts that affirm Jesus' humanity and servitude to God, the necks of the texts were twisted or neglected to conform to new perceptions.

- **Following the conjecture and what the souls desire,** and refraining from the guidance brought by the messengers, as the Qur'an describes the situation of some deviants in general.

"The trap of passion" opens the door wide to heresies and deviations, and leads to the loss of authentic religion and its replacement with a mixture of truth and falsehood, where passions become the guide instead of revelation.

Third: "Ansar" and "Apostles" – The Positive Model of Balanced Nusra

In contrast to this deviation, the Qur'an offers us positive examples of true, balanced, and non-exaggerated victory.

- **Apostles:** They are the elite followers of Jesus, peace be upon him, who responded to his call: ﴿When Jesus felt them disbelief, he said from my supporters to God, the disciples said, We are the supporters of God, believe in God and testify that I am Muslims﴾ (Al-Imran: 52). The word "Hawari", as Dr. Abu Awwad points out, may come from the "poplar", which is the intensity of differentiation (such as the eye of the hawra very black and white white), which indicates that they were distinguished in their faith and support, understanding the truth, following it without exaggeration or negligence.

- **Ansar in Islam:** In the context of the message of the Prophet Muhammad, peace be upon him, God commands the believers to be "Ansar Allah" similar to the apostles: "O you who believe, be the supporters of Allah, as Jesus son of Mary said to the disciples from my supporters to God, the disciples said, "We are the supporters of God" (Grade: 14). This meaning was embodied in the "supporters" of Medina who supported the Prophet (peace and blessings of Allaah be upon him) and the immigrants, and provided a unique model of altruism and sacrifice for the establishment of the religion of God..

The common characteristic of these true "supporters" is victory based on true faith, conscious understanding, and submission to God's command, without excess leading to exaggeration, or negligence leading to waste.

Fourth: Warning against exaggeration in religion - the eternal lesson from the model of "Christians"

The most important lesson we can draw from the experience of the "Christians" (in the perverted Qur'anic behavioral sense) is the stern warning against "exaggeration in religion." The Almighty said, addressing the People of the Book, including the Christians: "O People of the Book, do not exaggerate in your religion and do not say anything against Allah except the truth" (An-Nisa: 171). He also said: "Say, O People of the Book, do not exaggerate in your religion other than the truth, and do not follow the whims of people who have gone astray before, and have gone astray a lot, and have strayed from the same path." (The Table: 77).

Exaggeration is the transgression of belief or action, a dangerous entrance to Satan, often starting with good faith or excessive enthusiasm, but ending with deviation from the straight path. The Prophet (peace and blessings of Allaah be upon him) warned his ummah against exaggeration and said: "Beware of exaggeration in religion, for those who were before you destroyed exaggeration in religion."

The model of the "Christians" shows us how exaggeration in the sanctification of persons (even if they are prophets) can lead to their deification or attribution of divinity to them, and how exaggeration in interpretation or reliance on passions can lead to the creation of doctrines that God has given them authority.

Conclusion: Between Conscious Victory and Destructive Exaggeration

It should be pointed out that the Qur'anic term Christian may not necessarily mean everyone who belongs to Christ, and that there is a difference between "followers of Christ" who are monotheistic (who can be called "Christians" in a positive sense or "Muslims" of God), and "Christians" as a category or "sect" in which behavioral and doctrinal deviations have emerged (exaggeration, imitation, closure to a certain understanding).

It is important to distinguish, as some contemporary readings indicate, between faithful followers of Christ who have been based on monotheism, and the term 'Christians', which in some Qur'anic contexts may refer to groups or behaviors that deviated from this origin, falling into exaggeration or blind imitation. In essence, the Qur'an does not denigrate the message of Christ or his true followers, but rather the deviations that have occurred in it.

- **When mentioning verses that speak of "Christians":** When citing verses that insult "Christians" (such as "Those who said that God is the Messiah, the son of Mary" have disbelieved), it can be noted that this slander is directed at this perverted statement, and not at everyone who originally followed Christ.

The distinction between the true victory of the religion of God, based on knowledge, insight and balance, and the blameworthy exaggeration that leads to polytheism and innovation, is of utmost importance to every Muslim and every Muslim community. The story of the "Christians" in the Qur'an, in contrast with the model of "Ansar" and "Apostles", provides us with a clear standard for this distinction. It is a call to adhere to the moderation and moderation that characterize this religion, and to beware of slipping into the "trap of passion" that may embellish falsehood in the form of truth, or

exaggeration that may It begins in good faith and ends with a clear delusion. In the next article, we will review how these deviations can be manifested in dealing with the divine "book" itself.

40.5 Home Revelation: "The Book", "The Torah", and "The Injil" in the face of human distortion and the domination of the Qur'an

Introduction: The Light of Revelation and the Darkness of Passions

In tracing the journey of the Israelites and their interaction with the divine message, we reach the cornerstone of this relationship: the revealed books. The heavenly books are the embodiment of God's mercy and guidance to mankind, carrying light, exhortation and difference. However, these books, which were revealed as guidance, were not spared from the tampering of man's hand and the distortion of his thought, which constituted a constant challenge to the process of divine law. This article, based on a deep Qur'anic understanding inspired by contemporary analyses, reviews the nature of the "book" revealed to Moses, the "Torah", and " The Injil", then deals with the issue of distortion that affected it, and finally the position of the Holy Qur'an as the preserver and dominator of previous books.

First: The "Book" of Moses – Universal Principles and Founding Values

When the Qur'an speaks of the revelation revealed to Moses, it often uses the term "book" in general. According to Dr. Yusuf Abu Awwad, the "book" of Moses represents **the grand principles, founding values, and holistic principles of faith and law.** It is the universal divine constitution that contains the foundations on which God's religion is based. The Almighty said: "Moses brought us the Book, so do not be in the sight of meeting him, and we have made it a guide for the children of Israel" (Sajdah: 23). He also says: "And we wrote to him in the tablets of everything a sermon and a detail of everything" (Al-A'raf: 145). This "book" is the origin from which the detailed canons were later derived.

Second: "The Torah" – Practical Procedural Provisions for the Application of the "Book"

As for the "Torah", in the understanding provided by Dr. Abu Awad, it is not completely synonymous with the "book" that was revealed to Moses, but is closer to **the procedural practical provisions and detailed legislation that were revealed to be ruled by the prophets who converted to Islam after Moses, especially to those who were guided.** The Torah, in this sense, serves as the "executive regulations" of the parent "book." This understanding is supported by the Almighty's saying: "We have revealed the Torah in which guidance and light are judged by the prophets who surrendered to those who guided, the rabbis and the pontiffs, with what they memorized from the Book of God and were martyrs on it" (Al-Ma'idah: 44). Notice how the prophets judge by the Torah "by what they have memorized from the Book of God", which indicates that the "Book of God" is the preserved origin, and the Torah is the tool of judgment derived from it.
The verses mention examples of these procedural provisions in the Torah, such as the provisions of retribution: "We wrote to them that the soul for the soul, the eye for the eye, the nose for the nose, the ear for the ear, the tooth for the tooth, and the wounds are retribution" (Al-Ma'id: 45), and the provisions of foods as in the context: "All food

was a solution for the children of Israel, except what Israel forbade to himself before the Torah was revealed, say, and they brought the Torah, so recite it if you are sincere" (Al-Imran: 93).
This understanding shows that the Torah was not the monopoly of Moses alone, but was a working method for the prophets after him in applying the principles of the "book."

Third: "The Gospel" – Ratification, Mitigation and Confirmation of the "Book"

Jesus (peace be upon him) came with the "Injil", and the Gospel was not a founding book for a completely independent new law, but was:

- **Believing in what is in his hands from the Torah (in its legislative sense derived from the book):** "We stood on their traces with Jesus, son of Mary, believing what is in his hands from the Torah" (Al-Ma'id: 46).

- **Some of those who are forbidden to them will be allowed to do so:** "I will confirm what is in my hands from the Torah, and I will allow you some of those who have been forbidden to you" (Al-Imran: 50). This indicates that some of the taboos in the Law of Moses were temporary or punitive, and the Gospel came to ease them.

- **It contains guidance, light and exhortation to the pious:** "And the Gospel brought him guidance and light, and he confirmed what is in his hands from the Torah, guidance and exhortation to the pious" (Al-Ma'id: 46).

As Dr. Abu Awwad explains, Jesus (peace be upon him) taught the "Book", wisdom, the Torah and the Injil, and the Gospel was not an initial revelation of a new book with the same meaning as the "book" that was revealed to Moses, but rather complementary, proven and clarified.

Fourth: Distortion of Books – Human Betrayal of Divine Honesty

Despite this light and this guidance, these revealed books have not been spared from the hands of the frivolous and the whims of the perverts. The previous books of the Holy Qur'an, especially those in the hands of the Israelites, have been subjected to distortions, alterations and alterations, whether in addition, decrease or misinterpretation that depart from their places.
The Qur'an clearly indicates this distortion:

- "Do you aspire to believe in you, and a group of them used to hear the words of Allah and then distort it after what they reasoned while they knew" (Al-Baqarah: 75).

- "Woe to those who write the book with their hands and then say this from Allah to buy a small price for it, woe to them from what their hands wrote, and woe to them from what they earn" (Al-Baqarah: 79).

- "Of those who have been guided to distort the word from its places" (An-Nisa: 46).

This distortion was not just a change in words, but extended to include meanings and purposes, the concealment of the truth, and the concealment of the gospels related to the final Prophet (peace and blessings of Allaah be upon him). It is a form of high dishonesty that they have retained.

Fifth: The Noble Qur'an - the dominant and preserver of the final message

In light of this reality of distortion that affected previous books, the Holy Qur'an came as a final and dominant message. The Almighty said, addressing the Prophet (peace and blessings of Allaah be upon him): "And we revealed to you the Book in truth, believing what is in his hands from the Book and dominating it" (Al-Ma'idah: 48).

- **"Certifying what is in his hands from the Book":** that is, acknowledging the common principles of the previous epistles, such as monotheism and the great principles of faith.
- **"and dominant":** dominance here, as interpreted by commentators, means that:
  - **Witness to previous books:** acknowledge their authenticity in their origin.
  - **Trustee:** Protects the assets of the debt that it brought from loss.
  - **Ruler over it:** distinguishes what is left of the right from the distortion and falsehood that it has entered.
  - **Abrogator of some of its provisions:** commensurate with the universality of the final message and its validity for every time and place.

More importantly, Allah Almighty has ensured the preservation of the Holy Qur'an from any distortion or alteration: "We have revealed the dhikr and we are his keepers" (Al-Hajar: 9). This divine preservation is the guarantee that the source of guidance will remain pure and pure until the Day of Resurrection.

Conclusion: Honesty Responsibility and Ongoing Challenge

The journey of divine legislation through the "book", the "Torah" and the "Bible" to the Holy Qur'an is a journey full of lessons and lessons. It shows us God's generosity in bringing down His guidance, while at the same time revealing the weakness and susceptibility of human nature if it abandons fidelity and does not adhere to the right method. The issue of the distortion of previous books is not just a historical event, but a constant warning to every nation that has written a book of the danger of manipulating texts or subjecting them to whims. The Holy Qur'an, with God's protection of it, remains, It is the last and dominant reference, which invites us to a permanent return to the pure origins of revelation. In the following article, we will review other spectrums of deviation from this revelation, namely the "polytheist", "the Magi", and the "Sabians".

40.6 Beyond the "People of the Book": "polytheist", "Majusi", and "Sabians" in the balance of the Qur'an and the criterion of salvation

Introduction: Broadening the Perspective on Human Behavior

After reviewing in previous articles models of behavioral and intellectual deviation among groups of those who wrote the book ("those who guided" and "Christians" in the Qur'anic behavioral sense), the Holy Qur'an expands the circle of consideration to include other spectrums of humanity, with their diverse attitudes towards faith and divine message. These include the "polytheist" who embodies intellectual and doctrinal contradictions, the "Magi" who may represent aggressive societal behavior, and the "Sabians" who may be truth-seekers outside traditional religious frameworks. This article seeks to understand these Categories as presented by the Qur'an, and how the universal criterion of divine salvation deals with them.

When mentioning "Christians" among the categories that God separates them, or that have their reward if they believe and do good, it can be emphasized that what is meant here are those who fulfill the conditions of faith and good deeds, regardless of historical designation, and that God does not hold them accountable for deviations that they did not commit.

Objective: This distinction eliminates confusion, makes understanding more just and equitable, and is consistent with the universality of the Qur'an's message, which does not disparage the prophets or their faithful followers.

3. The concept of "religion" versus "religion":

First: The "polytheist" – the collector of contradictions and the owner of dual loyalties

In your previous analysis, you described the "polytheist" as representing a state of contradiction and duality, combining extremism in adhering to the old, and extremism in drifting behind the new, imposing his ideas without evidence, and falling into the "trap of fabrication" where he mixes truth with falsehood, believes in some writers and disbelieves in others. This is an accurate description consistent with the Qur'anic image of the polytheist.
Dr. Yusuf Abu Awwad adds another dimension when interpreting the verse that mentions "those who were involved" in the context of the categories that God separates them on the Day of Resurrection: "Those who believe, those who have guided, the Sabians, the Christians, the Magi and those who have been involved, God will separate them on the Day of Resurrection, for God is a martyr over everything" (Hajj: 17).
Dr. Abu Awwad believes that "those who have engaged" here may refer to those with **dual loyalties that contradict the contract of safety and social peace.** They may show belonging to the society in which they live, but at the same time they carry another loyalty (to a sect, party, or external entity) that they put ahead of the interest and security of society if interests conflict. This dual behavior is unacceptable to any social system that seeks stability and cohesion, as it must be the supremacy of the existing system of security and social peace. This understanding expands the concept of polytheism to include serious behavioral and social aspects.

Second: The "Magi" – a model of aggressive behavior that refuses to coexist?

Rather than projecting the term directly on the historical Zoroastrian religion, Dr. Abu Awwad offers a conceptual behavioral interpretation based on linguistic analysis. The word "Magi" goes back to the triple origin "tentacles", from which the "mug" of the thing i.e. taking it out of its mouth and rejecting it (words that are rejected). He believes that the "Majusi" in this Qur'anic context may refer to **the person or group that "glorifies" others, i.e. rejects others and practices a kind of verbal or actual violence and aggression towards the members of society.** With the spread of this hostile behavior (as the letter S, which indicates the prevalence), it is indicated.
With this understanding, the "Magi" is not merely a convert to a particular faith, but rather a hostile and hateful behavior that makes him unable to integrate into a society based on the message of security, peace and coexistence. Therefore, in the verse of Surat Al-Hajj, they are separated from other categories that may be covered by the community safety contract if they adhere to its terms.

Third: The "Sabians" – Seekers of Truth Outside Known Frameworks?

The Sabians are among the categories that have sparked wide debate among commentators. The word "Saba" means going from religion to religion, or money from the road. In the context of the verses that mention them with the believers, those who have guided and the Christians as groups that can receive reward and salvation if they meet certain conditions (faith in God, the Last Day and good deeds), Dr. Abu Awwad believes that the "Sabians" may represent **those with different ideas, or seekers of truth who may not belong to the well-known heavenly messages (Judaism, Christianity, Islam)., but they sincerely seek to understand the truth and practice good deeds.**
They may have a particular philosophical thought, a special moral system, or even theories that have nothing to do with the apostles directly. However, the Qur'an opens the door to salvation for them if the basic conditions are met:
"Those who believe, those who have been guided, the Christians and the Sabians, whoever believes in Allah and the Last Day and does good deeds, they have their reward with their Lord, and there is no fear for them, nor do they grieve" (Al-Baqarah: 62, and the same in the table: 69 with a slight difference in the "Sabians").
This understanding emphasizes the universality of divine mercy and the justice of the divine criterion, which does not favor a name or race, but looks at the reality of faith and action.

Fourth: The Comprehensive Criterion of Salvation – "Whoever believes in God and the Last Day and does good"

What is remarkable about the verses that mention these diverse groups (believers, converts, Christians, Sabians) is that they set one criterion for survival, reward, and not being afraid and sad: **faith in God, belief in the Last Day, and good deeds.**
Dr. Abu Awwad describes these verses as representing "the oldest, most eloquent and concise civil constitution ever found in history," because they establish a society based on:

1. **Belief in God (community safety contract):** It is a faith that unites people on the basis of servitude to God alone, transcends ethnic or factional fanaticism, and guarantees equal rights and duties for all.

2. **Belief in the Last Day (just reward):** This stimulates good deeds and fear of injustice, and makes man responsible for his actions.

3. **Good deed (the worldly criterion for judging individuals and societies):** It is a positive and constructive behavior that benefits the individual and society.

This overarching criterion goes beyond formal designations and affiliations. The lesson is not the name given to the individual or group, but the fact of their faith and action. The groups excluded from this promise (such as the "Magi" and "those who were involved" in the context of the Hajj verse that speaks of separating them) are due to their behaviors that fundamentally contradict the principles of security, social peace and pure monotheism.

Conclusion: God's mercy extends to those seeking the truth, and His justice extends to deviants

The Qur'an's treatment of these diverse categories – polytheists, Majusi and Sabians – shows us the accuracy of the Qur'anic perspective in diagnosing human behavior in all its spectrum. It does not limit deviation to the traditional circle of the "People of the Book", but extends to all those who deviate from the path of pure monotheism or threaten social peace with their behavior. On the other hand, the door of hope and salvation is opened to every genuinely seeking the truth, and to every sincerely good worker, regardless of his classification or name, as long as he meets the basic conditions of faith. This invites us to go beyond Prejudices and consideration of the essence of man and his work, while adhering to clear Quranic standards in judgment and evaluation. In the next article, we will conclude this series by talking about the counter-model to all these deviations: the "true Muslim".

40.7 "THE TRUE MUSLIM" IS THE WAY OF SALVATION AND THE GUIDING COMPASS

Introduction: The Need for Role Model in Times of Turmoil

Over the course of previous articles in this series, we have delved deep into the Qur'anic narrative to explore multiple models of deviation from common sense and the right divine method. We have seen how the "Children of Israel" (in their broad Qur'anic sense as the first human society entrusted with carrying the message collectively) can fall into the trap of "the trap of tradition" and the "trap of passion", how "those who have guided" in their positive origin may deviate from them those who deviate towards closure, how the "Christians" may tend towards exaggeration, and how the "polytheist" combines Contradictions, the "Magi" may represent aggressiveness, while the "Sabians" remain truth-seekers. In the face of this diverse landscape of possible human deviations, the Qur'an offers us the counter-model, the ideal example, and the path to righteousness and salvation: the **"true Muslim".** This concluding article seeks to shed light on the features of this Qur'anic model, and how it represents the guiding compass in the midst of waves of passions and deviations.

The unity of "religion": "true Muslim" or "Islam" as the religion of all prophets "religion" with God is one (Islam), while "boredom" are human manifestations that may be right or wrong, and may deviate from this one "religion".

While God's 'religion' is Islam, which means surrender to truth and monotheism, the historical 'boredoms' that arose around the prophets' messages have witnessed, by human action, deviations that have led them to move away from this authentic 'religion'.

First: The meaning of "Hanifiya" and "Islam" – a return to the innate origin

- **Hanifiya: The** word "Hanif" in the language means inclined from delusion to righteousness. The Hanif is the one who tends to shirk and worship anything but Allah to pure monotheism. The Qur'an links the Hanifiya to the sect of Abraham, peace be upon him: "Then we inspired you to follow the sect of Ibrahim Hanifa and what was one of the polytheists" (Al-Nahl: 123). Hanifiya is the religion of instinct, the religion of pure monotheism brought by all the prophets.

- **Islam:** In its general linguistic sense, it means surrender and docility. In the legal terminology, it is submission to God through monotheism, submission to Him through

obedience, and innocence from polytheism and its people. Islam in this sense is the religion of all prophets and messengers.

The "true Muslim" is that person whose instinct is based on monotheism, surrendered to the command of God outwardly and inwardly, voluntarily and lovingly led to His law, and repudiated all forms of polytheism and deviation.

Second: "Abraham was neither a Jew nor a Christian, but a Hanifa Muslim" – transcending narrow affiliations

The Holy Qur'an presents the Prophet Abraham, peace be upon him, as the most prominent example of the true Muslim, and denies him the claims that both Jews and Christians (in their deviant concept) tried to attribute to them exclusively: "Abraham was neither a Jew nor a Christian, but he was a Hanifa Muslim and he was not a polytheist" (Al-Imran: 67).
This verse establishes an important principle:

- **The universality of the message of monotheism:** Islam is not the monopoly of a race or group, but is the religion of all humanity.
- **The precedence of the sect of Abraham: The** sect of monotheism brought by Abraham is the origin from which the subsequent messages branched, and any deviation from this origin is considered a departure from the tolerant Hanifiya.
- **Innocence from polytheism as a prerequisite:** "And he was not one of the polytheists" confirms that the essence of Hanifism and Islam is total repudiation of all forms of polytheism.

Third: Characteristics of the true Muslim - balance, moderation and following the guide

Based on your vision that you put forward earlier, and on the totality of what is mentioned in the Qur'an and Sunnah, we can derive some basic features of a true Muslim:

1. **Devotion of worship to God alone:** He singles out God Almighty in all kinds of worship, apparent and inward, and does not share anything with Him in His lordship, divinity, names and attributes.
2. **Following the shar'i evidence (Qur'an and Sunnah):** He should not put his passions or personal opinion or the words of any of the people ahead of the words of Allah and the words of His Messenger (peace and blessings of Allaah be upon him). His approach is to surrender to the correct text and sound understanding.
3. **Balance between transmission and reason:** enlightened by the light of revelation and uses his mind to understand, contemplate and apply it, without making the mind the ruler of transmission or transmission disrupts the mind in its proper field.
4. **Moderation and moderation:** avoids exaggeration in religion and excess, as well as negligence and blameworthy indulgence. He walks on the straight path without inclination to the right or the left.

5. **Correct and comprehensive understanding of religion:** He does not take some writers and disbelieve in others, but rather understands religion as an integrated system, and works with it in all matters of his life.

6. **Critical reflection and insight:** Do not be led by common ideas or flashy calls without scrutiny or forethought. He weighs things with the balance of Sharia and reason.

7. **Innocence from polytheism and its people (in the doctrinal and behavioral sense): He** disavows all manifestations of shirk and deviation, and does not support those who fight the religion of God, while maintaining justice and righteousness with peaceful non-Muslims.

8. **Good morals and good behavior:** translates his faith and monotheism into practical behavior characterized by honesty, honesty, justice, charity and mercy.

9. **The constant pursuit of useful knowledge and good deeds:** He realizes that faith increases by obedience and decreases by disobedience, so he is keen on what brings him closer to God.

Fourth: The true Muslim in the face of intellectual and behavioral polytheism

In contrast to the examples we have reviewed of the "polytheism of tradition" among some "those who have guided", the "polytheism of passion" and "exaggeration" among some "Christians", and the "polytheism of fabrication" among the "polytheist", the true Muslim stands on solid ground of monotheism and followers:

- **Against the Shirk of Tradition:** A true Muslim does not sanctify persons or legacies at the expense of truth. Rather, he presents everything to the Qur'an and Sunnah, so he takes what agrees with the truth and rejects what contradicts it, even if it is from the words of fathers, grandfathers or senior people.

- **Against the trap of passion and exaggeration:** The true Muslim submits his desires to the will of God, and does not exaggerate in religion and exceeds the limits prescribed by God. His knowledge and insight protect him from slipping behind passions or uncontrolled enthusiasm.

- **Against the trap of fabrication:** The true Muslim takes the whole religion, does not choose from it what suits his whims and leaves what contradicts it. His approach is clear and straight, mixing right with falsehood.

Series Conclusion: An Invitation to Return to the Tolerant Hanifiya

Our review of the stories of the Israelites and the different models of deviation in this series was not intended merely to diagnose or criticize, but rather to draw lessons and provide an alternative and method. "The true Muslim" is not just a label or a slogan, but a fact of faith and behavior, and an integrated way of life, representing the innate response to the call of monotheism brought by all the prophets.

The Israelites in the Qur'an, with their experiences and vicissitudes, are not just a bygone historical community, but, as we have repeatedly emphasized, a symbol of potential deviations that could confront any human being and any nation. When the Qur'an tells us their stories, it invites us to be vigilant and to take the "true Muslim" as an example.

Let us all strive individually and collectively to be among these Hanafi Muslims, who dedicate their religion to God, follow the truth wherever it is, and avoid polytheism in all its forms, visible and hidden, intellectual and behavioral. It is a call to return to the purity of instinct, the purity of monotheism, and the tolerance of Islam, which is the religion of our father Abraham, through which happiness is achieved in this world and salvation in the hereafter.
We ask Allah to make us a Hanafi Muslim, and to keep us on His straight path until we meet Him.

40.8 The Children of Israel in the Mirror of the Qur'an – an inexhaustible human lesson and a lesson for all humanity

Throughout this series of essays, we have strived to explore the depth of the Qur'anic treatment of the stories of the Children of Israel, not as discontinuous historical events, but as a mirror that reflects aspects of human nature, the challenges of faith, and the pitfalls of deviation that can face any nation and any individual at all times and places.

First: The most important lessons learned – beyond the historical narrative

We have repeatedly asserted that the "Israelites" in the Qur'an go beyond being a mere historical community. In many contexts, they are **a living symbol of potential deviations from common sense and the right divine method.** Through them, we learned about:

- The danger of **the "trap of imitation"** that sanctifies the heritage at the expense of the truth.
- The pitfalls **of the "whimsy trap"** that offers personal opinion over evidence.
- The consequences **of "exaggeration in religion"** that goes beyond moderation.
- The consequences of **"distortion of speech"** and dishonesty in dealing with revelation.
- The importance of **distinguishing between the original Qur'anic concepts** (Kahdna and Ansar) and **deviant behaviors** that may be falsely attributed to them or as a result of a subsequent deviation.
- The universality of **the divine criterion of salvation** based on true faith and good deeds, regardless of labels.
- Finally, the importance of the counter-model of **the "true Muslim",** which follows the approach of pure monotheism, integrity and moderation.

Second: Contemporary challenges – when history is repeated in new forms

The lessons of the experience of the Israelites are not trapped in the past. "Jewish", "Christian" or "polytheistic" behaviors – in the conceptual Qur'anic senses we have addressed, rather than in current ethnic or religious affiliations – can emerge in new guitars in our societies today:

- **Doctrinal or intellectual fanaticism** that rejects dialogue and sanctifies people or opinions.

- **Following the whims and desires** in analyzing the haram and prohibiting halal, or in justifying injustice and corruption.
- **Exaggeration in the reverence of leaders, groups or nations** to the point of competing with God's love or obedience.
- **Manipulating** or interpreting legal texts arbitrarily to conform to worldly interests.
- **Dual loyalties** that threaten the cohesion and security of societies.
- **Aggressive and exclusionary tendencies** towards anyone who disagrees with us in opinion or belief.

These contemporary challenges make the study of the Qur'anic model of the Israelites an urgent necessity, not out of self-flagellation, but out of awareness and foresight.

Third: The Call to Awareness and Vigilance – The Qur'an is a Way of Life

If these deviations are possible, how can we survive? It lies first and foremost in **a sincere return to the Holy Qur'an, a deep and conscious understanding of it,** not just a superficial recitation or utilitarian selection. The Qur'an is not only a history book, but a way of life, offering us diagnosis and treatment, and charting the path of righteousness. Awareness of the dangers, vigilance to Satan's entrances, and a correct understanding of the purposes of religion are our basic tools to avoid making the same mistakes that we have made.

Fourth: Hope for Reform and Return – The door of repentance is open

Despite the bleak picture of the deviations we have reviewed, the message of the Qur'an is essentially a message of hope and mercy. The door of repentance is always open to those who want to return, and the reform approach is clear to those who want to follow it. God Almighty is forgiving and merciful, accepts the repentance of penitents, and loves His servants to return to Him whenever their feet slip.
Just as the "Israelites" were presented as a model of deviation, so there are those who believe and are righteous, and among them are those who have set an example of good. When the Qur'an mentions their deviations, it does so to warn us and urge us to adhere to the right approach, not to close the doors of hope before us.

Final Word:

The journey of reflection on the Qur'anic stories of the Children of Israel is an endless journey, in every verse and in every story treasures of meanings and lessons await those who extract and contemplate them. We hope that this series has shed some light on aspects of these timeless lessons, and that it will be a catalyst for further research, reflection, and most importantly, more work and application in our individual and collective lives.
We ask God to make us among those who listen to the words and follow the best of them, and to guide us all to His straight path, the path of those who have been blessed with prophets, friends, martyrs and righteous, and the good of those who are companions.

40.9 WHY THE CHILDREN OF ISRAEL? MANIFESTATIONS OF INTELLECTUAL AND BEHAVIORAL POLYTHEISM IN THE QUR'ANIC MODEL

Introduction:

In our quest for a deeper understanding of the concept of polytheism in its many dimensions, which goes beyond idolatry to polytheism of thoughts, hearts and behaviors, the Holy Qur'an provides us with rich material for study and reflection on the stories of the Israelites. This intensive Qur'anic treatment of their biography and vicissitudes did not come in vain, but rather to provide the final nation and all humanity with a clear model, but a profound "case study", of how individuals and groups slip into the shafts of intellectual and behavioral polytheism, even after God has given them His bounty and knowledge of what has come to them. This article seeks To dissect some of the most prominent of these polytheistic manifestations in the behavior of the Children of Israel as portrayed in the Qur'an, to draw lessons and lessons from them.

1. Distortion of the word from its places: polytheism in dealing with the divine text

One of the most prominent forms of intellectual polytheism that manifested itself in the children of Israel is their dishonest treatment of the words of God revealed to them. The Almighty says: "Of those who have guided distort the word from its places" (An-Nisa: 46), and he also says: "Do you aspire to believe in you, and a group of them used to hear the words of God and then distort it after what they reasoned and they knew" (Al-Baqarah: 75).

- **Manifestations:** This distortion was not just a linguistic error, but a distortion of meanings and purposes, and the necks of texts to conform to their whims and interests. It is a form of "polytheism" or "polytheism of followers" where the true will of God is replaced by tendentious human understanding.

- **Lesson learned: The** danger of selective or revisionist dealing with legal texts in any nation. The need to fully surrender and understand God's words according to His will, not according to narrow passions and interests.

2. Following the passions and putting them before the command of God: the trap of individual and collective will

Many of the deviations of the Israelites were associated with submitting their whims to God's clear command. "Whenever a messenger comes to you with what you do not like yourselves, you will be arrogant, and a team you will lie, and a team you will kill" (Al-Baqarah: 87).

- **Manifestations:** Their worship of the calf was a blatant embodiment of following the passion and being driven by the desires of the soul in a tangible worship, despite their vision of the brilliant signs. Their rejection or even killing of many prophets was because the messages of these prophets conflicted with their worldly whims and interests. This is the "trap of passion" that makes man a god for himself without God.

- **Lesson learned:** Man's constant battle with his passions. The importance of purifying the soul and taming it to submit to God's command, even if it contradicts its immediate desires.

3. Blind Intolerance of Inherited Traditions: The Trap of Tradition and Intellectual Rigidity

Fanatical adherence to inherited traditions, even if they contradict the clear truth of the prophets, was a prominent feature of the behavior of some Israelites. They protested against what their fathers were and rejected everything new, as in their saying: "And if they were told, 'Follow what Allah has revealed,' they said, 'We follow what our fathers have instructed us to do.'" (Al-Baqarah: (170) – Although general, the behavior of the Israelites often reflected it.

- **Manifestations:** Their rejection of the Prophet Muhammad, despite knowing some of his attributes in their books, was partly out of fanaticism for what they inherited and out of fear for their status. This "trap of tradition" disrupts reason, prevents ijtihad, and leads to stagnation and backwardness from the truth.

- **Lesson learned:** The necessity of critical thinking and not sanctifying the inherited just because it is inherited. The importance of presenting everything on the balance of Sharia and reason, and taking the truth wherever it is.

4. ingratitude of blessings and worship of the calf: polytheism in lordship and divinity
Despite the countless blessings that God has bestowed on the Israelites (deliverance from Pharaoh, manna and solace, blowing eyes out of stone), they often met these blessings with ingratitude and disbelief. They even worshipped the calf without God after God delivered them from Pharaoh and saw His great signs. "And when we promised Moses forty nights, and then you took the calf after him, and you are unjust" (Al-Baqarah: 51).

- **Manifestations:** Calf worship is an outright polytheism in divinity. Also, the ingratitude of blessings and their non-attribution to the true blessing (Allah) has a taint of polytheism in Godhead, where the favor of God is forgotten and the matter is attributed to others or to oneself.

- **Lesson learned:** The importance of thanking blessings and attributing them to God, and beware of the temptation of prosperity that may lead to inattention and heedlessness. The danger of the spiritual emptiness that may prompt the search for false gods.

5. Blameworthy division and difference: polytheism in the unity of the nation and the method
After knowledge and evidence came to them, the children of Israel differed and dispersed, which is what the Qur'an warns against. "And do not be like those who dispersed and differed after the evidence came to them, and those have great torment" (Al-Imran: 105).

- **Manifestations:** This distinction was not just a difference in the branches, but reached the point of atonement and rivalry with each other, which weakened them and made them vulnerable to enemies. This can be considered a kind of behavioral polytheism that fragments the nation and takes away its strength, when fanaticism and factional interests take precedence over the unity of approach and purpose.

- **Lesson learned:** The importance of holding fast to the rope of God and rejecting the causes of division and blameworthy difference. The need to maintain unity of ranks on the basis of right.

Conclusion: The Children of Israel as a Reflective Mirror of the Pitfalls of Humanity

The stories of the Israelites in the Qur'an are not just a history of a bygone people, but, as mentioned above, a profound "case study" of the pitfalls of the human soul. It shows us how intellectual and behavioral polytheism can permeate the lives of individuals and groups, even those that have received special divine care. It is a constant call for all of us, as Muslims and as human beings, to reflect on these stories in depth, and to beware of making the same mistakes. The happy is the one who preaches to others, and the Qur'an offers We have these sermons with the clearest and deepest meaning, perhaps remembering or fearing. In future articles, we will continue to explore other aspects of these timeless lessons.

1 **"Between the Concerns of the Message and the Challenge of the Pharaoh: An updated Remembrance in the Journey of Moses and His People towards Liberation"**

Series Introduction:

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings be upon the best of the Messengers.

The story of Prophet Moses (peace be upon him) and Pharaoh, as narrated in the Holy Qur'an, stands tall as one of the most prominent and richest divine narratives with lessons and lessons. It is not just historical facts of the past, but a renewed human journey, carrying with it the lights of guidance and the keys to understanding for every generation that seeks to draw wisdom from the help of revelation.

In this series of essays, we embark on a unique contemplative journey, in which we try to bring together the threads of two profound interpretations of this great story. We will dive into the depths of symbol and sign, inspired by the readings that see in the "staff of Moses" not just a material tool, but the divine "newspaper", the incomprehensible message that Moses carried the "worries" of comprehension and contemplation, and whose vitality and strength were manifested in his intellectual and spiritual journey.

At the same time, we will not lose sight of the political, social and moral dimensions that emerge from this story. We will explore the "pharaoh" as a recurring phenomenon of tyranny, analyze the politics of systematic oppression, and reflect on the responsibility of the individual and society in the face of tyranny, enlightened by visions that reveal the depth of the conflict between right and wrong in human reality.

Our goal is to provide an integrated reading, which sees in the journey of Moses (peace be upon him) not only a miracle that defies the laws of nature, but also a miracle of patience, wisdom, leadership, and in the face of internal and external challenges. It is an invitation for us today to contemplate the Qur'an in a living way, linking the depth of the text with the reality of life, and revealing to us how the divine message carries with it the light of understanding and the power of change.

We invite you to accompany us on this intellectual and spiritual journey, exploring together how a story from the past can illuminate the paths of our present and future.

2 The wheel of Moses and the worries of the message: a new reading of "And what hastened you from your people, O Moses"

Verses (Taha 82-84): "And what hastened you away from your people, O Moses, he said, They are the first on my trails, and I hastened to you, Lord, that you may be satisfied."

In Surat Taha, as we stand contemplating the unique divine dialogue with Moses, peace be upon him, a profound question comes to mind about the nature and motives of the Prophet's "wheel". The superficial interpretation, which may see the word "first" as a mere sensory reference to a people following in his footsteps, seems to fall short of grasping the weight of the moment and the depth of the situation. Our approach, which invites us to dive into the seas of Qur'anic meanings, stripped of subsequent human additions such as tashkeel and hamz, and inspired by the authenticity of ancient manuscripts, leads us to A horizon that is wider in understanding.

When we strip the word "first" from its traditional context, and return it to what may have its origin in the first Qur'anic drawing "He said they...", "they" turns from a pronoun referring to people, to a word that carries with it a tremendous moral weight. They are the "worries" – those enormous burdens that the prophets and reformers carry on them. The concerns of the divine message by their nature "incomprehensible", as we will see later when we contemplate the symbolism of the "stick", the concerns of responsibility towards a people who suffered greatly under the weight of tyranny, and the worries of decisive confrontation with the tyrannical regime represented by Pharaoh.

Here, the lecture's visions are manifested that shed light on the "pharaoh" as a political phenomenon rooted in the history of mankind, a dictatorial regime that enslaves peoples, drains their energies, and suppresses right in the name of power. Moses' awareness of the reality of this regime, and of the historical mission entrusted to him to liberate his people and challenge this tyranny, is an integral part of his great "concerns". These worries are not mere fleeting thoughts, but fuel that pushes him, and perhaps hastens him, towards the source of strength and wisdom.

In this new context, the phrase "on my traces" takes on a deeper dimension than mere spatial dependence. It may be a correction or clarification of the relationship of these grave concerns to the journey of Moses (his impact). Do you read "or on my traces" in the sense that it is these multiple concerns – they understand the message, they are the leadership of the people, they are confronting the tyrant – that motivate his footsteps and influence his path? Or do you read "or not on my trace" in the sense that despite the weight of these concerns, they are not the only or direct factor that shapes his path and path?

This integrated understanding does not diminish the urgency, but rather gives it human and leadership depth. Moses' haste here is not a reprehensible haste, but an internal response to the pressure of enormous responsibility, an awareness of the enormous challenges that lie ahead, and an awareness that confrontation with the "pharaoh" requires preparation and drawing strength from God.

In the midst of all this, the supreme purpose that is not lost on the prophet's heart is revealed: "And the Lord hastened to you to be pleased." Seeking the approval of God

Almighty is the compass that guides every step, and the essential engine that transcends all worries and transcends all considerations. No matter how great the challenges, no matter how hard the odds, the desire to please God remains the light that guides Moses on his arduous journey.

Thus, the divine dialogue transforms from a mere inquiry about the whereabouts of the people, to revealing the depths of the prophetic soul, and depicting the complex interaction between the prophet's awareness of the concerns of his universal message – intellectual, social and political – and his pure yearning for the satisfaction of his Creator. It is a wonderful Qur'anic painting that paints the image of a leader who carries the concerns of his nation and the concerns of his message, and seeks with them and with them towards a higher goal.

3 The Hour to Come and the Breadth of the Soul: The Hidden Truth in "The Hour is Coming, I Almost Conceal It"

Verses (Taha 15-16): "The Hour is coming, I will almost hide it, so that every soul may be rewarded with what it seeks, so that those who do not believe in it and follow their desires will not repel you from it."

Following the dialogue about Moses' haste and the concerns of his message, these verses place this prophetic quest, and indeed the entire human endeavor, within a broader universal and ethical framework. "The hour is coming" is not just a prophecy of a distant future, but a certain reality, a divine law in force, which casts a shadow over every action and every intention. The Almighty's saying, "I almost hide it," adds to this fact a dimension of awe and depth. It is not necessarily intended to conceal the literal appointment, but may symbolize the accuracy of its divine balances, the depth of its mysteries that may be superficially incomprehensible, and the inevitability of its fulfillment regardless of the inattention of the unwary or the denial of the deniers. It is the moment of the supreme manifestation of divine justice, where "every soul may be rewarded with what it seeks".

"Pursuit" here is the keyword, it is the criterion on which the penalty is built. It is not merely the outward act separate from the intention, but the totality of man's movement in this worldly life: his hidden intentions, his declared and hidden actions, his tireless effort towards truth and justice, or his deviation towards falsehood and injustice. In the context of Moses' message, which is full of challenges and difficulties, this "quest" becomes the balance of his hard work, the patience of his people and, in turn, the tyranny of Pharaoh and the corruption of his fullness. Moses' quest is not only An individual quest for spiritual perfection or a deep understanding of the message, it is, as the lecture's visions indicate, a collective endeavor, a movement of change aimed at achieving justice on earth, and confronting the "pharaoh" regimes that enslave man and waste his dignity. The reward for this quest is twofold: victory in this world represented in the liberation of the people and the defeat of the tyrant, and a reward in the hereafter for everyone who is sincere in his quest.

The stern divine warning "Let those who do not believe in it repel you from it, and follow their whims and repent" acquires in this context profound political and social dimensions. Those who are "sad" about the truth of the day and through the truth are not only lost individuals, but also represent the organized forces, the political and social

systems whose existence is based on the denial of the principle of responsibility and retribution. They are those who, as represented by Pharaoh and his regime, benefit from perpetuating injustice, unawareness, and spreading corruption, all in order to preserve their narrow interests and follow their authoritarian whims. "Fancy" here is not just a transient psychological tendency, but a way of life, an intellectual and behavioral system that stands in contrast to the pursuit of truth and justice, a path that, if taken by the individual or followed by the nation, inevitably leads to "apostasy" – destruction in this world and loss manifested in the hereafter.

These verses, with their emphasis on the inevitability of the "hour" and the precision of the "penalty for striving", establish the principle of individual and collective responsibility. It is a constant reminder to Moses, and to all who walk on his path, that every step is calculated, every effort is observed. It is the certainty of standing in God's hands that gives human endeavor its true value, and protects it against the temptations of "passion" and the obstacles of "those who stand back" from God's path. It is a call to stand firm on the truth and to continue to strive for positive change, no matter how challenging and how long it takes.

4 Moses' Stick with the Right Hand: The Symbol of the Divine Message and the Challenges of Understanding in "And What Is That in Your Right Hand, O Moses"

Verses (Taha 17-18): "And what is this in your right hand, O Moses, he said, it is my rod, on which I will lean and shake it on my sheep, and I will have other purposes in it."

In this majestic scene of Moses' encounter with his Lord at the Holy Valley, after the establishment of the principle of pursuit and retribution, the divine dialogue moves on to a seemingly simple question, but carries with it profound symbolic dimensions: "What is this in your right hand, O Moses?" It is not just a reference to a material instrument, but an invitation to reflect on what the prophet carries, and what power and responsibility this mobile represents. The "oath" here, as is customary in symbol parlance, may refer to power, power, choice, and covenant. What did Moses choose to carry with his right hand, and what is the nature of this instrument that will be central to his message?

Moses' answer, "He said, 'She is my stick'," goes beyond the meaning of the traditional wooden stick in our esoteric commentary, which draws inspiration from the authenticity of the Qur'anic text before subsequent additions. It is, as Ihab Hariri's approach puts it, the divine "newspaper" or "hadith" – that written message he received from his Lord, which is not an easy thing, but is "something incomprehensible", full of profound meanings that require effort to derive.

Moses' actions towards this "stick/newspaper" reveal the nature of his interaction with this heavy revelation, and acquire rich symbolic meanings when combined with social and political visions:

- **"I lean on her":** This is not a physical leaning that prevents the trouble of walking. Rather, as the symbolic interpretation sees it, it is "tying the thread" or "tying the soul" to this difficult message. It is the spiritual and intellectual dependence on them, and their grasp as a source of strength and guidance in the face of the challenges of understanding and the challenges of reality. If we widen the circle, this "tokenization"

also represents Moses' reliance on the lofty divine principles and values carried by this "newspaper" in his prospective confrontation with the oppressive "pharaoh" regime. It is its basic reference that does not deviate from it in the midst of political and social conflicts.

- **"And I will shake it on my sheep":** this act goes beyond the expulsion of material animals." "Fragile" here symbolizes the process of deep contemplation of the divine text, and the attempt to "make its difficult words weak", that is, to facilitate their understanding for himself and his people, or to "extract information and meanings" from them, or to "overcome the difficulty of understanding them" by contemplation and reflection. "My sheep," in addition to symbolizing the ideas and meanings that Moses seeks to tame and understand through this contemplation, may, in the social context, clearly refer to his people, the Israelites. Moses, as a responsible shepherd, uses these principles and meanings derived from the "newspaper" to guide his subjects, keep them away from the evils and misguided ideas spread by Pharaoh's regime and his material culture, and unite their ranks on the word of truth and justice.

- **"I have other purposes":** These "other purposes" are not just personal benefits or secondary uses of the material stick. It is an indication of the great benefits and multiple purposes inherent in this divine message, which unfolds to Moses and to every contemplator the deeper he understands and acts upon it. These "goals" are not limited to spiritual tranquility and intellectual knowledge, but extend to include, as social visions affirm, the ability to build a virtuous society, challenge systems of injustice and tyranny, establish balances of equity, and achieve human dignity – major political, social, and moral goals that transcend the individual to the nation.

This unique landscape establishes a new understanding of the nature of revelation and the role of the prophet. Revelation is not just a passive reception of a set of commands and prohibitions, but rather a dynamic process of interaction, an intellectual, spiritual, and practical effort by the Prophet to deal with the divine text, derive its treasures, overcome the challenges of understanding it, and then translate this understanding into a tangible reality in the life of the individual and society. The "rod" at the right hand of Moses is a symbol of this noble challenge, of this great responsibility, of this holistic approach that links faith and action, between spiritual understanding and social change.

5 Throwing the Wand and the Snake of Pursuit: The Manifestation of Truth and the Struggle of Understanding in "Throw It And So It Is Alive Seeking"

Verses (Taha 19-21): "He said, Cast it down, O Moses, and cast it down, and if it is alive and seeking, he said, Take it and do not be afraid, we will restore it to its first biography."

After Moses (peace be upon him) revealed the nature of his "staff" as a divine message with deep meanings and multiple purposes, the direct divine command comes: "He said, Cast it, O Moses." This "diction" goes beyond simply throwing a physical object on the ground. In the context of the "stick" as the divine "newspaper" or "hadith" that carries with it the challenges of understanding and application, the "recitation" here may symbolize several complementary meanings: It is putting this message forward and presenting it publicly, or presenting it as an argument against falsehood, or perhaps diving into its depths and confronting its difficulties directly without hesitation or shame.

It requires courage, trust in God, and a willingness to face the consequences of this proposition.

When Moses responded to the divine command "and threw it down", the divine surprise or transfiguration was: "Therefore she is alive and seeks". This transformation, which our esoteric approach refuses to interpret as a purely material transformation into a creeping snake, acquires rich symbolic dimensions. The "serpent" here does not represent an animal being so much as it symbolizes the vital power inherent in the divine message itself. They are the profound meanings that, when contemplated and "thrown" into the arena of thought and reality, "revive dead hearts", awaken inattentive consciences, and push for action and change. As the interpretation of "shaking like a jinn" has indicated, it may also symbolize "subconscious" (inner or hidden) meanings that initially seemed confusing or disturbing to Moses when confronted, but in fact carry power and influence.

Describing it as "seeking" emphasizes this dynamism and dynamism. The divine message is not a static text or a set of purely theoretical ideas, but rather an active, living, and influential force that seeks in souls and minds, interacts with reality, and aims to bring about a radical change in the life of the individual and society. In the political and social context highlighted by the visions of the first lecture, this "serpent seeker" represents the power of truth when it is put forward and presented boldly in the face of the "pharaoh" regimes and their false structure. It is the power of the divine Word and the True and Omnipotent Principle. To refute the arguments of tyrants and expose the falsity and deception of their magic, as will later be manifested in Moses' confrontation with Pharaoh and his magicians.

The second divine command, "Take it and do not be afraid," is to exhort Moses to confront this vital force emanating from the message, or these profound meanings that may seem confusing at first, with fortitude, courage and ownership. Fear here may be natural in the face of the greatness of the message, or fear of the difficulty of fully comprehending it, or even fear of its powerful impact and the challenges of applying it in a complex reality. But divine reassurance comes to remove this fear and give Moses confidence.

"We will bring her back her first biography" holds the promise of reassurance and empowerment. The "first biography" of the stick/folio may be its status as a written text before its vitality and latent power of "recitation" and reflection are manifested. Or it may mean that Moses, having overcome his initial fear and deeply understood this power, will have the ability to control this "seeker serpent"—the manifested power of truth—and direct it to be an instrument of construction and guidance, not just a disturbing or frightening force. This suggests that the intellectual challenge can be overcome, and that difficult meanings can be assimilated and employed positively. In the social context, this means that the power of truth, though initially shocking or seismic to systems of falsehood, can be employed to build a society of justice and freedom.

These verses brilliantly illustrate how the divine text, when "delivered" and deeply contemplated, reveals its vitality and immense power inherent in it. Dealing with this power requires courage and trust in God, and that God Almighty gives strength and empowerment to those who sincerely seek to understand and act upon their mission,

not only on an individual level, but also in the wider arena of conflict between right and wrong.

6 The White Hand and the Great Verses: The Manifestations of Contemplation and the Power of Argument in "Join Your Hand to Your Wing" and "Let Us Show You From Our Great Signs"

Verses (Taha 22-24): "And join your hand to your wing, and it will come out white without any evil other verse, to show you from our great signs, go to Pharaoh, for he is overwhelmed."

After Moses (peace be upon him) witnessed the manifestations of his "staff" as a living and seeking divine message, and after he was commanded to face its challenges with confidence and courage, another verse comes to provide him with more strength and insight: "Join your hand to your wing, and you will come out white without the evil of another verse." This divine guidance, like the previous one, goes beyond in its depth the literal meaning of a simple bodily act. It marks another stage in Moses' preparation for his enormous task, one in which the fruits of contemplation and the power of argument are manifested.

- **"Hand":** In our symbolic context, the "hand" is not limited to the physical organ, but extends to symbolize Moses' "mental capacity and power", his ability to understand, analyze, and deduce.

- **"Wing":** This term, which may mean "pocket", chest or even the human side, here symbolizes the heart or mind, and is the "input of the message or text" processed by thought and contemplated by conscience. Joining the hand to the wing" is, then, not just putting the hand in the pocket, but a process of deep intellectual concentration, immersing ourselves in contemplating and contemplating the divine text, and absorbing its sublime meanings.

- **"You come out white without bad":** this is the product and fruit of this deep reflection." White" here is not just a physical color, but a symbol of purity, clarity, and serenity. It is the shining argument, the pure understanding, and the pure knowledge that is manifested to Moses "without ill," that is, free from the impurities, superstitions, or misunderstandings that may be experienced by those who do not delve into the text. It manifests the truth quite clearly after the process of mental and spiritual processing of the message. Calling it "another verse" confirms that this clear understanding, this compelling argument, is in itself divine proof of the truthfulness of the message and the power of its bearer. In the social and political context, this "white hand" also symbolizes the purity of Moses' message and the transcendence of its moral principles, compared to the injustice and rampant corruption of the "pharaoh" regime. It is an irrefutable moral and political argument that illuminates the paths of truth and exposes the faults of falsehood.

The purpose of these symbolic experiences, and of these successive verses, is evident in the Almighty's saying: "Let us show you from our great signs." The "great signs" here are not just physical paranormal momentarily pleasing attention, but the great truths, deep knowledge, and shining proofs that are evident to those who contemplate God's message with sincerity and sincerity, and to those who adhere to its righteous approach. It is the strength of logical argument, clarity of vision, and steadfastness of heart that

God gives to His prophets and apostles. In a broader context, these "great verses" also include the ability of God Almighty to uphold the truth and its people, defeat falsehood and its helpers, and change the balance of power in the unjust political and social reality. They are verses that manifest themselves in the souls (by purifying Moses and preparing him intellectually, spiritually and morally) and in the horizons (by enabling him to confront Pharaoh and challenge his regime).

With these spiritual, intellectual, and moral tools – the "stick/newspaper" that reveals its vitality and power when contemplating and putting it into reality, and the "white hand" that represents a clear understanding and a pure and irrefutable argument – Moses (peace be upon him) is commanded with the greatest task, with decisive confrontation: "Go to Pharaoh, he is overwhelmed". He is now provided not only with the divine message, but with the profound ability to understand it, with the insight to present it as an irrefutable argument, and with fortitude to confront tyranny with all his might.

This coherent interpretation of the verses presents Moses' journey with revelation as a comprehensive process of preparation: intellectual, spiritual, moral, and political. Where the "stick" is the divine text full of cognitive and practical challenges, and the "fire" (in his first meeting) is the difficulty and awe of this challenge, and the "white hand" is the fruit of deep reflection and access to the pure truth and argumentative power, all of which was not an end in itself, but rather a preparation to confront the "pharaoh" and change the reality of injustice and tyranny, and establish the balance of justice and premium on earth.

The White Hand and the Great Verses: The Manifestations of Contemplation and the Power of Argument in "Join Your Hand to Your Wing" and "Let Us Show You From Our Great Signs"

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This coherent interpretation of the verses presents Moses' journey with revelation as a comprehensive process of preparation: intellectual, spiritual, moral, and political. Where the "stick" is the divine text full of cognitive and practical challenges, and the "fire" (in his first meeting) is the difficulty and awe of this challenge, and the "white hand" is the fruit of deep reflection and access to the pure truth and argumentative power, all of which was not an end in itself, but rather a preparation to confront the "pharaoh" and change the reality of injustice and tyranny, and establish the balance of justice and premium on earth.

7 "The Pharaoh" and Social Responsibility: Insights from Mr. Yasser Al-Adriqawi's lecture on the story of Moses

The story of the Prophet Moses (peace be upon him) and Pharaoh, as described in the Qur'an, provides rich material for reflection that goes beyond historical narrative to become a mirror that reflects human struggles and recurring social and political issues. In this context, Mr. Yasser Yasser Al-Adriqawi's lecture offers deep insights from which vivid lessons are drawn regarding the nature of tyranny, individual and collective responsibility, and the importance of awareness in the face of injustice.

1. "Pharaoh" as a recurring political phenomenon:

One of the central concepts in Mr. Yasser Al-Adirqawi's proposal is that the "pharaoh" is not just a historical person, but a **political phenomenon and a dictatorial regime** that is repeated through the ages in different forms. Pharaoh is the archetype of a tyrant who enslaves his people, exploits his powers, and imposes his power by force and oppression. The Qur'an's emphasis on the details of this story beyond many rituals emphasizes the importance of absorbing this historical and political lesson, and cautioning against repeating the models of the "pharaoh" at any time and place. This understanding makes The story of Moses is not just a story from the past, but a living case study in political sociology.

2. Interpret "slaughtering their sons and reviving their wives" as systematic repression:

Mr. Yasser Al-Adirqawi goes beyond the direct literal interpretation of Pharaoh's policies. The phrase "slaughter their sons and revive their women" is not limited to the physical killing of males and the retention of females, but extends to **systematic repression and the depletion of society's energies**.

- **"Slaughter of children":** symbolizes the killing of the aspirations of young people, the depletion of their power in forced labor and slavery, the deprivation of education and opportunities, and the absence of their consciousness, which leads to their moral and intellectual death before the physical.

- **"Women's timidity":** refers to their exploitation and humiliation, turning them into tools for pleasure or service, and the absence of their active role in building society.

This interpretation reveals the totalitarian nature of tyranny that not only physically oppresses, but seeks to destroy the intellectual, moral and social structure of society.

3. Individual and collective responsibility in the face of tyranny:

The lecture emphasizes that the responsibility in the face of the "pharaoh" does not lie with the prophet or the leader alone, but is an individual and collective responsibility.

- **Responsibility of the tyrant's soldiers:** Stresses that the tyrant's aides and soldiers, even if they carry out orders, bear part of the responsibility for perpetuating injustice. They cannot invoke the justification of "carrying out instructions" to evade the consequences of their actions.

- **Community responsibility:** The silence or subservience of society contributes to the entrenchment of tyranny. The story of the Israelites, despite their suffering, also holds lessons about the importance of faith, patience, and willingness to sacrifice for liberation.

4. The "Hour" and the Quest for Justice:

When talking about the "hour" and the penalty, the lecture links this concept to the practical quest in the world.

- **The quest is not only individual:** the quest of Moses and his people was not just a quest for individual salvation, but a collective quest to achieve justice, change the unjust reality, and establish a society in which the values of truth and freedom prevail.

- **Worldly and eschatological retribution:** Victory over tyranny and the liberation of the weak is a form of divine retribution in this world, added to the eschatological reward.

5. The importance of awareness and differentiation between right and wrong:

The story of Moses, including miracles and dialogues, aims to awaken consciousness among the Israelites and of all humanity.

- **Distinguishing truth from falsehood:** Moses confronted Pharaoh's magicians, and presented arguments and proofs, all aimed at exposing falsehood and demonstrating the power of truth.

- **Contemplation of the signs of God:** Whether they are cosmic verses or recited verses, it is an invitation to reflect and reflect to reach certainty and distinguish between guidance and delusion.

Conclusion:

Through these visions, Mr. Yasser Yasser Al-Adirqawi provides a vivid and realistic reading of the story of Moses and Pharaoh, making it a source of inspiration and a guide for action for societies seeking freedom from injustice and tyranny. It is a call to understand the "pharaoh" as a continuous phenomenon, to take individual and collective responsibility in confronting it, to adhere to the values of truth and justice and to strive tirelessly to achieve them on the ground, inspired by Moses' fortitude and certainty in God's promise. These political, social and moral lessons remain of great importance in every age, and make the Holy Quran A book of guidance for life in all its aspects.

40.10 Series Conclusion:

At the end of this contemplative journey in the Qur'anic Book of Exodus by Moses, we hope to have shed some light on new and profound aspects of this timeless story. Through these articles, we have sought to weave the threads of an integrated understanding that combines the symbolism and intellectual depth of the text with its political, social and moral realism.

We saw how the "staff of Moses" was not just a tool, but a symbol of the divine message, with the challenges of its understanding and the power of its influence. We have witnessed how Moses' "worries" were not limited to the difficulties of contemplation, but extended to the burden of responsibility towards his people and the decisive confrontation with the "pharaoh" as a deep-rooted tyrannical regime.

We have learned that the journey of Moses is the journey of every human being who seeks truth and freedom, a journey that requires courage to confront the inner "fire"—the fire of doubt or difficulty of understanding—and courage to confront the external "fire"—the fire of tyranny and tyranny. The "white hand" is not only a sensory miracle, but also a symbol of the purity of argument, clarity of vision, and the power of principle with which advocates of truth are armed.

The story of Moses and Pharaoh, with this renewed understanding, remains a living school that teaches us that faith is not just a heartfelt belief, but a tireless pursuit, a deep reflection, and a continuous work for justice and human dignity. We have learned that the divine message, though seemingly "incomprehensible", carries with it a "living and seeking" force capable of transforming souls and societies.

We hope that this reading has moved us to reflect deeper on the Book of God, and that we will be inspired by the biography of Kalima Moses, peace be upon him, the strength and wisdom to face the challenges of our time, and strive to be among those who carry the message of truth consciously and responsibly, contributing to building a world where the values of justice and mercy brought by the messages of heaven prevail.

God is behind the intention, and He guides the way.

41 Rereading Quranic Concepts: A Vision that Transcends Letter to the Soul and Thought

In these points, the speaker presents an interpretive and symbolic reading of a number of concepts and terms contained in the Holy Qur'an or related to the religious context, trying to go beyond the traditional literal or material understanding, and move towards deeper intellectual, spiritual and cognitive dimensions. This reading, although it may differ from the prevailing interpretations, calls for reflection, renewal and the application of reason in understanding the religious text and applying it in the changing reality of life.

The following is a presentation of these concepts with the speaker's vision:

1. **Changing the qibla (qibla of thought):** It is not just changing the geographical direction of prayer from Jerusalem to the Kaaba, but rather a symbol of the need to **change the "intellectual", doctrinal and scientific "qibla**".The believer and society should not stagnate at a certain intellectual orientation, but should be prepared to change their direction towards what is more deserving, more correct and more beneficial based on the development of awareness and understanding. Sticking to the old qibla (ideas that have been inherited or proven useless) hinders progress. This change and evolution is part of the dynamics of Islam itself.
2. **New Mosques (Spaces of Renewed Thought):** The mosque is more than just a building for prayer. It is an **intellectual and spiritual space that represents the ideas, visions and values** that society believes in and gathers on. "New mosques" are those that carry renewed and evolving ideas and visions, interact with the

challenges and problems of the times, offer enlightened solutions inspired by the spirit of Islam and its lofty purposes, and confront stagnation and backwardness instead of consecrating it.

3. The seventh month - Rajab (symbolism of reception and hearing): symbolically links the seventh month (Rajab) with the beginning of the formation of the sense of hearing in the fetus, to symbolize the importance of preparing to "hear" new ideas and renewed divine revelation. It is an invitation to open the inner ear to the "pulse of heaven", and not to be satisfied with the ancient heritage. It is a month of intellectual and spiritual preparation for the floods of Ramadan (which represents the pinnacle of elevation).

4. **Spiritual current (the driving force towards change):** It is **the internal moral and intellectual force** that moves individuals and societies towards development, advancement and positive change. The weakness of this current leads to resistance to new ideas, clinging to the old, stagnation and backwardness. Strengthening this current is through science, knowledge, reflection and acclamation.

5. **Potential difference (spiritual motivation):** Metaphor from physics, the "spiritual potential difference" represents **the gap between the current spiritual and intellectual state of an individual or society, and the desired ideal state**. It is this difference that creates the motivation and motivation to strive for development and perfection. Poor effort difference (satisfaction with reality, absence of spiritual ambition) leads to resistance to change and new ideas.

6. **Bifurcation (the necessity of intellectual diversity):** It is **the branching and diversity of ideas, visions and approaches** to reach a deeper and more comprehensive understanding of the truth. It is a call to reject unilateralism and closure in thinking, and openness to different opinions and points of view to extract the best, which paves the way for reaching the Ramadan (peak of elevation) with renewed energies and ideas.

7. **Zodiac (stages of spiritual advancement):** Beyond being just an astronomical constellation, to symbolize **stages and maqamat in the journey of spiritual, intellectual and cognitive development**. It is an invitation to the constant pursuit of elevation in this spiritual "zodiac", and not to stop at a certain stage, while emphasizing that this spiritual elevation is more important and lasting than just material progress.

8. **Patristic wine (the limitations of inherited thought):** It is not intoxicating material wine, but rather rigid **and backward ideas and beliefs inherited from parents and grandparents without scrutiny or criticism**. The speaker considers it more dangerous than material wine because it intoxicates the mind, corrupts it and prevents it from thinking properly and progressing. Freedom from them is a necessity to adopt new and evolving ideas.

9. **The Arabic tongue shown (a method of understanding and a system of thought):** It is not just a language of communication, but rather an **intellectual and methodological system that carries with it a special way of understanding the universe and life**. Understanding the Islamic religion correctly requires a deep understanding of this "tongue" with its cultural and intellectual implications and contexts, and transcending the superficial literal translation of texts.

10. **The Last Day (Responsibility for the Present Moment):** An expansion of the concept of the Day of Resurrection to include **every day and every moment**. Every day that passes is another "day" in which we are held accountable for

the past, and accountable for our actions and decisions. It is an affirmation of constant responsibility and the need for constant repentance and change, not just waiting for a distant day of reckoning.

11. **Spiritual water (food for bright thoughts):** It is not physical water, but **bright thoughts, useful sciences, true knowledge, and wisdom** that nourish the soul and mind and give them life and growth. The speaker considers it more important than physical water because it revives hearts and minds. Searching for it and pursuing it is a necessity to elevate.

12. **The sun of knowledge (the light of knowledge and guidance):** It is **science and correct knowledge that illuminates the** paths of life and removes the darkness of ignorance, illusion and blind imitation. Its importance exceeds that of the physical sun because it guides man to the right path and to understand himself and his Creator. Following it and walking in its light is a necessity.

13. **Cognitive land (internal structure of ideas):** It is **the internal space in the human mind and heart that is formed from his thoughts, beliefs, values and principles**. The speaker calls for continuous work to "change" this land, purify it and cleanse it of impurities and outdated and backward ideas, so that it will be a fertile ground capable of spiritual and intellectual development.

14. **Kneeling as a search (humility and scrutiny):** goes beyond physical bending to represent **a state of examination and scrutiny of ideas and beliefs, and the diligent search for the best and right**. It is a search for a pure "spiritual tide" that nourishes the soul. It also represents a state of **scientific and cognitive humility**, and a recognition that no matter how old man is, he is still a seeker of truth.

15. **Prostration to the best (submission to the truth):** It is not just putting the forehead on the ground, but it is **a symbol of recognition of the truth and submission to the truth and the best** when it appears, even if it is contrary to whim or inherited ideas. It is a necessary step in the process of spiritual and intellectual development, requiring impartiality and courage.

16. **Strife (clash of ideas and values):** It is not just a physical conflict or fight, but more deeply **a conflict of conflicting ideas, beliefs and values**. Real strife is falling into wrong and misleading ideas. Surviving them requires **awareness, discernment, the ability to differentiate between right and wrong**, and steadfastness to the right principles.

Conclusion:

These concepts present a dynamic and renewed vision of the Islamic religion, based on the spiritual, intellectual and cognitive dimension. It is an explicit call for renewal, the rejection of inertia, the realization of reason, openness to the vast horizons of science and knowledge, and the constant pursuit of spiritual and intellectual advancement. It presents Islam not as a set of rigid rituals or inherited ideas, but as an integrated, renewed, timeless and space-ready way of life, constantly calling man to think, evolve and approach the truth.

Certainly, these three important articles can be drawn from the text on the "authenticity of the Qur'an" to be added to the chain or form a separate sub-string. Here's a suggested wording for each:

42 THE HUMAN CALIPHATE PROJECT: THE PURPOSE OF EXISTENCE AND THE TOOL OF INVESTIGATION (QUR'AN)

Introduction: Why are we here?

Since eternity, man has questioned the purpose of his existence on this earth. Are we created in vain? Or does our existence have a higher purpose and a greater project? The Qur'an provides a clear and central answer to this existential question, which is the concept **of "caliphate".** This article explores this "great human project" as presented by the Qur'an, and how the Qur'an itself is not just a religious book, but the essential tool and guide for the successful realization of this project.

1. Announcement of the project: "I am making a caliph on earth":

The beginning was a supreme divine decree announced to the Most High: "When your Lord said to the angels, 'I will make a caliph on earth... ﴾ (Al-Baqarah: 30). This caliphate is not just domination or rule, but rather a **mission and honesty**, which means that man is God's agent and representative in building the earth, establishing justice and achieving good in it according to the divine method.

2. The starting point and the angels' questioning:

Angels Wonder ﴿... Do you make someone corrupt in it and shed blood... (Al-Baqarah: 30) does not represent an objection, but rather reveals the starting point of the human condition. He is a being who has the power to choose between good and evil, between reform and corruption. It carries with it the potential to descend into a "primitive and brutal" state (as Aladdin Bab Bakr describes it), but it also carries the potential for elevation and transcendence.

3. Project Purpose: Towards Praise and Sanctification:

The ultimate goal of this project, and the fate that man must seek, is evident in the response of the angels themselves. We praise your praise and sanctify you... ﴾ (Al-Baqarah: 30). The goal is to move man from a state of potential corruption and bloodshed to a **state of knowledge of the laws of the universe and the laws of creation (the laws of God), harnessing and using them in a way that leads to praise God** (showing His greatness and grace through our creativity and urbanization) **and sanctification for Him** (honoring Him and singling Him out in worship). This advancement does not take place all at once, but through **cumulative learning** that requires effort and time.

4. The Qur'an as a tool and guide for the caliphate:

How does man achieve this elevation and carry out the task of succession? Throughout history, God has provided humanity with aids and tools such as sending messengers and bringing down books. The Holy Quran represents **the culmination of these aids and tools**. It is not just a book of worship, it is:

- **Guideline:** It presents the principles, values and legislation that regulate the life of the individual and society and achieve justice.

- **A source of knowledge:** reveals the laws of God in the universe, souls and history, and provides us with the necessary knowledge for urbanization.

- **A tool for acclamation:** refines souls, elevates morals and purifies hearts so that man is qualified for the caliphate.

- **The Permanent Messenger:** After the interruption of sending human messengers, the Qur'an became the final and permanent messenger that guides humanity until the Hour arises.

Conclusion:

The purpose of man's existence is not absurd, but a great project: the **caliphate on earth**, that is, its construction and the administration of justice in it according to God's method, and the elevation from the possible state of corruption to the state of praise and sanctification through knowledge and good deeds. The Holy Quran is the great divine instrument and permanent guide given to us for the successful realization of this project. Understanding this purpose and role of the Qur'an changes our view of it and how we deal with it.

43 RITES AS TOOLS OF CALIPHATE: REUNDERSTANDING PRAYER AND FASTING

Introduction:

Devotional rites in Islam, such as prayer and fasting, are often seen as mere duties and rituals performed either out of fear of reward or out of fear of punishment. This understanding, although it carries part of the truth, may empty these rituals of their true depth and of their effective role as practical tools that help man in his journey and in achieving his primary mission: **the caliphate on earth**. This article calls for a re-understanding of prayer and fasting not as abstract burdens or duties, but as tools of empowerment and facilitation that God has given us to carry out our mission to the fullest.

1. Critique the understanding of duties as "satisfying a divine need":

The prevailing understanding sometimes portrays worship as if God needs it (may God be exalted for that), or as a tax that we pay. This perception dwarfs the greatness and absolute richness of the Creator. The Qur'an affirms that the benefit of worship accrues to man himself: ﴿... And whoever is recommended is purifying himself... ﴾ (Fatir: 18), ﴿... Whoever gives thanks is thankful for himself... ﴾ (Ants: 40).

2. Prayer: a tool of communication, duration, and strength:

Rather than viewing it as abstract movements or a heavy duty, prayer can be understood from the perspective of "instruments of succession" as follows:

- **Spiritual means of communication:** It is the direct link between the servant and his Lord, from which he derives durations, **strength and spiritual aids to** face life's challenges and pressures.

- **The key to psychological comfort:** they are moments of disconnection from the hustle and bustle of the world and resorting to the source of tranquility and tranquility. It fulfills what the Prophet (peace and blessings of Allaah be upon him) requested: **"Rest in it, Bilal."**

- **Compass and guide:** Reading the Qur'an and contemplating it in prayer reminds man of his purpose and guides him to the right path.

- **Purification and purification:** Standing in the hands of God with reverence cleanses the heart from sins and negligence.

3. Fasting: Purification, cleansing and enabling tool:

Fasting, too, goes beyond simply abstaining from food and drink to become a powerful tool for man in his mission:

- **Body Purification:** Fasting has scientifically proven health benefits in purifying and resting the body of toxins.

- **Self-purification:** Breaking lust and controlling desires strengthens the will, refines the soul and teaches patience.

- **Clarity of mind:** Relative hunger helps to clear the mind and increase the ability to focus and think deeply.

- **Purpose:** All this physical, psychological and mental cleansing and purification is not an end in itself, but rather a **means to enable man** to better perform his role as a caliph, and to be better able to take responsibility and make the right decisions. The benefit accrues to the human being: ﴿**...It is better for you to fast if you know** (al-Baqarah: 184).

4. Transcending fear towards understanding and utility:

When we understand rituals as God-given enablers and facilitations for our own good and to help us in our mission, our relationship with them changes. We perform them not only out of duty or fear of punishment, but **with understanding, awareness and a desire** to benefit from their great benefits in the journey of succession and advancement.

Conclusion:

Re-understanding rituals such as prayer and fasting from the perspective of human aids in the "caliphate project" frees them from being mere rituals or heavy duties. They become practical means given to us by God to cleanse our bodies, purify our souls, strengthen our spirits, and facilitate our task of building the earth and administering justice. This understanding makes us accept it with love, understanding and longing, realizing that it is from the fullness of His mercy and favor to us.

44 THE VOICE OF REALITY: HOW DID THE QUR'AN ADDRESS THE EARLY CONTEMPORARIES AND PROVIDE CREDIBILITY?

Introduction:

An important question that may arise is: How did the early people believe in the message of the Prophet Muhammad (peace and blessings of Allaah be upon him) before the Qur'an was revealed, and without relying on the physical and sensory paranormal that was given to some of the previous messengers? Was it just blind faith or influenced only by the character of the Prophet? A deep analysis of the historical context and the first verses that were revealed, as put forward by engineer Alaeddin Bab Bakr, reveals that the Qur'an provided **practical and realistic** "credibility". For the first interlocutors, he touched their lives and problems directly, and provided them with an explanation, solutions and real change.

1. Analysis of the reality of Makkah before the mission:

To understand how the Qur'an addressed reality, we must understand the nature of this reality:

- **Control of the Quraysh elite:** Economic, political, and religious power was concentrated in the hands of a few Quraysh elite.
- **Exploitation of religion:** The Kaaba and its religious status, as well as idols, were used as tools to enhance the influence of this elite and achieve economic and political interests.
- **A system based on fear and misinformation:** sorcery, belief in fortune-telling, witchcraft and envy spread, and this fear was used to control and guide people.
- **Tribal polytheism:** Polytheism reflected and reinforced tribal division and served the interests of the elite.
- **Social injustice:** There were manifestations of social injustice such as eating the orphan's money and not feeding the poor.

2. How the first verses addressed this reality (assuming the logical order of reporting):

The first verses and surahs that were revealed were not just theoretical words or abstract preaching, but directly addressed this painful reality and offered an alternative and credibility:

- **The Challenge of the Economic Basis (Surat Quraish):** Verses such as "Elaf Quraish" * Ilaf them the journey of winter and summer * Let them worship the Lord of this house * Who fed them from hunger and secured them from fear ﷺ She linked the economic security and livelihood of the Quraysh directly to the "Lord of this house" (Allah), not to idols or the dominant elite. It offered an alternative explanation for their economic reality, satisfying their basic need for security and food, and directing them to the real source.
- **Breaking the system of fear (Al-Mu'awdhatin):** Surat Al-Falaq and Al-Nas came to destroy the system of fear of witchcraft, envy, sorcery and the whispers of "jinn" and

"people" that were used to control. They offered direct recourse to the "Lord of the Falaq" and "Lord of the People" as the only source of security and protection, freeing people from fear of the so-called hidden forces.

- **Exposing hypocrisy and presenting the standard of true religion (Surat Al-Ma'un):** Verses such as "Do you see the one who lies about religion, so that is the one who calls the orphan and does not exhort the food of the poor... ﴾ Exposed the elite that "lies with religion" in practice, i.e. uses religion as a cover for its hypocrisy and social injustice, while its real behavior (leave the orphan, not exhorting the food of the poor, hypocrisy in prayer, preventing the helper) reveals its lies. The surah has provided a true standard for religion not in outward rituals, but in social and moral behavior.

- **Striking the basis of shirk (Surat Al-Ikhlas):** ﴿Say, Allah is one... ﴾ It came to strike the basis of the system of polytheism that divided people and used for tribal control, and offered a pure and simple monotheistic alternative that liberates reason and conscience.

3. Result: Realistic credibility as a reason for faith:

These early Qur'anic messages were not just beautiful words, but were **credible to the reality of people**; they accurately diagnosed the diseases of their society, exposed the falsity of the dominant elite, broke the system of fear and misinformation, provided practical solutions to their problems, and opened the door for them to hope and liberation through direct contact with the one just and merciful God. It is this realistic credibility and direct conformity with their lives and problems that drew people to the message and made them follow the Prophet (peace and blessings of Allaah be upon him) with confidence, even before the revelation of the Qur'an was completed or the physical paranormal was seen. I have They found in the Qur'an an explanation of their lives and a way to their salvation.

Conclusion:

Understanding how the Qur'an addresses the reality of early contemporaries reveals an important aspect of its "credibility". Their faith was not merely a metaphysical belief, but the result of a vivid interaction with a message that touched their reality, diagnosed their pain, offered them a practical alternative and realistic solutions, and gave them a sense of liberation, dignity and empowerment. This confirms that the Qur'an is not a book separate from reality, but rather a light that interacts with every reality, exposes its falsity and guides its reform.

45 THE CONCEPT OF WORSHIP IN ISLAM: COMPREHENSIVENESS AND DEPTH BEYOND RITUALS

Worship is the essence and purpose of Islam, and it is the close bond that binds the slave to his Lord. But the concept of worship in Islam goes far beyond performing well-known rituals and rituals such as prayer, fasting, zakat and pilgrimage. It is a

comprehensive, broad and profound concept that extends to all aspects of a Muslim's life and forms the essence of his human existence.

Comprehensive worship for all walks of life:

Worship in Islam is not confined to the mosque or at specific times. Rather, it is a complete way of life, guiding the Muslim at every moment of his day. Worship includes:

- **Apparent devotional rituals:** These are the five pillars of Islam, which include prayer, fasting, zakat and pilgrimage, in addition to the remembrances of the day and night, reading the Qur'an, supplication, and other apparent worship that a Muslim performs directly to God Almighty.
- **Daily actions with the intention of drawing closer to God: The** broad concept of worship includes every action that a Muslim undertakes in his daily life with the intention of getting closer to God, and calculating the reward from Him. Eating, drinking, sleeping, working, studying, marrying, raising children, kinship, benevolence to one's neighbor and helping the needy can all turn into acts of worship if the Muslim intends to do so in the face of God Almighty, and adheres to the law of God.
- **Good morals and good dealings:** Good morals and good dealings with people are an essential part of worship in Islam. Honesty, honesty, sincerity, justice, humility, mercy, patience, generosity, and other virtuous morals are acts of worship by which a Muslim draws closer to God Almighty. Good dealings with people, such as cooperation, solidarity, fairness and giving rights, are all part of universal worship.

Worship is the goal of human existence:

The text indicates that worship is "the end of human existence," meaning that God created man for a great purpose, which is to worship him alone and has no partner. Worship is not just an obligation imposed on man, but the secret of his existence, the purpose of his creation. Through worship, man achieves his human perfection, elevates himself to the highest degrees, and obtains the approval of God Almighty in this world and the hereafter.

The order of worship and the correct approach to it:

Worship in Islam is not left to personal passions or judgments. Rather, it is an order from God Almighty, which a Muslim must abide by, and perform according to the correct approach shown by God Almighty and His Messenger (peace and blessings of Allaah be upon him). The correct approach to worship boils down to two basic things:

1. **Devotion to God Almighty:** Worship must be pure for the sake of God Almighty, and does not mean hypocrisy, reputation or worldly interest. Sincerity is the spirit of worship and its acceptance with God Almighty.
2. **Follow-up to the Prophet (peace and blessings of Allaah be upon him):** Worship must be in accordance with the Sunnah of the Prophet (peace and blessings of Allaah be upon him) in its manner, conditions and pillars. The Prophet (peace and blessings of Allaah be upon him) is the role model for Muslims in everything, including worship.

The importance of understanding the correct approach to worship:

Understanding the correct approach to worship and applying it in life is of paramount importance:

- **Achieves the satisfaction of Allah Almighty:** Allah Almighty does not accept from worship except what is pure to His face and in accordance with the Sunnah of His Prophet (peace and blessings of Allaah be upon him).
- **Strengthens faith and increases piety:** True worship educates the Muslim faith and piety, and makes him more fearful of God Almighty and observing Him in private and public.
- **Refines the soul and purifies the heart:** True worship refines the soul from bad morals, cleanses the heart of impurities and passions, and purifies and elevates the soul.
- **Reform society and strengthen the Ummah:** When Muslims perform the correct worship, this reflects positively on society and the Ummah, reforming their conditions and strengthening their unity and cohesion.

In conclusion:

The concept of worship in Islam is a rich and integrated concept, encompassing all aspects of a Muslim's life, and aims to achieve the goal of human existence, which is to worship God alone without a partner. In order for worship to be acceptable to Allah the Almighty, it must be pure to His honorable face and in accordance with the Sunnah of His Prophet (peace and blessings of Allaah be upon him). We ask Allah, may He be exalted, to bless us with a correct understanding of worship, and to reconcile its performance in the manner that pleases Him, as He is the guardian of that and is able to do so.

46 "WE" IN THE HOLY QURAN

The plural "we" in the Qur'an does not refer to God Almighty, but rather to another entity, the soul (Gabriel and Michal, peace be upon them).

1. Allah SWT speaks of Himself in the singular "I" and not in the plural "we" when He refers to Himself directly.

- Quranic Evidence:
  - **Surah Taha:** "I am Allah, there is no god but me, so worship me and pray in remembrance of me" (14).
  - **Surah Al-Qasas:** "When he came to her from the shore of the right valley in the blessed spot of the tree, O Moses, I am God, Lord of the worlds" (30).
  - **Surah An-Naml:** "O Moses, I am Allah the Mighty and the Wise" (9).
  - **Surah An-Nahl:** "The angels descend in the Spirit from His command to whomever He wills from among His servants to warn that there is no God but I, who are fearful" (2).
  - **Surah Al-Anbiya:** "And the Nun when he went angry and thought that we would not be able to do it, so he called out in the darkness that there is no god but you, Glory be to you, for I was one of the oppressors" (87).
  - **Inference:** These verses and others confirm God's use of the singular "I" when talking about His divinity and oneness, even in places of exaltation.

2. The plural form "we" in some verses cannot belong to God, because it is used in contexts unworthy of God's transcendent self.

- Quranic Evidence:
  - **Surat Al-Kahf:** "As for the boy, his parents were believers, so we feared that tyranny and infidelity would overwhelm them" (80).
  - **Surah Al-Baqarah:** "And we kept the clouds on you and sent down manna and solace on you, eat of the goodness of what we provided you, and they did not oppress us, but they themselves were oppressed" (57).
  - **Inference:** "We feared" (we feared) and "they did not oppress us" (and they did not oppress us) are actions unworthy of God Almighty, indicating that the speaker in the plural is not God in these places.

3. The plural "we" speaker is the Spirit (Gabriel and Michal, peace be upon them), a separate entity from God, carrying out His command and sending angels.

- Quranic Evidence:
  - **Surah Maryam:** "And we do not descend except by the command of your Lord, to Him what is in our hands, what is behind us, and what is between you, and what your Lord has forgotten" (64).
  - **Inference:** "except by the command of your Lord" refers to the presence of "Lord" who commands speakers in the plural, indicating that they are not God.
  - **Surah detailed:** "Those who said our Lord Allah and then straightened up, the angels descend on them, do not be afraid and do not be sad, and bring good tidings of the Paradise that you were promising" (30).
  - **Surah Al-Ankabut:** "And when our messengers Abraham brought good tidings, they said that the people of this village were unjust" (31).
  - **Surah As-Saffat:** "Our word has preceded our servants who are messengers, that they are theirs who are victorious, even if we recruit for them the overcomers" (171-173).
  - **Inference:** These verses show that angels "descend," "our messengers," and "our soldiers," indicating that they are sent from a side other than God, the Spirit.
  - **Surah As-Saffat:** "Or did we create angels as females and they are witnesses" (150).
  - **Surah Al-Hajar:** "We created man from clay from elderly fever, and elves from the fire of poison" (26-27).
  - **Inference:** "We created angels", "We created man", "And the jinn created him" in the plural, indicate that the soul (Gabriel and Michal) has a role in creation, God willing.
  - **Surah Al-Isra:** "And they ask you about the Spirit, say the Spirit from the command of my Lord, and you have little knowledge" (85).
  - **Surah Ghafir:** "The high-ranking person with the throne throws the spirit of his command on whomever he wants from among his servants to warn on the day of convergence" (15).
  - **Surah An-Nahl:** "The angels descend in the Spirit from His command to whomever He wills from among His servants to warn that there is no God but I, who are fearful" (2).
  - **Inference:** These verses link "the Spirit" to "My Lord's command", "His command" and "to the Spirit from His command", confirming that the Spirit carries out God's command and commands angels.
  - **Surah At-Takwir:** "It is the saying of a gracious messenger with power at the Throne, who is obedient and then faithful" (19-21).

- **Inference:** "The saying of a generous messenger" is interpreted as the saying of Gabriel (peace be upon him), which is "obeyed", meaning obeyed by the angels.
- **Surah Al-Baqarah:** "Say whoever was an enemy of Jibril, he sent him down on your heart, God willing, believing what is in his hands, guidance and good news for the believers" (97).
- **Surah An-Nahl:** "Say, The Holy Spirit has come down from your Lord in the truth, to confirm those who believe, guidance and good news for Muslims" (102).
- **Inference:** The verses indicate that Gabriel and the Holy Spirit are the ones who bring down the revelation, and they are the Spirit meant by the plural "we".

4. "We" in the Qur'an refers to Muthanna and not the real plural, because the intended spirit are Gabriel and Michal, peace be upon them.

- **Inference:** Arabic does not have a first person pronoun for Muthanna, so "we" is used to denote Muthanna and plural together. In this context, "we" refers to Gabriel and Michal, peace be upon them.

5. The Spirit (Gabriel and Michal) are obedient servants of God, and "our servants" in some verses refer to the servants of the Spirit and not directly servants of God.

- Quranic Evidence:
- **Surah As-Saffat:** "Our word preceded our servants the messengers" (171).
- **Surat An-Nur:** "And marry the days of you and the righteous of your servants and your imams, that they be poor, and Allah will enrich them from His bounty, and Allah is broad in knowledge" (32).
- **Inference:** "Our servants" in Surat As-Saffat and "Your servants" in Surat An-Nur are interpreted to mean obedience and compliance with the command, not necessarily the worship of God. God's messengers are "servants" of the Spirit in carrying out God's command.

6. The Spirit (Gabriel and Michal) have a limited knowledge of God, and they record the deeds of the servants and bear witness to them.

- Quranic Evidence:
- **Surah Al-Jathiya:** "This is our Scripture that speaks the truth to you, for we were copying what you were doing" (29).
- **Surah Yassin:** "We commemorate the dead and write down what they have done and their traces and everything we have counted in a clear Imam" (12).
- **Surah Al-Isra:** "On the day we call all people by their Imam, whoever brings his book with his right hand, those who read their book and do not oppress a wick" (71).
- **Surah Taha:** "He knows what is in their hands and what is behind them, and they do not take note of him" (110).
- **Surah Al-Baqarah:** "He knows what is in their hands and what is behind them, and they do not surround themselves with anything of his knowledge except what he wills, his throne expanded the heavens and the earth, and he does not wish to preserve them, and he is the Most High" (255).
- **Inference:** These verses indicate that the Spirit records the deeds of the servants ("we reproduce"), "write," and "counted"), but their knowledge is limited ("and they take note of it only as desired").

7. Gabriel (peace be upon him) is the "Lord" of the angels and the guardian of what Allah has enabled him to do, but true worship is for Allah alone.

- **Inference: The** text interprets "Rabbak" in some verses as Gabriel (peace be upon him) in the context of his powers and guardianship over the angels in carrying out God's command, with the emphasis that pure worship is for God alone.

Abstract:

The text proposes an alternative interpretation of the plural "we" in the Qur'an, arguing that it refers to the soul (Gabriel and Michal) as two entities separate from God, but charged with carrying out His command and administering the universe with His permission. This interpretation aims to solve problems in understanding the plural form as merely God's self-glorification, and to provide a new understanding of the role of the soul in the Qur'an.

47 "SPOUSE" AND "SPOUSES" IN THE QUR'AN: BEYOND BIOLOGICAL COUPLING TOWARDS FUNCTIONAL PARTNERSHIP

Introduction:

Is the concept of "husband" and "husbands" in the Holy Qur'an limited to the customary relationship between a man and a woman who are united by a marriage contract? Or does the "tongue of the Qur'an", in its precise language and profound terminology, open the door to a broader luster beyond biological coupling towards the concept of "functional partnership"? Traditional understanding has prevailed, especially when interpreting the term "Prophet's husbands", but reflection on the linguistic origin and diverse Qur'anic usage invites us to reconsider and reveal the layers of meaning.

The essence of the word: conjugation and participation for a goal and purpose: The dictionaries of the authentic Arabic language reveal that the linguistic root (g and c) not only indicates the mere binary conjugation, but carries with it the meaning **of comparison, similarity, similarity, and association with a specific goal or function**. A "husband" is a spouse, peer, or partner to achieve a common goal or an integral function. "Conjugal in this sense means **participation in a task, attribute or purpose**. In this sense, the recognized legal marriage relationship becomes only **a special case or one application** of the broader concept of "marriage", and is not the exclusive or basic meaning. This is strongly supported by the fact that the Qur'an never used the word "wife" in Ta'a, but rather used the term "husband" to refer to both parties in the relationship, emphasizing the concept of partnership and union rather than subordination or separate characterization.

Qur'anic uses emphasize the functional dimension:

The Qur'an confirms this broad understanding through its use of the word "pairs" in contexts that go beyond human relationships, referring to **the system of functional conjugation in the universe**:

- In plants and fruits: (pairs of different plants), (and of all fruits in which he made two pairs) - a reference to the functional pair in fruiting and reproduction.
- In the general creation: "Glory be to Him who created all pairs from what the earth sprouts and from themselves and from what they do not know" - a reference to the universal cosmic conjugation system for equilibrium and purpose.

- In eschatological destiny: "Crowd out those who have been wronged and their spouses" – that is, their peers and counterparts functionally associated with them in injustice or in destiny.

This diversity of use confirms that the concept of "marriage" in the Qur'an goes beyond the biological dimension to include a union based on function, sharing, class, or common destiny.

"Prophet's Husbands": Functional Partnership and Mission Status:
When applying this deep understanding to the term "Prophet's husbands", especially in the key verse "The Prophet is the first of the believers of themselves and his wives are their mothers" (Al-Ahzab: 6), an interpretation emerges linking **the title to the functional role and high spiritual and social status**. The word "husbands" here, coupled with the venerable description "their mothers", may not necessarily refer to mere wives by marriage contract in the traditional sense, but more deeply and precisely to **The wives and partners of the Prophet in a specific and great missionary and social mission**: **the mandate and care of the nation and the care of the affairs of the needy believers**. It is this functional role, which resembles that of the mother in care, protection, and guardianship, that gives them the high status of "faith motherhood" and explains why they are "husbands" (i.e., partners and career spouses) of the Prophet in carrying the burden of this responsibility. This understanding is also consistent with the broader Qur'anic view that terms such as "women" may be used in functional meanings to refer to the groups in need of care that these "husbands" were involved in serving and taking care of.

1. Distinguishing between "the Prophet's wives" and "the Prophet's husbands":
The Holy Verse says, "O Prophet, tell your husbands and daughters and the women of the believers to judge them by their robes... (Al-Ahzab: 59) clearly indicates that **the "women of the Prophet"** concerned with the discourse and rulings of the House of Prophethood are a specific category that includes **his "wives and daughters".** The Prophet**'s "husbands" form a** special group within this category, and they are those who are associated with the Prophet not only by a potential family bond, but by a functional partnership essential to carrying his message. The "women of the believers" are the general women of society outside the immediate house of prophecy.

2. "Mothers of the Believers": Functional Role and High Status: The
Qur'an gives the "Prophet's husbands" a solemn title and a unique position: The Prophet is the first of the believers from themselves and his wives are their mothers... ﷺ (Parties: 6). This title is not understood as a mere symbolic honor, but rather reflects a deep functional role in **the mandate and care of the nation and taking care of the affairs of the faithful**, especially under the conditions of immigration and establishment that require an effective social solidarity system. It is a role similar to that of a caring mother in care, protection, moral and social leadership. Just as a mother dedicates herself to her family, the "mothers of the believers," as "husbands" (i.e., partners and functional consorts) of the Prophet, may be devoted to carrying the burdens of this heavy social responsibility. Can Compare this role, while preserving differences, to the caring and consecrating roles of characters such as nuns or exemplary mothers who go beyond

narrow family interest towards serving the wider community. This "faith and social motherhood" is the essence of their high status as "husbands of the Prophet."

3. Special rulings and their functional implications: The
Qur'anic rulings on "Prophet's Husbands" reinforce this functional understanding:

- **Choice (Al-Ahzab: 28-29):** It was not a choice between staying in a worldly marriage or divorce only, but it was a choice between choosing the worldly life and its adornment, or choosing God, His Messenger and the Hereafter, with what this means **in terms of full commitment to the mission of the mission and its functional partnership** and abandoning worldly pleasures. Those who chose Allah and His Messenger became "husbands" in this profound sense.

- **"You are not like one of the women" (Al-Ahzab: 32):** This discrimination does not mean merely an honorary status, but rather emphasizes their special responsibility and their different role as role models and caretakers of the affairs of the nation, which requires from them behavior and morals worthy of this job position.

- **Prohibition of marrying them after him (Al-Ahzab: 53):** This ruling is not only understood as a personal sanctity, but as a guarantee of the continuity of their project and their role as "mothers of the believers" and partners in the inheritance of the message, and to prevent any fitna or attempt to exploit their status after the death of the Prophet (peace and blessings of Allaah be upon him). It is an affirmation that their engagement was not just a personal marriage that ended with the death of the husband, but rather an engagement to an ongoing missionary project.

The conclusion of this section:
The term "Prophet's husbands" in the Qur'an, especially in Surat al-Ahzab, carries a deep functional meaning that goes beyond the traditional marriage contract. It refers to the female partners of the Prophet (peace and blessings of Allaah be upon him) in his missionary and social mission, who bore the title of "Mothers of the Believers" for their role in caring for the nation, and were distinguished by special provisions that reflect this partnership and high status. Understanding this functional dimension frees us from the superficial count of the number of "wives" of the Prophet with a marriage contract, and reveals the Qur'an's honor for the pivotal role of women as active partners in building the faith community. And shoulder enormous responsibilities.

48 DECIPHERING (WOMEN: 3) "TWO, THREE, AND FOURTH": LEGISLATION FOR SOLIDARITY OR A LICENSE FOR PLURALISM?

Introduction: The
verse "So marry what is good for you from the women (two, three, and fourth) (An-Nisa: 3) is the cornerstone of discussions about polygamy in Islam, and is often understood as a direct divine license that allows a man to marry up to four women. But, is this the only or deepest purpose of the verse? Does this reading withstand careful reflection of its

Qur'anic context, analysis of its linguistic structure, and consideration of the functional dimensions that its key terms such as "marriage" and "women" may carry?

Context First: The protection of orphans is the compass:
This verse cannot be understood in isolation from its explicit opening condition: "If you are afraid that you will not share in orphans... Starting from here puts us in front of the fact that the central issue addressed by the verse is **to achieve justice and prevent injustice from the vulnerable groups (**orphans). The proposed solution or alternative, which begins with... ﴿, comes in response to this fear of injustice. This close connection between the issue of orphans and the proposal of "marriage" is the main key to deciphering the aftermath.

Deconstructing concepts: beyond "women", "marriage" and "numbers":A
thoughtful reading that goes beyond verbal phenomena suggests towards possible functional meanings:

1. **"Women": are they only female?** In the context of Surat An-Nisa, which is largely concerned with regulating social relations and protecting the vulnerable, can the term "women" here carry **a broader functional dimension**, to include **"groups in need of care, support and solidarity"** from society, including (but not exclusively) orphans, widows and the destitute, regardless of their biological gender? They are the "forgotten" or "latecomers" who need the attention of society.
2. **"Nikah" (so they married): Is it only a marriage contract?** Given the linguistic root (nkh) that may carry the meanings of inclusion, confusion and activation, and in the context of the need to care for vulnerable groups ("women" functionally), can "marriage" here refer to the **broadest and comprehensive good deed: bringing those in need into care, mixing with them to know their needs, sticking to their causes, and providing them with practical and effective support and assistance**?
3. **"What is good for you": is it the lustful choice?** It may not necessarily mean the women that men desire, but **the good money, valuable resources, and goods that are willingly and** generously given to these needy groups (functionally "women").
4. **"Muthanna, Thalas, and Rabaa": Is it a count of wives?** Modified formulas of numbers, which describe the form and the how, not necessarily the quantity, may not indicate the number of wives allowed, but rather **how this care and giving to the needy groups ("women" functionally): frequent, multiplied, varied, comprehensive and continuous**, similar to the description of angels with multiple wings as an indication of ability and functional diversity.

Proposed functional interpretation: The verse is an explicit call for social solidarity:
Based on this deconstruction of concepts, the verse manifests itself as a strong call to society, and especially to the capable and effective group ("men") functionally), to take responsibility for caring for vulnerable and needy groups ("women") functionally): "If you fear that you will not be fair to orphans, the solution is to do good, provide support, care and good giving ("do what is good for you") to these needy groups ("women"), and let this giving and support be frequent, multiplied, diverse and comprehensive ("Two, three"). The following verse "And they gave the women their alms bee" (an-Nisa: 4) clearly reinforces this meaning, commanding that these needy groups ("women") be given the alms due to them as a right and a gift willingly obligatory.

Confronting Traditional Understanding:
This functional reading challenges the traditional understanding that confines the verse

to licensing polygamy. Instead of focusing on men's right to polygamy, the focus is on **society's duty to be interdependent and care for the vulnerable**. Even if the verse is taken at face value, the condition of strict justice (if you fear not to amend one) and preference for one when fearing injustice (that is the lowest not to count), places severe restrictions that make polygamy an exception surrounded by caveats rather than an asset that encourages it.

Conclusion:
Going beyond the literal and narrow gender reading of a verse (an-Nisa: 3), and adopting a functional understanding of its terminology that is consistent with its basic context (orphan care) and with the Qur'an's spirit of solidarity and justice, reveals legislation that aims primarily at **achieving social responsibility and protecting vulnerable groups**, and not necessarily at encouraging polygamy in its traditional sense. This understanding reflects the depth of compassion and justice in Qur'anic legislation.

49 "MEN" AND "WOMEN" IN THE QUR'AN: TOWARDS A FUNCTIONAL UNDERSTANDING THAT TRANSCENDS GENDER SEGMENTATION

Introduction: The
Holy Quran establishes the principles of justice, equality and honoring the human being regardless of gender. However, specific verses, especially those that mention the terms "men" and "women", are used to justify traditional views that may seem contrary to these lofty principles, raising questions about the truth of divine purpose. Does the problem lie in the Qur'anic text itself, or in human understanding, which has been limited to strict literal and gender interpretation, ignoring the functional and symbolic dimensions that these terms may carry in certain contexts?

Transcending Biology: The Search for Functional Semantics: A
thoughtful reading that seeks to understand the "tongue of the Qur'an" in its depth suggests that the terms "men" and "women", in central and important Qur'anic contexts (such as the women's surah and others), may not always be limited to the exclusive biological division between male and female. This does not mean the abolition of biological differences, but rather suggests that the use of these two words in some places may carry **a deeper functional or symbolic connotation** related to the situation, role, ability, or need:

"Men" (from the root of "man" and the connotations of power, movement and responsibility): This term may go beyond the mere reference to males biologically, to symbolize the active, active, and proactive group in society, capable of moving, seeking, earning, spending, and assuming responsibilities and material and social burdens. This category can include male and female individuals who possess these abilities and are characterized by these functional characteristics. They represent the productive force capable of taking responsibility.

- **"Women" (from the roots that may carry the meanings of delay "women" or the need for care "forgotten"):** On the other hand, this term may not be limited to females biologically, but may symbolize in certain contexts the group that is **in need of care,**

support and spending, or who suffers from weakness, delay, social marginalization, or inability to be completely self-reliant in earning and bearing burdens. This category may include, but is not limited to, orphans, widows, the elderly, the infirm, The sick, the destitute, and other groups that need a symbiotic system to support them, which may include male and female individuals. They represent the category that calls for the responsibility and care of the first category. In verses such as "And they shame your wives" (al-Baqarah: 49, Ibrahim: 6), although functional explanations can be offered, the immediate context of the encounter with the killing of (male) sons makes the traditional interpretation of the word "your women" meaning "females" (who are left alive to serve and humiliate) the strongest and most consistent with the appearance of the text and the logic of the story.

Re-reading "problematic" verses in light of functional understanding:

When carefully applied to this functional/symbolic conception, verses long considered the basis for gender differentiation can take on new dimensions more in line with Qur'anic justice:

1. **The verse of guardianship (an-Nisa: 34):** "Men are the guardians of women by what Allah has favored over each other and by what they have spent of their wealth...﴾.

   - Rather than being understood as male over female domination, guardianship is read here as a functional and social responsibility of the able and spending group ("men" in the functional sense) towards the group in need of support and care ("women" in the symbolic/functional sense). It is the guardianship of service, care and solidarity, based on **the ability to spend, take responsibility** (what they spend) and the natural disparity in abilities and talents among individuals (as God has favored one over another), and not necessarily on the basis of biological sex as the sole and absolute criterion for stewardship. In its broadest sense.

2. **The verse "polygamy" (women: 3):** As detailed in the previous article, understanding "women" here as a functional category in need of care, and "marriage" as an act of good and multiple-giving, completely frees the verse from being a mere license for traditional polygamy and turns it into a powerful call for social solidarity.

3. **The verse of the share (an-Nisa: 32):** "Men have a share of what they have gained, and women have a share of what they have gained." It is read in the light of functional understanding, that is, each category (the active working group capable of earning "men", and the group that may be in a situation that needs support or acquisition is different "women") has its share and right of what it has acquired, or what is destined for it, or what is appropriate for its status and role, without the division here being based exclusively on biological sex in this specific context that affirms the right of each individual. in what he himself acquired.

4. **Reflections on the verse of inheritance (An-Nisa: 11):** ﴿...For the male like the luck of the females... ﴾. This verse is one of the places that uses an explicit biological classification (male/female). While emphasizing that the Qur'anic text is the ultimate arbiter, the functional understanding of "men" (as a group responsible for financial expenditure and stewardship traditionally and socially in many cases) and "women" (as a group that may often be in need of financial care and protection) **may illuminate the legislative wisdom** behind this distinction in some cases of inheritance. Differentiation

may not be based on the superiority of one sex over another in human value, but **on considerations of financial responsibilities and socially** expected job burdens. From each party to the family and community system as it was understood at the time of download, and as it may continue in many contexts. This does not open the door to changing the text, but it may help in a deeper understanding of the wisdom behind the apparent differentiation of shares in accordance with the principle of total justice in the distribution of burdens and rights, an area that needs in-depth and continuous jurisprudential and social research.

- **Objective: To reveal the justice of the original text:**

This new reading, which requires going beyond inherited interpretations and diving into the structure and supreme purposes of the Qur'anic text, does not aim to abolish the natural differences between male and female, but rather to reveal an understanding of the Qur'an that is fully consistent with its principles of **justice, human equality, compassion and social solidarity**. In her view, the problem was not in the infallible Qur'anic text, but in human interpretations that may have been influenced by their cultural and social conditions or failed to dive deep into the functional and spiritual meanings of the text.

Conclusion:

By re-understanding key terms such as "men" and "women" in some Qur'anic contexts functionally rather than exclusively gender, a more equitable and just Qur'anic vision can be reached. This vision reflects the fact that the Qur'an honors man as a human being, and emphasizes that responsibilities and rights are often linked to abilities, needs and job roles, which opens the door to a more just and appropriate application of Qur'anic principles at all times and places.

50 THE ROOTS OF HISTORICAL "DISTORTION": THE IMPACT OF LITERAL VERSUS FUNCTIONAL UNDERSTANDING ON THE PROPHET'S IMAGE AND LEGISLATION

Introduction:

Throughout the ages, the Prophet's biography and interpretations of Islamic legislation have faced stereotypes and criticism, especially regarding sensitive issues such as the Prophet Muhammad's relationship with women, the concept of "his husbands", the question of polygamy, and guardianship. These perceptions often paint an image that may seem "distorted" or contrary to the values of justice and compassion that are at the core of the message. Is this "distortion" inherent in the original texts, or is it the product of later human readings that failed to capture the linguistic and functional depth of the Qur'an?

Literal and traditional understanding as the root of the problem: An

in-depth reading reviewed in previous articles reveals that much of the confusion and misperceptions or "distorted" may stem mainly from the dominance **of a strict and traditional literal and gender understanding** of pivotal Qur'anic verses, which has led to:

1. **Reducing the meaning of "husband":** Limiting the broad Qur'anic meaning of the word "husband" (meaning spouse, partner, and class) to the narrow meaning of the

traditional marriage contract. This shorthand has led to the superficial interpretation **of the term "prophet's husbands**" as a census of the number of wives by marriage contract, ignoring or marginalizing **the profound functional role** that the term may refer to in certain contexts (such as partnership in the task of social welfare for the mothers of believers).

2. **Exclusive gender interpretation of "women" and "men":** The words "women" and "men" are read in verses such as the verse of polytheism (an-Nisa: 3) or the verse of guardianship (an-Nisa: 34) as meaning "female" and "male" exclusively and consistently biologically. It is this limited understanding that has opened the door to:

- Interpret the verse "two, three, and four" **as a numerical license for men** to marry, ignoring its original context related to the protection of orphans, and the possible functional interpretation that he sees as a call **for social solidarity** with needy groups ("women").

Interpreting the verse of guardianship as the "control" of the male over the female, ignoring the functional interpretation that sees it as a responsibility for care and solidarity that falls on the shoulders of the capable and spending group ("men") towards the needy group ("women"), and that the aforementioned preference is in the differentiation of abilities and roles and not in sex.

3. Case Study: 'Distorting' the Prophet's Marriage to an Adopted Wife (Zayd's Traditional Story): The
traditional account of the Prophet's marriage to Zaynab bint Jahsh, the wife of his former adoptee Zaid bin Haritha, is a stark example of how literal understanding and reliance on problematic external narratives can paint a distorted picture that contradicts the status of prophecy.

- The distorted traditional story: Historical interpretations and sources narrate, with varying degrees of detail and unreliable additions, a story that the Prophet (peace and blessings of Allaah be upon him) accidentally saw Zaynab (the wife of his adopted Zayd) and admired her and fell into his heart, and that Zayda noticed this or told about it and decided to divorce her so that the Prophet could marry her, and that the Prophet was hiding this desire and fearing the words of people, until God revealed the verse (Al-Ahzab: 37) to marry her and break the custom of prohibiting the marriage of divorced pretenders.
- Criticism of the story and its contradiction with the Qur'an: This narration, as circulated, stands in stark contradiction with the Qur'anic principles and with the image that the Qur'an paints of the Prophet (peace be upon him):
  - The Prophet, the owner of great creation (Pen: 4), is ascribed feelings and desires towards his adopted daughter-in-law, which is not worthy of his moral and spiritual standing.
  - It makes him fear people more than God, which contradicts other verses that assert that only God fears in communicating the message (Al-Ahzab: 39).
  - The divine legislation was conceived as coming in response to the Prophet's personal desire, and the story needs an emotional "drama" to justify a judgment that could have been stated in a clear and direct verse, as happened in many other legislations.
  - Zida appears to be divorcing his wife out of altruism for the Prophet, a position that may seem seemingly noble but hides deep psychological and social problems.

- The roots of distortion (literal understanding and external narratives): This distortion mainly stems from:
  - The literal and superficial understanding of the verse (33:37): The interpretation of "and hide in yourself what Allah is His Creator and fear men" as a direct letter from God to the Prophet concerning his desire for Zainab.
  - Over-reliance on external narratives: entering the details of the story from later historical or interpretive sources, which may be influenced by anecdotal atmosphere, inaccurate, or even other motives, and trying to twist the neck of the verse to conform to these preconceived narratives.
  - Ignoring the linguistic and Qur'anic context: neglecting to analyze the structure of the sentence in the verse, the semantics of words ("spent and chosen"), and the context of the sura aimed at regulating relations and removing embarrassment, and comparing it to the Qur'an's style of legislation.

Functional understanding as a lifeline: As will be detailed in the next section (Section 44), the linguistic and functional understanding of the verse, which rereads the discourse and semantics of words in their social and legislative context, completely exonerates the Prophet from this distorted narrative. It shows that the verse did not deal with a story of love and personal affection, but rather it was developing important social legislation to remove embarrassment from a group of women and believers, and that the role of the Prophet was that of the reporter and legislator by God's command, not the emotional party in the story.

4. Confusion between human and missionary: The lack of a precise distinction in some interpretations between aspects of the ordinary human life of the Prophet (peace and blessings of Allaah be upon him) and his role as a messenger and legislator by God's command, which sometimes led to the interpretation of some legislative provisions or missionary positions from a purely personal or human perspective.

Restoring the true image through deep understanding (linguistic and functional): When we adopt a methodology based on deep reflection on the language and contexts of the Qur'an, and look for functional meanings that may go beyond exclusive gender division, and understand "marriage" as a partnership and "marriage" in some of its contexts as an act of good and solidarity, the picture changes radically:

- The stereotype of the "lustful" or "promoter of pluralism" dissipates to emerge as a human leader concerned with social solidarity, protecting the weak, achieving justice, and honoring women as active partners ("husbands").

- His "husbands" (in the deep Qur'anic sense) appear as active partners in building society and nurturing the nation, not just numbers in a list of marriages.

- The fairness of Islamic legislation unfolds in the distribution of responsibilities and rights based on ability, need and job roles, not just on the basis of biological sex.

Who is responsible for the distortion? Redirecting criticism:
According to this perspective, the "distortion" of the image of the Prophet and Islamic legislation in these aspects did not stem from the infallible Qur'anic text, but from **subsequent human readings and interpretations**. These readings may have been affected by:

- **Literal and superficial understanding** of texts.

- **The predominance of social and cultural norms** prevailing in the eras of interpretation.
- **Sometimes** certain agendas or interests.
- **Deficiencies in deep linguistic and functional reflection tools**.

Conclusion: A
methodology that relies on understanding the "tongue of the Qur'an" in its depth, and exploring linguistic, contextual, and functional dimensions, is the way to transcend literal and traditional interpretations that may have contributed to the "distortion" of the image of the Prophet and Islamic legislation. Return to the contemplation of the Qur'an with a methodology that seeks functional meanings, and places justice and solidarity as governing values, capable of restoring the true and bright image of Islam and its prophet, which emphasizes honoring the human being and achieving comprehensive justice in society.

51 THE ECHO OF THE FIRST REVELATION: THE QUR'AN AND THE ESTABLISHMENT OF EQUAL HUMAN DIGNITY

Introduction:
At the heart of the Muhammadan message, which shone with the light of divine revelation amid the darkness of ignorance and discrimination, a foundational and authentic principle resonates: **honoring man with what he is human**. The Holy Qur'an came to remove the clouds of injustice and marginalization suffered by many groups, often especially women, and to set the balance of divine justice, emphasizing the unity of human origin and the fundamental equality between men and women in human value, in the relationship with the Creator, and in assuming the trust of assignment and responsibility. This principle is not just a marginal idea, but the basis on which the Qur'an's vision of man and society is based.

Unity of origin: from one indistinguishable soul: The
Qur'an proceeds from an indisputable universal truth to affirm fundamental equality: the unity of origin and creation. The Almighty says unequivocally clearly: "O people, fear your Lord, who created you from one soul, and from whom He created her husband, and from whom He spread many men and women... (An-Nisa: 1). This verse lays the groundwork: all humanity, in all its diversity, descends from **"one soul".** The complement of this soul, her "husband", was created **"from her",** to form together the first nucleus equal in origin and source. This unity of origin necessarily and logically requires **full equality of intrinsic human value**;

Human dignity: a universal and unconditional divine gift by gender:
Divine revelation did not distinguish between male and female in granting dignity. Honoring is a comprehensive and authentic giving to all the children of Adam: "We have honored the children of Adam... (Al-Isra'a: 70). This dignity is not acquired by sex, color, descent, or material power, but is **a divine gift to the soul of man** in whom God breathed out of his Spirit, favored him over many of his creation, gave him reason and will and qualified him to carry the great trust. Both men and women are bearers of this inherent human dignity.

Equality in assignment and retribution: criterion of responsibility and virtue:
Just as men and women are equal in the origin of creation and in human dignity, the Holy Qur'an has absolutely equal them in **the basic legal costs, in full responsibility for them, and in the penalty resulting from them worldly and eschatology**. The Qur'anic discourse with intrinsic costs (such as faith, piety, basic worship, morals, doing good deeds and avoiding taboos) is directed to both sexes without discrimination. The reward, whether reward or punishment, does not differentiate between them based on gender: "Whoever does a good deed, male or female, and he is a believer, let us give him a good life, and let us reward them with the best of what they have been doing" (Al-Nahl: 97). The famous verse of al-Ahzab (v. 35) comes from the multiplicity of the characteristics of the believers, the Muslim men and women, the two laws and the qantat... etc., in full parallel, and concludes with the universal divine promise to both: "God has prepared for them forgiveness and a great reward", which conclusively confirms the equality of the sexes in the standards of faith and spiritual merit with God.

The woman is the sister of the man: a prophetic affirmation of complementarity and similarity:
The purified Sunnah of the Prophet, which is the second source of legislation, comes to support and clarify this authentic Qur'anic principle. In a comprehensive and eloquent phrase, the Holy Prophet (peace and blessings of Allaah be upon him) says: **"Women are the sisters of men."** The word "anemone" (plural brother) means isotopes, proverbs and complementary parts of each other. It is as if man and woman are two complementary parts of the same human reality, indispensable to each other and not superior to each other in human value. Islam has come to remedy the historical injustice inflicted on women in many societies, affirming their full capacity and their human, financial and social rights, considering them as a complete, responsible and honored human being.

Conclusion: The correct premise for understanding and interpretation: The
deep recognition of this foundational Qur'anic principle – the **absolute equality of men and women in the origin of creation, intrinsic human value, costs, responsibility and reward** – is the correct premise and solid foundation on which any understanding or interpretation of other Qur'anic verses that may address gender-specific organizational or functional roles or provisions in particular contexts should be built. Any interpretation that seems to contradict this hermetic and original principle needs Inevitably, there is **a pause for reflection and serious critical review**, in search of true meaning that is consistent with God's universal justice, His vast mercy and His eternal honor for all the children of Adam. The Qur'an is a tight book, to which falsehood does not come from its hands or from behind it, and the apparent contradiction is sometimes not a contradiction in the divine truth, but rather a divine invitation to dive deeper into the infinite sea of its meanings, using the tools of linguistic, contextual and functional reflection, to reach the correct understanding that reflects the greatness and justice of the message.

52 RE-READING VERSE 37: FROM THE DISTORTED STORY OF "ZAID AND ZAINAB" TO THE LEGISLATION TO LIFT SOCIAL EMBARRASSMENT

Introduction: The problem of a verse and interpretation

The thirty-seventh verse of Surat Al-Ahzab ﴿ And saying to the one whom God has blessed and blessed him, hold your husband and fear God and hide in yourself what God has shown and fear people, and God is more worthy to fear him﴾ When he spent more of it and we married her so that the believers would not have anything wrong with the husbands of their pretenders if they died from them and the command of God was effective ﴿ One of the most verses that hovered around it Suspicions, and formed fertile material for orientalists and critics of Islam, due to the traditional narrative circulating the story of "Zaid and Zainab" that was attached to it. This narration, as we have already shown, paints a distorted picture of the Prophet (peace and blessings of Allaah be upon him) and contradicts his great stature and creation. But does the verse itself support this narrative? A deep reflection on the structure of the verse, the semantics of its words, and its legislative and social context reveals a completely different meaning, restoring the true purpose of the verse and clearing the arena of prophecy.

Deconstructing the structure of the verse from a linguistic and functional perspective:

Let us analyze the parts of the verse step by step, stripping as much as possible of preconceived narratives:

1. **﴿ Saying to the one whom God has blessed and blessed...﴾:**
   - The speech begins with "Saying..." Addressed to the Prophet (peace and blessings of Allaah be upon him) as a narrator of a situation or dialogue that took place.
   - The addressee in this dialogue is an ambiguous person who... ﴾, his name is not explicitly mentioned at the beginning of the verse, which raises the question: If what is meant is Zaid bin Haritha who is known, then why this initial ambiguity, especially since the Qur'an does not shy away from mentioning the names of the prophets and the righteous? This ambiguity may indicate that a person's identity is not the focus, or to wisdom about not defamation.
   - Describing this person as "blessed and blessed by God": the in'am of Allah may be Islam or any other blessing, and the Prophet's in'am may be manumission (as the narrations say about Zayd) or any other blessing such as upbringing, care or even marriage. The significance of the double in'am remains general and does not necessarily determine the identity of the person.
2. **﴿...Hold your husband and fear God...﴾:**
   - This is the essence of the advice and command that the Prophet (peace and blessings of Allaah be upon him) addressed to this person who came to consult him about his wife and wanted to part with her. It is a call to maintain the marital bond and to adhere to God's piety as the basis for solving family problems.
3. **﴿...And hide in yourself what God has shown ...﴾:**

- **Pivotal point:** The immediate linguistic context makes this sentence part of the words of the Prophet (peace and blessings of Allaah be upon him) to the addressee, not a speech from God to the Prophet. The speaker is still the prophet (in the first person: "you say", "I have been blessed"), and the addressee is "the one who has been blessed by God". Therefore, the prophet says to this man: "You are hiding in yourself something that God will show."

- What is this man hiding? It's the real reason he wanted a divorce, which he didn't disclose or try to hide.

4. **﴿...And you fear people, and God has the right to fear him...﴾:**

- This sentence too, in keeping with the context, is part of the prophet's words to the addressee. The Prophet says to him: "You hide this because you fear the words and customs of men, while God is the most worthy of fear."

- This strongly links the reason for concealment to the fear of society's reaction or custom, suggesting that the real reason for divorce may be something that society considers flawed or sensitive.

5. **﴿...And when he had spent more of them...﴾:**

- Here the name "Zaid" appears. But is it necessarily Zaid bin Haritha? It may be, or the name may have been used here as an example and model ("Zayd" is a common proverbial name) for the person to whom the case applies, especially since the subsequent legislative context is general to believers and not specific to Zaid.

- **"He spent from her and he choked":** this is the key expression that reveals the matter that was hidden. " "Watar" in language is a need, and is often associated with lust or binge eating and spending it means fulfilling it. The use of "watra" in the noun form may imply a diminution or reference to a need that is not sacred or wholly illegitimate in the eyes of custom, or at least not within a stable and natural marital relationship. This opens the door strongly to the interpretation of "spending time" as the fulfillment of sexual need (and perhaps the removal of virginity) outside the framework of a normal, stable and permanent marital relationship, which may be the real reason that the man wanted to hide behind his desire to divorce out of shame or fear of people.

- **Linking to what was hidden:** Therefore, "what God has shown" is the reality of this "judgment of time", which the man hid and feared people because of it.

6. **﴿...We married her...﴾:**

- The speech here is addressed to the Prophet (peace and blessings of Allaah be upon him) in the first person (Allah Almighty). But does this mean that he literally married her as his wife? Given the legislative objective announced immediately afterwards, "we married her" is more strongly understood as **a legislation and a permissibility** from God to marry this category of women (who were killed and divorced by their pretenders), and that the Prophet (peace and blessings of Allaah be upon him) was in charge of implementing and announcing this legislation, perhaps even by marrying this woman to the first suitor himself (after he revealed the matter and lifted the embarrassment). Or by marrying her to other believers. The verb "husband" here carries the meaning of divine legislation and implementation through the prophet.

7. ﴿**...So that the believers will not have anything wrong with the husbands of their pretenders if they die from them...**﴾:

- This is **the explicit and clear legislative goal** of the whole verse. The goal is not a personal story, but to **lift the social embarrassment** of the general believers in marrying "husbands" (i.e., women who were related to) their "pretenders" (adoptees or the like and those with whom they are related by ties other than true paternity), **but on a specific and precise condition: "If they die from them and they are married."**
- Linking the lifting of embarrassment to this condition (spending al-Watar) confirms that this is the focus of the social issue addressed by the verse. He did not say "if they divorce them" in general, but rather singled out the situation in which "the time is done."

8. ﴿**...God's command was effective:** an affirmation of the validity of this divine ruling and law.

The proposed social functional interpretation of the verse:

Based on this deconstruction, the verse manifests itself not as a story of love and affection for the Prophet (peace be upon him), but as a meaningful and realistic social legislation that addresses a sensitive problem:

- There is a case of a man (whose name is not necessarily mentioned at the beginning) who is associated with a woman whom he considers his "husband", and wants to part with her for a reason that he hides for fear of social custom, and this reason has to do with the fact that "Zaid" (someone, who may be the adoptee or is related to him in some way) has "spent a bit" of this woman (with the connotations of a sexual relationship or loss of virginity).
- The Prophet (peace and blessings of Allaah be upon him) advises him to hold fast and be pious, and reveals to him that Allaah will show what He hides, and that the fear of Allaah is more important than the fear of people.
- The divine legislation comes after the revelation of the matter (the judiciary of al-Watar) to remove the embarrassment of the believers in marrying this category of women (associated with the pretenders and those from whom he died), in order to achieve concealment and social solidarity and integrate these women into society instead of ostracizing them because of this "past" that was not necessarily their fault.
- The Prophet (peace and blessings of Allaah be upon him) is tasked with implementing and announcing this legislation ("We married her" in the sense that we legislated for you to marry them and lift the embarrassment).

Result: Exoneration and clarification

With this careful linguistic and functional reading, the following results are reached:

- **Completely exonerating the Prophet (peace and blessings of Allaah be upon him)** from the distorted traditional narrative and the abuses it bears that are not worthy of his stature.

- Showing the verse for what it is as a social legislation aimed at solving a real problem, removing embarrassment, and achieving concealment and solidarity, and not as a personal story of the Prophet.

- Reveal the accuracy of the "tongue of the Qur'an shown" in choosing its words ("Wata", "pretenders") and address social issues wisely and with consideration for human feelings (the initial thumb of the addressee).

This understanding restores the sublime purpose of the verse and is fully consistent with the ethics of prophecy and the principles of justice and mercy of the Qur'an.

53 "THE TONGUE OF THE CLEAR QUR'AN": KEYS TO REFLECTION TO GO BEYOND LITERAL UNDERSTANDING TO FUNCTIONAL MEANINGS

Idea of the article:
This article aims to present **the methodology** that was implicitly or explicitly relied upon in previous articles. Rather than focusing on a specific issue (e.g. husband, polygamy, men/women), this article focuses on **the tools and keys to linguistic and functional reflection** that enable us to transcend literal or traditional readings that may seem problematic or contradict the highest Qur'anic principles (e.g. justice and equality). It will serve as a concise methodological guide for the reader to understand the "how" alternative interpretations were arrived at posed.

Suggested themes:

1. **Introduction: The Problem of Literal Understanding and the Need for Deep Reflection:**

   - Noting that the Qur'an is "a book whose verses have been tightened and then separated" and "in a clear Arabic tongue", which calls for a precise and deep understanding.

   - It is problematic that some traditional or literal interpretations of certain verses may seem to contradict other Qur'anic principles (such as justice and equality) or the spirit of the general message.

   - Affirming that the Qur'an calls for reflection and reflection, and that this contemplation is not just a superficial reading but a dive into meanings.

2. **The first key: return to the linguistic root and its original semantics:**

   - The importance of understanding the original meaning of the root of the word in the Arabic language before crystallizing the subsequent idiomatic or jurisprudential meanings.

   - Give examples from our dialogues:

- Root (g and c): its connotation of conjugation, similarity and partnership is broader than just the marriage contract.
- Root (NKH): Explore its possible connotations that may go beyond physical action or knots (e.g. joining, mixing, activating as posed).
- Root (RJL): Linking it to movement, strength and effectiveness.
- Root (nxa / nsj): Link it to lag or need for care.

- Emphasizing that the linguistic root opens up horizons of meaning that do not close them.

3. **The second key: the Qur'anic context as a compass of meaning:**

- The importance of understanding the immediate context of the verse (preceding and subsequent verses).
- The importance of understanding the general context of the surah and its main axis.
- The importance of understanding the overall Qur'anic context (not interpreting a verse in contradiction with a tight Qur'anic principle).
- Give examples:
  - Interpretation of a verse (an-Nisa: 3) in its immediate context (orphans) and the context of the surah (regulating relationships and protecting the weak).
  - Interpretation of the verse of guardianship in the context of Surat An-Nisa as well.
  - Interpretation of "Prophet's Husbands" in the context of Surat Al-Ahzab and its role in regulating the Prophet's relationship with his nation.

4. **The third key: the search for the functional and symbolic meaning behind the term:**

- Raise the idea that the Qur'an may use common terms (e.g., men, women, marriage) with deeper functional or symbolic meanings in specific contexts, beyond their immediate biological or literal meaning.
- Explain the concept of "functional meaning": focus on the role, task, or situation to which the term refers in its context.
- Examples:
  - "Men" as a capable, productive and responsible category.
  - "Women" as a group in need of care and solidarity.
  - "Spouse" as a functional partner.
  - "Marriage" (in some interpretations) as an act of good and care.

- Emphasizing that this does not always eliminate the direct meaning, but adds a deeper layer of understanding in contexts that tolerate it.

5. **The Fourth Key: Harmony with the Supreme Qur'anic Principles:**

- Any interpretation must be consistent with and not contradict the elaborate and fundamental principles of the Qur'an (justice, mercy, human equality, honoring the children of Adam, monotheism).

- If an interpretation seems to contradict these principles, this is an invitation to review that interpretation and seek a deeper understanding consistent with the spirit of the Qur'an.

6. **Conclusion: Continuous reflection as a journey to uncover the treasures of the Qur'an:**

- Emphasize that reflection is a continuous and renewable process.

- Invite the reader to apply these keys and tools in his reading of the Qur'an.

- The goal is to reach a deeper and more enlightened understanding of the Book of God, in a way that strengthens faith and achieves the purposes of Sharia in achieving justice and mercy in the life of the individual and society.

54 "WILL THEY NOT CONTEMPLATE?": YOUR INDIVIDUAL RESPONSIBILITY TO UNDERSTAND THE QUR'AN

Introduction:
If alternative readings of some Qur'anic verses, as we have reviewed, reveal an understanding more in line with the principles of justice and equality, and contradict traditional interpretations that may have led to injustice or misunderstanding, the fundamental question that arises is: How did these interpretations prevail? And who is responsible for course correction? The Qur'an itself offers a clear answer: it is everyone's responsibility to seek correct understanding through reflection, warning against blind imitation and intellectual rigidity.

Contemplation: It is a duty for every Muslim man and woman: The
Qur'an did not make its understanding the monopoly of a priestly group or a certain class of "clergy". Rather, the call for reflection was general and comprehensive, repeated in several places, and in a form that encourages reflection and rejects rejection: **"Do they not contemplate the Qur'an or on the hearts of its locks?"** (Muhammad: 24), **{Do they not contemplate the Qur'an, even if it is from someone other than Allah, they will find a lot of difference in it}** (An-Nisa: 82). This deploratory question is in fact a command and guidance for every Muslim man and woman to work his mind and heart in the words of God, and to strive to understand God's will himself, with the help of God and then the available tools of understanding.

The danger of passive transmission and hiding behind others:
While the huge interpretive heritage left by our scholars through the ages represents an indispensable wealth of knowledge and an important starting point for understanding the text, sufficiency with uncritical transmission, or blind imitation of the opinions of the

former without critical review in light of the overall purposes of the Qur'an and the development of human knowledge, represents a real danger that leads to stagnation, and may even perpetuate misconceptions. Hiding behind a sheikh's fatwa or an inherited interpretation, without personal conviction based on research and reflection, does not exempt The individual is responsible before God. God Almighty will hold every soul accountable for what it has gained, and based on its understanding that led it to that gain, good or evil. It is not possible to shirk responsibility for a misconception that has led to injustice or infringement on the rights of others (such as a wife, an orphan, or any member of society) by simply saying "so they said" or "This is how we found our fathers".

Beyond Qur'anic proverbs (donkeys, dogs, pigs): Misunderstanding offends, not text: The

problem of superficial or literal understanding extends to Qur'anic proverbs that use animal names. The understanding that stops at the appearance of analogy in verses such as "the donkey carries books" (Friday: 5) or such as "the breathless dog" (Al-A'raf: 176), or referring to those against whom God was angry and made "monkeys and pigs" (Al-Ma'idah: 60), it may falsely suggest that the Qur'an adopts insulting language or likens humans to animals in derogatory manner. But deep reflection, using the semantics of linguistic roots (as seen in the root of KLB, the meanings of distress, greed and enmity) and context, reveals that these are not insults in the colloquial sense, but **rather eloquent and powerful proverbs** aimed at:

- **Embodying a moral or behavioral state: an** accurate description of the situation of those who have come to knowledge and did not benefit from it (the donkey), or who have been torn off from guidance and become breathless behind the world (the dog), or who have deformed their hearts and actions because of their rebellion and disobedience (monkeys and pigs as a symbol of behavioral and spiritual decadence).
- **Alienation and warning:** Using a strong sensory image to alienate these situations and warn against falling into them.

It is the "takharif of interpretation" that stops at the literal meaning that offends the text and the divine, while reflection reveals the wisdom, eloquence and educational purpose behind these parables.

Conclusion:

The responsibility for understanding and contemplating the Qur'an lies with each of us. We must be armed with the tools of understanding, free from the shackles of blind imitation, and read the Qur'an with conscious hearts and open minds, seeking truth, justice and mercy. We should not be afraid to revise prevailing concepts if they seem to contradict the supreme purposes of the Qur'an, for the Qur'anic truth is too high and profound to be confined by a human understanding that is deficient or influenced by temporal or spatial circumstances. Responsible individual and collective reflection is the way to rediscover The light of the Qur'an and its activation in our lives.

55 From Contemplation to Application: Building a Society of Quranic Justice and Equity

Introduction:

Contemplation of the Holy Qur'an is not complete until it is transformed into a lived reality and tangible behavior. Uncovering the deep meanings that affirm equality, justice and honoring the human person, and refuting the misinterpretations that have entrenched discrimination or injustice, must lead us to the next and inevitable step: **the application of these concepts in our individual and collective lives**. What is the value of correct understanding if it is not reflected in our behavior, transactions and the structure of our societies?

Operationalizing equality and functional responsibility:

A vision that goes beyond a strict gender interpretation of terms such as "men" and "women", and understands them in some important contexts as functional connotations of "capable/productive" and "needy/dependent", calls for a radical restructuring of our perceptions of roles and responsibilities in society:

- **Recognition based on competence, not gender:** Individuals must be assessed, given opportunities and respected on the basis of their competence, abilities and work, not on the basis of their biological sex. The ability to "dismount", pursue, produce and manage is not exclusive to males, and the need for support and care is not limited to females.
- **Shared responsibility in the family and society: The** responsibility for the care and development of the family, as well as the responsibility for building and developing society, becomes a participatory responsibility shared by the capable groups ("men" in the functional sense) among themselves, and towards the needy groups ("women" in the symbolic sense). Guardianship becomes a responsibility of service and solidarity, not power and domination.
- **Social solidarity as a basic duty: The** concept of social solidarity is confirmed as a supreme Quranic value, where spending on the needy and caring for them becomes a duty for those who are able, which is the core of what the verses "marriage" and "two, three and four" in Surat An-Nisa refer to (according to this interpretation).

Individual calculation on action and treatment:

It must always be remembered that the divine balance on the Day of Resurrection is accurate and fair, and its basis is action, intention and striving. Every human being, regardless of gender, will be asked about his honesty in his work, his justice in his dealings, his benevolence to creation, and how he applies the values of the Qur'an in his life. Injustice is rejected in all its forms, whether it occurs from man to woman, from woman to man, or among members of society in general. Responsibility is individual, and the reward is equal to work and piety.

Overcoming the wrong understanding of the rulings and activating the purposes:

Seeking a deeper understanding of the Qur'an, and freedom from interpretations that seem contrary to its supreme purposes of justice, mercy and dignity, is the way to correct the wrong practices carried out in the name of religion. Whether it comes to understanding "beating" in the context of nachouz, "polygamy" in marriage, "marriage of young girls", or "king of the right", the search must always be for an understanding that

achieves **the purposes of Sharia**. In preserving dignity, achieving justice, preventing harm, facilitating life, and achieving true human happiness.

Conclusion: The Qur'an is a just way of life: The
Holy Qur'an is not just a book recited for blessing, but a comprehensive way of life, which came to establish the balance of justice and equity on earth. Activating this approach starts from correcting our understanding of it, assuming our individual responsibility to reflect, and then striving to translate this correct understanding into practical reality in our family, social and economic relations. Building a society where the values of true equality, justice, solidarity and compassion prevail is the best application of the message of the Qur'an, and it is the way towards the farmer in this world and the hereafter. Let us make our reflection on the Qur'an a breakthrough towards positive change in ourselves and our societies.

56 DECIPHERING THE QUR'AN: THE METHODOLOGY OF ESOTERIC CONTEMPLATION AND ITS APPLICATIONS

Title: Beyond Matter: A Symbolic Reading of "Eating", "Drinking" and "Hunting" in the Qur'anic Balance

Introduction: The Deep Language of the Qur'an

In our ongoing journey to contemplate the Qur'an, we have not stopped at re-reading concepts related to human relations and social roles, but rather the search for esoteric and symbolic meaning has extended to include concepts that appear to be directly related to the physical world. The belief that the Qur'an is a comprehensive book of guidance, and that its "clear Arabic tongue" carries multiple layers of meaning, leads us to ask: are the physical acts mentioned in the Qur'an, such as eating, drinking and hunting, always limited to their literal meaning, or may they carry, in certain contexts, deeper symbols and connotations related to man's spiritual and cognitive journey?

Esoteric Reflection Methodology: Comprehension Tools

Before diving into the examples, it is important to recall the foundations of the methodology adopted to reach this deeper understanding:

- **Going beyond the outward:** not being satisfied with the direct literal sense, especially if it seems illogical or contrary to the supreme purposes of the Qur'an in justice and wisdom.
- **Overall context:** Looking at the verse within the context of the sura and the Qur'an as a whole, and within the framework of the "intellectual fight" or general goal addressed in the text.
- **Semantics of roots and letters: The** search for the original meanings of the roots of words, and even the symbolic connotations of the letters themselves within the Qur'anic "Arabic tongue".
- **Meanings of couples:** Understanding words and concepts in relation to their opposites or complements (such as night and day, apparent and inner, men and women in the symbolic sense).

- **Rejection of "interpretation myths":** conscious criticism of traditional interpretations that may be superficial or influenced by whims or customs, and the search for a more authentic and consistent understanding.

"Eating and drinking": food for the soul and knowledge, not just the body

When we consider the Qur'an's use of the words "eat" and "drink," the context may point us to a meaning that goes beyond material food and drink:

- **The Heavenly Table (Table: 112-115):** As we have reviewed, the apostles' request for the table was not merely to satisfy the stomachs, but to achieve "tranquility of hearts", knowledge of certainty and martyrdom. Jesus' supplication that it will be "a feast for the first and the last of us and a sign from you", and the intensity of the divine warning to those who disbelieve after it, are all strong clues that support the interpretation of "the table" and "eating from it" in the sense **of receiving divine revelation, nourishing with remembrance and divine knowledge with which hearts are reassured**, and that the Qur'an is the greatest table.
- **"They ate food" (Table: 75):** In the context of the negation of the divinity of Christ and His Mother, this phrase can be understood in two complementary senses: the material meaning (the evidence of their humanity and their need), and the symbolic meaning (they received knowledge, guidance, and revelation – spiritual food), which confirms their humanity as recipients and not creators, especially with the mention of the "statement of verses" afterwards.
- **"Eat and drink" in the verse of fasting (al-Baqarah: 187):** Within the system of understanding fasting as a contemplation, this phrase is interpreted in the sense **of continuing to receive knowledge and knowledge and diving into meanings** until the truth becomes clear from the false (the white thread from the black) and the light of understanding (dawn) bursts.
- **Eating money with falsehood:** This is a clear metaphorical use that means the unlawful appropriation and consumption of rights.

"Hunting": a symbol of the acquisition of education and comprehensive livelihood

The concept of "hunting" can also be read symbolically beyond the literal meaning:

- **Sea fishing:** The sea symbolizes its breadth and depth of God's boundless knowledge and inexhaustible words. His hunting represents **the direct reception of divine knowledge**, spiritual and cognitive sustenance that comes as a gift from God. It is always permissible because God's bounty and knowledge are always available.
- **Land Hunting:** Land represents the finite world that requires human endeavor and expertise to hunt. Its hunting symbolizes **human knowledge acquired** through learning, experiment, skill and pursuit. Its prohibition on the mahram may symbolize the need to stop being preoccupied with acquired worldly sciences and devote themselves to spiritual abstraction and direct contact with divine knowledge during the period of Ihram.
- **Comprehensive livelihood:** Hunting (in its two meanings) is linked to the concept of "livelihood", which includes material, moral and spiritual giving, and confirms that the pursuit is required, but the real livelihood is God, and that piety and trust are the key to the comprehensive divine flow.

Conclusion: Reading the Qur'an with the Eyes of Insight

These examples show how a esoteric contemplation approach, which focuses on symbols and deep connotations and goes beyond superficial literal interpretation, can reveal a richer and more consistent understanding of the Qur'anic text. It is an invitation to read the Qur'an not only with our eyes, but with the insights of our hearts and minds, to see beyond words, and to be inspired by "eating", "drinking" and "hunting" lessons in seeking knowledge, purifying the soul, and striving in life consciously and responsibly, realizing that every single word in the Book of God carries dimensions of wisdom and light waiting for He manages it.

57 THE WISDOM OF PROVERBS - NOT THE APPEARANCE OF ANALOGY: A NEW UNDERSTANDING OF ANIMAL PARABLES IN THE QUR'AN

Introduction: The

Qur'an uses proverbs brilliantly as a powerful rhetorical and pedagogical tool to approximate meanings, embody situations and establish lessons. Among these proverbs he used the names of animals such as donkey and dog, and even referred to the metamorphosis of some disobedient monkeys and pigs. A literal or superficial understanding of these verses may mistakenly suggest that the Qur'an adopts insulting language or aims to merely liken man to animals in derogatory manners. But the method of reflection, which seeks deep meaning and goes beyond the appearance of the word, reveals that these proverbs carry a judgment. And the connotations go much deeper than just a literal analogy.

Transcending the literal meaning: Searching for the likeness:

The essence of the parable is not in the perfect correspondence between the likeness and the likeness, but in **the face of the intended likeness** that the Qur'an wants to highlight. When we read these proverbs thoughtfully, we find that the focus is not on the animal itself, but on a particular trait or condition that is projected on reprehensible human behavior:

- **Like a donkey carrying books (Friday: 5):** The problem is not with the donkey as an animal, but with the case of **carrying knowledge and knowledge without understanding, benefiting or acting according to it**. The likeness is not taking advantage of the precious load. This parable, as we have explained, is not an insult to a particular group, but rather an accurate description of a situation in which any person or nation can fall into a book or science and then do not work with it, whether they are the bearers of the Torah or even the bearers of the Qur'an who do not contemplate it. The word "travels" itself may have a deeper meaning than mere books, denoting verses that reveal the truth and reconcile people.
- **Like a breathless dog (al-A'raf: 176): The** analogy here is not to the dog as an unclean or lowly being in some cultures, but to a state of **constant and uninterrupted panting**, whether it is exhorted ("if you bear it") or left alone ("or you leave it"). Going back to the root of "KLP" and its meanings that refer to distress, greed, concern and enmity, panting can be understood here as a symbol of intense attachment to the world and frantic concern for it, or a state of anxiety and permanent spiritual instability, or the

constant hostility to the truth after breaking away from verses Allah. It is a description of an internal state of dissatisfaction, turmoil and greed.

- **Mutant monkeys and pigs (Table: 60, Al-Baqarah: 65, Al-A'raf: 166): The**

metamorphosis does not have to be understood here as a literal physical transformation, but may be **a spiritual, moral and behavioral metamorphosis**. Apes may symbolize blind imitation and a tendency to frivolity and humor, and pigs may symbolize deceit, acceptance of evil and indulgence in vile lusts. It is a description of human degeneration to a behavioral level similar to the behavior of these animals in its negative aspects, as a result of rebellion and extreme disobedience.

Criticism of "Takharif al-Tafsir": The

wrong and superficial understanding of these parables, which portrays them as direct insults or attributes to God the language of insults and insults, is the product of what can be called "Takharif al-Tafsir" that departs from the spirit and wisdom of the Qur'an. The Qur'an is a book of guidance and eloquence, and it uses the most powerful and eloquent images to influence, clarify and warn, without implying the adoption of obscene language or free insult.

Conclusion: Proverbs are tools for reflection, not insult: We

should treat Quranic proverbs, especially those that use animal names, as powerful tools for reflection and consideration, not as mere literal analogies or insults. It invites us to consider the reprehensible human behavior to which it refers, warns us not to fall into it, and reveals the consequences of refraining from God's guidance. Deep reflection on these parables reveals the eloquence and wisdom of the Qur'an, and distances us from superficial understandings that may offend the text and the divine.

58 "DO NOT FOLLOW THE MAJORITY": THE QUR'AN CALLS FOR INDEPENDENCE OF REASON AND REJECTION OF TRADITION

Introduction:

In our quest for a deeper understanding of the Qur'an, and to transcend traditional interpretations that may seem contrary to its higher intentions, an important methodological question arises: what approach does the Qur'an itself guide us to reach the truth? Is it to follow what the majority has to do? Or the tradition of fathers and elders? Or is there another path that the Qur'anic text urgently emphasizes?

The Qur'an denounces the followers of the unconscious majority:

contrary to what might be thought, the Qur'an does not consider numerical multitude as proof of right or right. On the contrary, it warns in explicit verses of the consequences of following the majority if it is misguided or follows the conjecture: **{And if you obey more than those on earth, they will lead you astray from the path of Allah, if they follow only the conjecture and if they do not depart}** (Al-An'am: 116). There are frequent references in the Qur'an that most people do not know, do not believe, or do not give thanks. This confirms that truth is not necessarily with many, and that individual insight and the search for evidence are key.

Repeated exhortation to the realization of reason and reflection:
On the other hand, the Qur'an is filled with verses that exhort man, individually and collectively, to use his greatest divine gift: reason. Formulas such as "Will you not reason", "Do you not think", "Will they not reason", "Think", "Think", "Repeat formulas such as "Do you not reason", "Do you not reason?"}. These repeated calls make reflection, reasoning and reflection not just an option, but a duty and an essential method for understanding religion, life and the universe, and reaching faith certainty. It is a call to free the mind from the shackles of ignorance and imitation.

Rejection of blind imitation:
Just as the Qur'an vilifies the followers of the misguided majority, it strongly vilifies the blind imitation of fathers, ancestors and elders just because they preceded or because this is what society found: **{And if they were told to follow what God has revealed, they said, but we follow what we instructed our fathers.** (Al-Baqarah: 170). The Qur'an calls for follow-up based on knowledge, insight and evidence, not on nervousness, habit or familiarity.

Individual responsibility for understanding:
It follows from all of the above that **the responsibility for understanding religion and contemplating the Qur'an is primarily an individual responsibility**. A Muslim cannot attach his understanding and faith to the neck of a sheikh, interpreter or madhhab, but he is required to seek himself, using his mind, heart and available research tools, to reach a conviction and understanding that reassures him, and is consistent with the overall principles of the Qur'an. This does not mean neglecting the efforts of scientists and benefiting from them, but rather not taking them as rigid templates that are not subject to discussion or review.

Conclusion: Towards a contemplative and independent Muslim mind:
The Qur'anic approach is the approach **of building a critical and independent mind**, which only follows the truth with its evidence, and is not afraid of reviewing the heritage or violating the majority if it is aware of it. It is a continuous call to free minds from all forms of intellectual guardianship and blind imitation, and to return directly to the pure help of the Qur'an, and to contemplate it with an open mind and a sound heart, to reach an authentic and responsible understanding of God's religion and its eternal message.

59 Interpretation of the verses of Surat Maryam (Kahyas)

59.1 Interpretation of the cut letters (Kahias):

- **K:** description, cognitive deduction, rulings and laws.
- **(E)** Ability, ability, and reference to conscience.
- **J:** Appeal, speech, purpose.
- **A:** The signal (great, Arabic, Asir).
- **R:** Wills, Faithfulness.

- Kahias: It means that man must derive knowledge from the divine commandments.

2. Interpretation of "Remembrance of the mercy of your Lord":
   - **Dhikr: The** divine hadith abrogated in the books (the Qur'an is dhikr).
   - **Mercy:** Communication and connection between God and man and between people themselves, verses are mercy.
   - **Your Lord:** God is the educator, the caretaker of everything, and also Gabriel.
3. Interpretation of "When he called his Lord":

- Nadi: It means that the call is secret and hidden
- Rabbo: It means Gabriel here because there is a call in it

1. Interpretation of "graying head" is caught:
   - **Ignited:** difficult and intensified.
   - **Head:** intellectual and mental construction.
   - **Sheba:** The difficulty of contemplating verses and extracting meaning.
2. Explanation of "And I did not pray to thee Lord naughty":
   - **By your prayer:** preaching the message.
   - **Naughty:** Defaulting on the truth.
3. Explanation of "And I feared the loyalist behind me":
   - **Next:** God Almighty.
   - **Behind me:** opinions and interpretations.
4. Explanation of "And my wife was barren":
   - **My Woman:** The thoughts and knowledge it carries.
   - **Barren:** Inability to derive the correct meaning.
5. Interpretation of "So give me from your hand and Leah":
   - **HP:** Giving.
   - **Plastic:** ideas, results and analysis.
   - **Walia:** The right thought, the book, the deduction.
6. Interpretation of "inherit and inherit from the family of Jacob":
   - **Inherits:** takes science and knowledge.
   - **Al Yaqoub:** Those who inherited knowledge (commentators and scholars).
7. "O Zechariah, we preach you to a boy named Yahya":
   - **Zakaria:** A title meaning standard-bearer.
   - **We preach you:** preaching esoteric information.
   - **Ghulam:** The Book (Torah), esoteric science.
   - **Yahya:** The Torah, the meanings that revive souls.
8. "Rab said, 'I will have a boy.'"
   - **Ghulam:** Esoteric Science, The Book.
9. "I have reached the age of old age":
   - **Greatness: the** maximum energy in reflection and science.
   - **Atya:** The difficulty of issues, hesitation.

59.2 Interpretation of verses from Surat Al-Kahf

1. "And they found a slave of our servants":
   - **Slave:** Gabriel, peace be upon him.
2. "We have brought him mercy from us and taught him who we have knowledge":
   - **Mercy:** Revelation.

- **Note:** Secular science, esoteric knowledge.

3. "Moses said unto him, Shall I follow thee, that thou shalt teach me from what thou hast taught Rashda":

- **Follow you** the method and the scientific path
- **Rashda** Al-Alam Al-Ladani

1. "He said you couldn't be patient with me":
   - **Sabra:** Future science needs patience.
2. "So they set out, so that when they met a boy and killed him," he said.
   - **Gholama:** Unknown character, esoteric science.
   - **Kill him:** intellectual killing, changing ideas.
3. "As for the wall, there were two orphans in the city."
   - **Wall:** The separation between the zahir and the batin (the heavenly book).
   - **Gholamin:** Jesus and Maryam, esoteric science.
   - **Orphans:** Lack of anyone to guide them to the correct knowledge.
   - **Treasure:** The Torah, esoteric science.

The bottom line

- **The Holy Qur'an:** carries mystical and outward meanings, and requires reflection to extract the correct meaning.
- **Syllable letters:** have special connotations and meanings.
- **Prophets:** They carry titles indicating their attributes and deeds.
- **Secular science:** It is the esoteric science that comes from God.
- **Ta'wil:** It is the deduction of the esoteric meaning from the verses.
- **The difference between knowledge and ghulam:** knowledge is the apparent and the known, and the ghulam is the inner and the unknown.
- **The call** is in secret and in secret

60 MAY GOD EXTEND AND THE SOLDIERS OF GOD

First: On Contemplation, Revelation and Prophecy:

- **Contemplation is the key to deep understanding:** As I mentioned, contemplation is neither revelation nor prophecy, but the means God has given us to understand His Book. It is an interactive process between the mind and the heart with the Qur'anic text, aimed at extracting meanings and gifts that inspire our lives and lead us to God. Contemplation is not just a superficial reading, it is a dive into the depths of the text to uncover its treasures.
- **The legal limits of contemplation are necessary:** it is very important to emphasize that contemplation must be within the known legal frameworks. That is, it must be based on understanding the rules of the Arabic tongue deduced from the Book of God and from the original manuscripts of the Qur'an and from the old and new contemplators.
- **Contemplation is a collective and individual responsibility:** Contemplation is not limited to a certain group of scholars, but is the responsibility of every Muslim man and woman. Everyone is required to contemplate the Qur'an as much as he can and understand. At the same time, we must draw on the science of past and contemporary scholars and interpreters to guide our reflection and correct our understanding.

Second: About God's Periods in Battles and in Life in General:

- **God's extensions are not limited to battles:** it is true that the topic focused on God's extensions in battles, and this is a very important aspect, but God's extensions are much broader and more comprehensive than that. God extends to us at every moment of our lives, in ease and hardship, in health and sickness, in wealth and poverty. Guidance itself is one of the greatest types of duration, success in deeds, tranquility in the heart, and relief after hardship, are all forms of divine duration.
- **The terms of God's extensions go beyond material reasons:** I correctly stated that God's extensions do not come to the idle. Taking material reasons is necessary, but more important are spiritual and moral reasons. Believing in God and trusting in Him, trusting in Him, honesty and sincerity in intention, piety and good deeds, these are the real conditions for attracting God's supplies. Material causes are mere tools, but real power is from God alone.
- **God's extensions are manifested in multiple forms:** I have done well in mentioning the various forms of divine extensions, from guidance and psychological comfort to angels, wind and terror in the hearts of enemies. God's praise is not limited to what we see and feel, but may be in hidden images that we do not realize, but whose effects appear in our lives.

Third: On the concept of soldiers in the Qur'an and contemplators:

- **Soldiers in the Qur'an is a broad concept: the** concept of soldiers in the Qur'an is not limited to soldiers in the military sense. It includes everything that God has devoted to supporting His religion and its guardians. Angels are soldiers, the wind is a recruit, fear and terror in the hearts of enemies are soldiers, and even events and circumstances can be soldiers of God.Those who contemplate the Qur'an, the preachers of God, the working scholars, and the reformers of the earth can all be considered soldiers of God in the battle of truth against falsehood, in spreading good and fighting evil.
- **Contemplators are soldiers in the intellectual and spiritual battle:** in our time, the battle is not only military, but also intellectual, cultural and spiritual. Quranic thinkers play the role of soldiers in this battle, by spreading Quranic awareness, correcting misconceptions, confronting suspicions and deviant ideas, and building a conscious and enlightened Quranic generation.
- **Mocking contemplators is not new:** As I mentioned, mocking contemplators and advocates of truth is not new. The prophets and apostles faced the same mockery and resistance. This is proof that the path of truth is not paved with flowers, but it is worth the effort. What is important is steadfastness in the truth and devotion to God in action.

Fourth: On the renewed understanding of the Qur'an and the harnessing of the universe:

- **The Qur'an is renewed with the renewal of the ages:** the Qur'an is the eternal book of God, valid for all times and places. Each age discovers in the Qur'an new meanings and gifts that suit its challenges and circumstances. This renewal is not a distortion of the text, but rather a revelation of the endless treasures of the Qur'an. It is constant contemplation that opens these treasures to us and makes the Qur'an alive and active in our lives.
- **Harnessing the universe is a great verse:** Your mention of Surah Ar-Rahman and harnessing is perfectly appropriate. Harnessing the universe to man is a great sign that signifies the greatness and mercy of God. Contemplating these graces prompts us to thank God and appreciate His graces, and to use these graces to obey and please Him.

61 LIVELIHOOD IN THE QUR'AN: BETWEEN MATERIAL GIVING AND SPIRITUAL OVERFLOW

Introduction:

The concept of "livelihood" occupies a central place in human life and his relationship with his Creator. It is the divine gift on which life is based and with which the basic constituents of existence continue. The Holy Qur'an, in its clear tongue, does not deal with sustenance as a mere material gift that is consumed, but rather as a comprehensive multidimensional blessing that requires man to pause for reflection and thanksgiving, and is a field for testing and affliction, and a key to understanding our relationship with God and life itself. In this section, we explore together aspects of this rich concept, moving between tangible material livelihood and deeper spiritual and moral flow.

Material livelihood: God's apparent blessings and the rules for dealing with them

The manifestation of divine sustenance is what directly touches our daily lives: food, drink, money, housing, and everything that God has devoted to us in this universe. The Qur'an instructs us to consider and reflect on how to manage this livelihood:

- **The basis of life:** God Almighty reminds us how food and drink are the basis of the foundation of our lives, as a result of a wonderful cosmic system that begins with the descent of water from heaven and the splitting of the earth to sprout love and fruit: "Let man look at his food * I poured water in a pouring * Then we split the earth * And we grew in it for love... ﴾ [Abs: 24-27].
- **The purpose of worship and thanksgiving:** This livelihood was not created in vain, but to be a motive and helper for worship, and a reason for thanksgiving and recognition thanks to the blessing: "O people, worship your Lord... He who made the earth a bed for you, and the sky a building, and brought down water from heaven, and brought it out of the fruits as a sustenance for you...[Al-Baqarah: 21-22].
- **Controls of dealing: The** Qur'an did not leave us without guidance on how to deal with this material livelihood, so it set controls for it that guarantee its integrity and blessing:
  - **Halal and Tayyib:** Allah commanded us to eat and use the delicacies that He permitted for us, and to avoid forbidden evils ﴿... And he will make good deeds for them and forbid them to do evil things... [Norms: 157].
  - **Permanent thanksgiving:** Thanksgiving is not just a word, but a state of heart and process that appears in acknowledging grace, attributing it to the blessing, and using it to his liking ﴿... And thank the grace of God if you worship Him﴾ [An-Nahl: 114].
  - **Moderation and rejection of extravagance:** Moderation is Islam's approach to everything, including dealing with livelihood (...) Eat and drink, and do not go overboard, for he does not love profligate people﴾ [Al-A'raf: 31].
  - **Performance of rights:** Livelihood is not the absolute property of the individual, but rather has rights for others, which must be performed through zakat, charity and spending for the sake of Allah (...) And they came to his right on the day of his harvest... [Al-An'am: 141], ﴿... And from what we have provided them, they will spend﴾ [al-Baqarah: 3].

Livelihood as a test and affliction:

The abundance or lack of sustenance is not necessarily a measure of God's satisfaction or discontent, but is in fact a plague and a test of the essence of man. God Almighty afflicts His servants with wealth as well as poverty, to see how they give thanks or patience, and how they act in what has come to them: "As for a person, if he is afflicted by his Lord, then he will honor him and his blessings, and my Lord will say that he is more honorable * But if he is afflicted with it, then he is destined for his livelihood, and my Lord will say Ahnan" [Fajr: 15-16]. The Qur'an warns us that spending unpleasing to God, even if it is a lot, will only bring sorrow and loss: "Those who disbelieve spend their money to repel the way of Allah, they will spend it and then they will be heartbroken... ﷺ [Al-Anfal: 36].

Expanding the concept of livelihood: spiritual and moral abundance

Here, Qur'anic reflection invites us not to limit the concept of "livelihood" to its material framework only. The Qur'an reveals to us deeper and more lasting dimensions of livelihood, spiritual and moral gifts that are in fact the basis of true happiness and tranquility:

- **Spiritual and moral sustenance:** The greatest thing that a person can gain is **guidance** to the truth, useful knowledge, wisdom and insight, heartfelt tranquility, psychological tranquility, and favorable opportunities for doing good and self-realization. The Qur'an itself is "light" and "clear book", a divine livelihood by which God guides those who follow the paths of peace (may God guide you from God and a clear book * God guides those who follow the paths of peace... [Table: 15-16].
- **Trust and trust as a door to livelihood:** A deep understanding of livelihood frees man from material fear, especially the fear of poverty that may lead some to kill children or commit taboos. The Qur'an affirms that Allah is the Sustainer with strong strength, and that the livelihood of all is guaranteed to Him: ﷺ... We bless them and you... [Isra'a: 31]. This does not mean relying and abandoning the quest, but rather seeking with a reassuring heart, confident that the livelihood is God, and that taking the reasons does not contradict the true trust. True livelihood requires trust in God and sincere pursuit.
- **The danger of refraining from spiritual sustenance:** Just as neglecting material sustenance leads to destruction, reluctance to spiritual livelihood (remembrance of Allah, guidance, knowledge) leads to deeper and more dangerous misery, which is "hardship living" in this world, and blindness in the hereafter: "Whoever turns away from my remembrance will have a miserable livelihood, and we will blind him on the Day of Resurrection" [Taha: 124].

Conclusion:

In the Qur'anic perspective, sustenance is a universal divine gift, extending from the material necessities of the body to the nourishment of the soul and the requirements of the mind. Both, material and spiritual, are a grace that deserves thanksgiving, a responsibility that requires fidelity, a test that reveals the truth of our faith and piety. Let us be careful to thank the material livelihood by fulfilling its rights and abiding by its controls, and let us strive diligently and diligently to obtain the most lasting and precious spiritual livelihood, the livelihood of guidance, knowledge and tranquility. How can we elevate ourselves, our minds and our souls to draw from this heavenly outpour? This is what we will explore on our next journey towards the "Heaven of Livelihood".

62 THE JOURNEY OF ASCENSION TO THE SKY OF LIVELIHOOD: ACCESS KEYS AND CONTRAINDICATIONS TO ELEVATION

﴿And in heaven is your sustenance and what you promise * Forb heaven and earth, it is as true as what you pronounce﴾ [Dhariyat: 22-23]

Introduction:

After considering the comprehensiveness of the concept of "livelihood" in the Holy Qur'an, realizing that it goes beyond the limits of matter to include the abundance of guidance, knowledge, wisdom and tranquility, the central question arises: Where do we find this most precious and lasting livelihood? How to access and collect it? The divine answer comes clear and direct: "In heaven is your livelihood... ﴾. But which heaven does the Qur'an mean? And what is the journey of ascent towards it?

Heaven as a symbol of transcendence and heavenly sustenance:

If we go beyond direct literal understanding, we can contemplate "heaven" in this context as a symbol **of cognitive, spiritual, and moral transcendence and transcendence**. They represent the higher levels of consciousness and perception, immutable cosmic truths, and the source of divine guidance. From this moral "heaven" comes down and manifests the true sustenance that nourishes the soul, mind and heart:

- **Livelihood of deep understanding:** the ability to see beyond phenomena, and to recognize God's laws in the universe and life.
- **Livelihood of wisdom and insight:** the distinction between right and wrong, and the ability to make the right decisions.
- **Livelihood of divine guidance:** feeling connected to God, and walking on His straight path.
- **Livelihood of tranquility and tranquility:** inner peace that is not affected by the vicissitudes of material conditions.
- **Livelihood of useful knowledge:** knowledge that elevates man and fixes his condition and the condition of his society.
- **Livelihood of opportunities and success:** the doors that open, and the reasons that facilitate those who sincerely strive for goodness and advancement.

Those who seek this heavenly livelihood are the ones who direct the compass of their life towards the highest, towards transcendence, acclamation and continuous learning. As for those who remain captive to the "earth" in its purely material sense, immersed in fleeting desires, exposed to reflection and contemplation, lying with facts, deprives themselves of this divine outpouring, and lives in a state of spiritual and cognitive strife, which may be the very "fire" that eats away at his existence from within, the fire of ignorance, deprivation and loss.

Access key: "You shall not execute except with authority"

The journey of ascending to this moral "sky" and accessing its countries to earn a living is not an easy or accessible journey without effort and preparation. It requires "strength" and the ability to penetrate and overtake. The Holy Qur'an clearly lays down the condition for this accessibility: "O jinn and mankind, if you are able to execute from the

countries of the heavens and the earth, then do not execute except with authority" [Ar-Rahman: 33]. What is this intrinsic "authority"?

It is not just material power or fleeting worldly power. It is in its depth:

- **The authority of science and knowledge:** the real power that stems from a deep understanding of facts, and mastery of solid knowledge in any area of life.
- **The authority of argument and proof:** the ability to think logically, establish evidence, distinguish the right from the sick, and not be deceived by suspicions or illusions.
- **The power of consciousness and insight:** the intellectual penetration that transcends crusts and phenomena to reach the core and essence of things, and enables man to see things as they are.

With knowledge, argument and insight, man can possess the "authority" that qualifies him to break through the veil of ignorance, tradition and illusion, to reach higher levels of understanding and perception, and to rise in the "heavens" of knowledge and spirit.

Closed Gates of Heaven: Contraindications to Denial and Arrogance

However, even if man possesses some of the tools of cognitive "authority", he may find the gates of heaven still closed to him. The Qur'an warns us of the existence of heart and intellectual obstacles to this divine conquest: "Those who lie about our verses and are proud of them will not have the gates of heaven opened for them and they will not enter Paradise until the camel enters the poison of the tailor... ﷺ [Norms: 40]. These two barriers are:

1. **Denial of verses:** not only the verses of the Qur'an, but all the signs and signs of God in the universe, souls and knowledge. It is the closure of the mind and heart to any source of truth, and the rejection of clear evidence and shining proofs.
2. **Arrogance about it:** It is the greatest disease. It is the transcendence of the truth, the rejection of it simply because it came from a certain source, or because it is contrary to passion, inheritance, or personal pride. It is the thought that man has reached a stage where he does not need learning or guidance.

No liar or arrogant, no matter how intelligent or outwardly powerful, can enter the "heaven" of deep understanding and true spiritual transcendence. **Cognitive humility** (recognition of the limits of our knowledge and our constant need to learn), openness to the truth (willingness to accept it from whatever source), and purification of the heart from arrogance are prerequisites for opening the gates of heaven to us and receiving its sustenance.

Levels of Consciousness: The Seven Heavens

The journey of ascension to the "heaven" is not a single leap towards the Absolute, but a gradual and orderly ascent through levels and layers of consciousness and knowledge. Perhaps this is what the Qur'anic expression of "seven heavens is a plate" symbolizes (who created seven heavens... [King: 3]. Far from delving into purely materialistic interpretations, the number "seven" can be understood here as a symbol of perfection and orderly multiplicity, and the word "Tabaqa" as a sign of gradation, complementarity and harmony between these levels.

They represent **integrated and graded levels of awareness, understanding, perception and knowledge**. We can see the manifestations of these "heavens" in our practical lives:

- Every useful science (medicine, engineering, astronomy, sociology, psychology...) is like a "sky" with its own laws, origins and levels, requiring "authority" (specialized knowledge) to access and advance it.
- Every refined and purposeful art (literature, poetry, architecture...) opens horizons of beauty and meaning is another "sky".
- Each level of self-purification and spiritual and moral elevation is a higher "heaven."

These cognitive and spiritual "heavens" or "paradises" are open to those who seek to access them, and the Qur'an invites us to hurry and race towards them: "And hasten to the forgiveness of your Lord, and a paradise presented by the heavens and the earth prepared for the pious" [Al-Imran: 133]. As for those who choose ignorance, arrogance or laziness, and refuse to enter these "heavens", they condemn themselves to deprivation of their goods and fruits, and remain locked in the "land" of ignorance and limitations.

Conclusion:

Man's true journey in this life is a journey of continuous ascension towards the "heaven" of transcendence, knowledge and closeness to God. The livelihood of this journey is not merely a fleeting possessions, but an understanding, wisdom, tranquility and guidance. Its fuel and means is the "authority" of knowledge, insight and diligence. The conditions for its success are humility and the rejection of denial and arrogance. Its nature is gradualness, patience and perseverance to rise through the levels of consciousness. Let us heed the call of the Qur'an, let us strive to possess this authority, and let us open our minds and hearts to open the gates of heaven to us, so that we may benefit from its sustenance that does not It runs out, and we rise to where our Creator wanted us to be.

63 "LIBRA" AND "ADULTERY" – UNDERSTANDING THE DYSFUNCTION OF THE LIFE SYSTEM

﴿And the sky raised it and put the balance * Do not be overwhelmed in the balance * And establish the weight in the installment and do not lose the balance ﴾ [Ar-Rahman: 7-9]

When we hear the word "adultery," we often think of its common idiomatic meaning associated with extralegal sexual relations. It is, without a doubt, a central and dangerous meaning that the Holy Qur'an has warned against because of its devastating effects on the individual, family and society. But does the meaning of this word stop there? Could the word "adultery" in the clear tongue of the Qur'an, which is rich in its connotations and multiple in its layers of meanings, have broader dimensions that touch on the essence of the order of life that God intended?

The key to understanding may lie in returning to the root of the word (g-n). This root is the same as that shared by another central word in the Qur'an: **"balance".** The balance,

as portrayed in the verses of Surat Ar-Rahman and others, is not just a tool of material weight, but a symbol of the universal law, of the precise divine order based on truth, justice, balance and equity in everything. It is the standard by which we regulate our relationships, dealings and behavior, and let us not be overwhelmed by it and not lose it.

If the "balance" is the straight path to balance and justice in any reciprocal system, what is its opposite? Here, deep linguistic reflection suggests, as we have explored, that "adultery" may represent, in its broadest and most comprehensive sense, **"the activation of any reciprocal system outside its straight path defined for it in the divine balance".** From this perspective, it is synonymous with conscious or unconscious disturbance of the balance, tyranny in it, and transcending the limits of justice and justice.

With this expanded understanding, "adultery" is no longer confined to the circle of forbidden physical relations, but extends to all aspects of life in which there is a deviation from the balance of truth:

- **In the world of trade and economics:** underestimation of the measure and weight, fraud in buying and selling, monopoly, and eating people's money falsely, become forms of "adultery" because it activates financial and commercial exchange outside the balance of honesty, honesty and premium. ﴿Woe to the mutaffifin﴾ [Mutaffifin: 1].
- **In the field of work and responsibility: the** employee who takes his wages without performing his work perfectly, the craftsman who is not sincere in his workmanship, the scientist who keeps his knowledge, and the doctor who does not take care of the honesty of his patients, all of them disturb the balance of responsibility and honesty, and practice a kind of functional or professional "adultery".
- **In social relations:** spreading false rumors, backbiting, gossip, perjury, and slander in people's symptoms without evidence, all of these actions disturb the balance of trust, brotherhood and preservation of symptoms, and can be considered "adultery" by tongue or word. This may shed new light on the context of Surat An-Nur and the association of adultery with slander and slander.
- **In family relations:** the injustice of one spouse to the other, discrimination between children, or disobedience of parents are all imbalances in the family balance based on affection, mercy and justice.
- **In man's relationship with himself:** following one's passions, indulging in forbidden desires that harm the body and mind, and neglecting self-purification, may be considered a violation of the balance of instinct that God has bestowed on man.

"Adultery" in this overarching sense is the basis of all corruption because it represents a rebellion against the system, a deviation from equilibrium, and an infringement on the truth. It is the attempt to live and act outside the framework of the "balance" that is the guarantee of the integrity and goodness of life.

Do we contemplate this broader meaning? Do we monitor our "balances" in all our dealings and relationships? The Qur'anic call to establish the balance in installments and not to lose the balance is a call to life in harmony with truth and justice, and it is the only guarantee to avoid falling into the "adultery" of imbalance and deviation, and to build a society and individuals living in true peace and security.

64 "PARADISE" AND "HELL" – EXISTENTIAL SITUATIONS WE ARE LIVING NOW

As for those who overwhelm and prefer worldly life, hell is the shelter, but those who fear the station of their Lord and forbid the soul from fancy, Paradise is the shelter [Al-Naza'at: 37-41]

When "Paradise" and "Hell" are mentioned in the Qur'an, our minds often turn to the images of the other world, to the eternal bliss or eternal torment that awaits man after death and judgment. These eschatological images are a well-established Qur'anic truth. But is heaven and hell limited to that world? Could it be that these profound Qur'anic terms also describe **existential, psychological, and spiritual situations that man actually experiences at the heart of his worldly life now?**

Contemplating the verses of the Qur'an, and looking at life through the lens of the "balance" we talked about earlier, may reveal to us that heaven and hell are not just deferred destinies, but are also a direct and current product of our choices, our behavior, and the extent of our commitment to the balance of truth and equity.

Worldly Hell: The Reality of Immediate Suffering

If "adultery" in its broad sense is a disturbance of the balance, then the inevitable result of this breach in this world is a state of suffering and misery that can be metaphorically or actually called "earthly hell". This is not a "barbecue room" as some may superficially imagine it, but rather a composite state of:

- **Prohibition and veiling:** "Fire" may symbolize a state of deprivation of the light of insight, and the prohibition of deep understanding and understanding of God's universal and legitimate verses. It is a state of spiritual and intellectual blindness that causes man to flounder in darkness.
- **Psychological pain:** lying, injustice, hatred, envy, arrogance, inattention... All these morals and behaviors, which represent an imbalance of the balance, necessarily generate psychological pain, anxiety and internal turmoil for those who practice them and those around them. This is the "intimate" that pours on the heads, and the "smelting" that melts inner reassurance (bellies) and intellectual covers (skins).
- **Intellectual and existential distress:** Clinging to negative thoughts, rigid legacies, and a narrow materialistic view of life, traps man in a "hell" of anxiety, fear, distress and dissatisfaction. It is the "oppressions" that prevent him from setting out, the "anguish" in which he lives, and the psychological "torment of fire" that he tastes as a result of his distance from his instinct and from the source of true peace.

Hell, in this sense, is a reality experienced by all those who overwhelm and choose the worldly life with its ephemeral ornament at the expense of truth, justice and spiritual values. It is an inevitable consequence of going out of balance.

Worldly Paradise: The Bliss of Tranquility and Guidance

On the other hand, adhering to the balance of the premium, fearing the status of God, forbidding oneself from passion and good deeds, leads man to a state of bliss, tranquility and tranquility that we can call "earthly paradise":

- **Guidance and light:** It is the state of openness of insight, understanding of God's laws in the universe and life, and success to wisdom. It is the guidance described in the Qur'an as "guide to the good from the saying and guide them to the path of praise." This "good saying" (the correct thought, remembrance, wisdom) and the "good path" (the right method) are the basis of the true paradise.
- **Tranquility and inner peace:** Faith and good deeds bring tranquility to the heart, comfort to the soul, satisfaction with judgment and the ability to face the vicissitudes of life steadily. These are the "paradises under which rivers flow" of peace, certainty and contentment.
- **Inner and outward beauty:** Righteousness over God's command reflects beautifully on human behavior, morals and even in his form. This is the "silk, bracelets and pearls" with which the believer adorns in his earthly paradise, the beauty of creation, integrity and insight.
- **Giving and positivity:** Whoever lives in the paradise of guidance and tranquility, becomes a source of goodness and giving to those around him, sharing his light and peace with them.

Paradise, in this sense, is not just a deferred promise, but a state that is realized in this world for those who choose the path of faith, good deeds and commitment to the balance of the installment. It is a safe and reassuring shelter for those who fear the station of their Lord and forbid the soul from passion.

Our understanding of Paradise and Hell as living states in this world does not necessarily negate their eschatological existence, but the afterlife may be the fullest and most lasting manifestation of these states. But more importantly, we realize that it is our choices and actions today that determine whether we live in the "paradise" of obedience and guidance, or in the "hell" of impiety, heedlessness and delusion, here and now.

65 "SKIN" AND "LEATHER" – BETWEEN THE SENSORY ENVELOPE AND THE INTELLECTUAL VEIL

﴿ Allah revealed the best hadith, a book similar to Mathani from which the skins of those who fear their Lord are chilled, then their skins and hearts soften to the remembrance of Allah... ﴾ [Zumar: 23]

Having explored the broad dimensions of the concepts of "adultery" (as a disturbance of the balance), "hell" and "paradise" (as lived existential states), we now move on to another term that provokes a lot of discussion and interpretation: **"skin" and its derivatives (skins, lashes, flogging**). How can this word be understood in its different Qur'anic contexts, especially in light of the vision we espouse, which seeks to transcend rigid literal understanding?

The word "flogging" in the Qur'an occurs in seemingly different contexts: extreme eschatological torment, specific worldly punishment, spiritual and psychological influence, and eschatological witness. Does this word have a single and rigid meaning in all these places, or does the "muthani" nature of the Qur'an allow for a deeper understanding of its multiple connotations?

1. Skin and sensory cover:

It is undeniable that the basic and direct meaning of the word "skin" is the outer shell of the body, which is related to sensation, especially the feeling of pain. This is clearly manifested in the eschatological verses of torment:

- ﴿...As their skins matured, we replaced them with other skins to taste the torment... ﴾ [Women: 56]
- ﴿ He melts with it what is in their stomachs and skins﴾ [Hajj: 20]

These verses use a strong sensory language that directly associates the skin with the intense physical suffering resulting from fire or intimacy, and the process of switching the skins confirms the continuity of this physical sensation. As well as the testimony of the skins on the Day of Resurrection (and they said to their skins, why did you bear witness against us... [Detailed: 21] refers to the skin as part of the physical entity that has engaged in business.

2. Skin as a symbol of the intellectual/psychological envelope:

But is the meaning of the skin limited to this sensory dimension only? The verse of Surah Az-Zumar opens a window for us to a deeper understanding. When the Qur'an describes its impact on humble believers, it says that their skins "chill" and then "soften." Chills are a physical response to fear and awe, but "soft skin" comes in conjunction with "softness of hearts" in the "remembrance of God." This conjunction between the softness of the skin (apparent) and the softness of the heart (inner/center of perception and emotion) suggests that "skin" can be understood here in a broader sense.

"Skin" in this context, and perhaps in other contexts, can symbolize **the outer shell of thought and psyche**. It may represent:

- **Superficial and fossilized ideas:** those preconceived convictions and rigid legacies that form a thick "skin" that prevents deeper truths from reaching the heart and mind.
- **Phenotypic state:** The skin may represent the external state of a person, his apparent behavior or his stated attitude, which may harden or soften.
- **Psychological blocking:** It may represent psychological barriers such as arrogance, stubbornness or fear that envelop a person and prevent him from responding to the truth.

With this understanding, the "soft skins" in the verse of Zumar becomes not just a physical relaxation, but rather **a "softness of these intellectual and psychological covers**", a break of the state of rigidity and ossification, and an openness to reflection, understanding and contemplation that leads to the remembrance of God consciously and in the presence of a heart.

3. Re-reading the skin in the context of torment:

If we apply this symbolic understanding to the verses of torment, we may see the "maturity of the skins" as the arrival of these intellectual veils to the extreme of ossification, their "alteration" as the renewal of these veils and the prevention of penetration, and their "melting" as the dissolution of these flimsy intellectual structures in a painful way. It is a possible interpretation within the symbolic methodology, but it still faces a challenge to the strong sensory language of the verses.

4. Towards the understanding of "flog them":

What about the command to "flog them" in Surat An-Nur? If flogging has a symbolic meaning related to the intellectual and psychological state, could it be that the command to "flog" here is not a physical beating, but **a procedure aimed at "softening" this intellectual and psychological flogging of the wrongdoer**, and breaking the state of inattention or persistence in error? This is what we will discuss in more detail in the following section when dealing with the penalties of flogging and cutting.

Conclusion:

The word "skin" and its derivatives in the Qur'an provide us with a great example of the nature of the book "similar to the bladder". While it clearly refers to the sensory envelope of the body and the sensation of pain in contexts, other contexts, such as the verse of the cliques, open the door to a deeper symbolic understanding that links the "skin" to the intellectual and psychological state of man. This broader understanding may help us reread and reflect on the verses of punishment differently, which we will continue in the next section.

Punishments for "flogging" and "cutting" – towards a renewed understanding of intentions

﴿The harlot and the adulterer, so flog each of them a hundred lashes... ﴾ [An-Nur: 2]
﴿And those who throw fortifications and then did not bring four martyrs, so flog them with eighty lashes... [An-Nur: 4]
﴿And the thief and the thief, cut off their hands... ﴾ [Table: 38]

The hudud verses related to adultery, slander, and theft are among the most controversial verses of modern times, especially with regard to their appearance, which refers to severe corporal punishments (flogging and amputation). Given that these punishments are not applied literally in most societies today, or the human and moral reservations expressed by some towards them, there is an urgent need to re-examine these verses, not with the aim of disrupting them, but in search of a deeper understanding of their purposes and the meanings of their words in light of the methodology we have followed.

Is it possible, based on our expanded understanding of "adultery" as an imbalance disturbance, "flogging" as a possible symbolism of the intellectual and psychological envelope, and "hands" as a symbol of means and power, to reach a renewed intentional understanding of these punishments?

A- Objective of punishment: deterrence, reform and keeping the balance

Before diving into the interpretation of words, it is important to realize that the main goal of punishments in any value or legal system is not revenge or healing, but rather to achieve higher goals, the most important of which are:

- **Deterrence:** Preventing the offender from returning to his crime (special deterrence), and preventing others from committing it (general deterrence).
- **Reform:** Disciplining the offender and rehabilitating him to return as a good member of society as possible.
- **Maintaining order:** protecting the "balance" of society and its basic values (symptoms, funds, public security).

Can these purposes be achieved by means other than purely corporal punishment, while preserving the spirit of the text?

B- Re-reading "Flog ... lashes":

Based on the symbolic probability of the word "skin" (as an intellectual or psychological envelope), based on other linguistic meanings of the root (whipping: force him to command, make him patient), and based on the probability of symbolism of the numbers 100 (complete?) and 80 (valuation?), it can be suggested that the command "flogged" does not necessarily mean physical beating, but rather a **multifaceted therapeutic, disciplinary and deterrent measure aimed at "softening the intellectual and psychological skin" of the wrongdoer and breaking his insistence on upsetting the balance**:

- **Coercion to hate the act:** confronting the wrongdoer with the seriousness of his act and its consequences to push him to hate this behavior (which is one of the linguistic meanings of flogging).
- **Evaluation and awareness:** intensive counseling and awareness sessions ("one hundred" or "eighty" symbolic degrees of awareness?) to correct its concepts and strengthen its religious and moral scruples.
- **Temporary isolation and disciplined defamation:** Achieving public and private deterrence through temporary social isolation, or monitored defamation in front of "a community of believers" to witness the process of discipline and reform (a symbolic application of "and witness their torment"), which creates a social embarrassment that prevents a return to action.
- **Strengthening patience and endurance:** helping the wrongdoer to endure the hardships of life and self-control (making him patient and gladiatory).

This understanding makes punishment a comprehensive "reform and deterrent" process, sensual (isolation and defamation) and psychological and intellectual (persuasion, awareness and moral coercion), which achieves the purposes of deterrence and reform without resorting to physical beating in its traditional sense.

C- Re-reading "Cut off their hands":

Similarly, based on the multiple meanings of the word "cut" (prevention, separation, seizure), and on the metaphorical use of the word "hand" (means, ability, force), "cut off their hands" can be interpreted not as physical amputation, but **as "cutting" the means and ability of the thief to carry out his crime and prevent him from returning to it**:

- **Denial of access:** Restricting the movement of the thief and preventing him from accessing the places or tools he uses in theft (residence restriction, control).
- **Impotence:** Taking action (such as temporary incarceration, or mandatory rehabilitation programs) that cripple their practical ability to plan and execute theft.
- **Cutting off motives:** Working to address the causes and motives that led him to theft (poverty, addiction, psychological problems) to "block" the path to crime from its roots.
- **Isolation and defamation:** As in the case of flogging, "cutting off hands" may symbolically include isolating and defaming the thief to cut off his suspicious dealings or carry out theft.

This interpretation achieves the purpose of preventing theft, protecting money and society, and trying to reform the thief, without resorting to the physical punishment of amputation, which carries permanent effects that may hinder reintegration.

Conclusion:

This expanded intentional and linguistic understanding of the punishments of "flogging" and "cutting" is **a reflection effort** aimed at reconciling the Qur'anic text with the requirements of reality and the supreme purposes of the Sharia in mercy, justice, reform and deterrence. It does not deny the text, but seeks to operationalize it in a way that achieves its objectives in a way that may be more humane and effective in our contemporary contexts. It places the responsibility on society and its guardians to find practical mechanisms that achieve "flogging" (in its comprehensive disciplinary and reformative sense) and "cutting" (in the sense of preventing means of crime) in order to ensure the preservation of the "balance". Deterring aggressors and reforming wrongdoers.

66 A JOURNEY INTO THE TYPES OF PRAISE: BETWEEN THE TONGUE - THOUGHT AND ACTION

Tasbeeh is a word that carries with it the meanings of honor, sanctification and glorification of God Almighty. It is not just a passing term, but a deep-rooted worship, the branches of which diverge to shade all aspects of our lives. In the paragraph, we embark on a journey to explore the types of praise, going beyond its usual verbal concept, to dive into the depths of intellectual and practical praise, inspired by valuable insights provided by scholars and thinkers.

Dimensions of praise: the trilogy of tongue, thought and action

We can divide praise into three main types, which complement each other to form a comprehensive and influential practice:

1. Praise with the tongue: a pronunciation that illuminates the heart

It is the most common type, represented in uttering aphoristic forms of praise, such as "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allahu Akbar", and other remembrances that exalt and glorify Allah. This type also includes reading the Holy Qur'an, supplication, enjoining good and forbidding evil with the tongue.

Praise with the tongue is the main starting point, it constantly reminds us of God, expels inattention, and prepares the heart for reflection and action. His bounty is great, as he brings good deeds and erases bad deeds, as mentioned in the hadiths of the Prophet.

2. Praise with thought: a reflection that opens horizons

Praise with thought goes beyond mere utterance, to move into the mind and heart. It is a profound reflection on God's creation and greatness, in the beauty of His work and His signs in the universe and in the soul. It is the realization of God's majesty and perfection through contemplation of His creatures and graces.

It includes contemplating the vast universe, the miraculous human soul, and the graces that surround us from every side. This kind of praise inherits true knowledge of God, strengthens faith, and fills the heart with love and fear.

3. Praise by Work: The Embodiment of Slavery in Life

Praise by deed is the highest and most influential type of praise. It is the embodiment of the meanings of praise in everyday actions and behaviors. It is God's removal from all imperfections and defects by obeying His commands and avoiding His prohibitions in all aspects of life.

Praise by work includes:

- **Performing obligations and duties:** prayers, zakat, fasting, Hajj, and others.
- **Avoiding taboos and sins:** staying away from lying, injustice, cheating, and others.
- **Benevolence to creation:** helping the needy, kinship, honoring parents, and others.
- **Justice and fairness:** in judgment, in dealing with people, in word and deed.
- **Honesty and honesty:** in word and deed, in preserving rights and deposits.
- **Work with perfection and sincerity:** in every field, with the pure intention of God.
- **Calling for goodness:** enjoining good and forbidding evil with wisdom and good advice.

Praise by doing means making our whole lives obedience to God, seeking His will on earth, and living according to His law in all aspects of our lives. It is to embody the values and morals of Islam in our daily behavior, and to be a good example for people.

Deeper Insights into Types of Praise: Valuable Details

In addition to these key divisions, we can draw valuable insights from some in-depth studies on the concept of praise, which provide us with subtle details that enrich our understanding and deepen our practice. For example, you can differentiate between:

- **Praise of God:** It focuses on glorifying God's self and removing Him from all imperfections, and is practiced at special times such as Fajr and Maghrib, and during prayer.
- **Praise our Lord:** focuses on banishing misconceptions about God's relationship with His servants, correcting misconceptions, and is practiced at different times and on certain occasions.
- **Praising the Messenger of Allah:** It focuses on the Prophet Muhammad's purification in terms of his message, and confirming the truth of his prophethood through the miracles of the Qur'an.
- **Praise in the name and name of our Lord:** It focuses on honoring Gabriel (peace be upon him) and confirming the sincerity of his words and abilities.

In practical praise, a distinction can also be made between:

- **Praise be to Allah (praise be to Allah): It** manifests itself in collective actions that strengthen and hold society together, such as congregational prayer and giving zakat.
- **Praise to our Lord (by the praise of our Lord):** manifests itself in individual initiatives to reform self and the universe, such as repentance and reform, protecting the environment, and helping to cure diseases.

These subtle details do not contradict the main divisions, but rather add to them a greater depth and understanding, and help us practice praise with greater awareness and deeper concentration.

Praise: An Ongoing Journey to Perfection

Praise is not just words we repeat, but a continuous journey towards perfection, beginning with the tongue, deepening with thought, and manifesting itself in action. It is a way of life that aims to honor and sanctify God at every moment, in every aspect of our lives.

Let us make praise an integral part of our day, repeating it with our tongues, contemplating its meanings with our minds and hearts, and embodying its values in our actions and behaviors. Then praise will become a light that illuminates our paths, purifies our souls, and brings us closer to our Lord.

An invitation to meditate:

- How can I increase verbal praise in my day?
- What aspects of the universe, soul, and blessings can I meditate on to increase my intellectual praise?
- How can I make my daily chores the embodiment of praise by work?
- Can I apply the subtleties of the types of praise in my daily practice?

Let us make our lives a permanent praise to God, so that God may illuminate our paths and be pleased with us in this world and in the hereafter.

67 THE DIFFERENCE BETWEEN INTERPRETATION - INTERPRETATION AND REFLECTION

I extracted them from the videos of the thinker Yasser Al-Dirqawi, the following conclusions, ideas and recommendations can be drawn:

Main conclusions:

1. **Fundamental differentiation between terms:** There are fundamental and specific differences between interpretation, interpretation and reflection, and not just synonyms as is thought. Understanding these differences is essential for proper handling of the Holy Quran.
2. **Absolute Divine Interpretation:** The true interpretation of the Qur'an is a pure divine act. Only God is the absolute interpreter of His Book, and the Qur'an interprets each other. There are no human "interpreters" in the absolute sense of divine interpretation. What are known as "books of interpretation" are actually acts of human contemplation and interpretation.
3. **Systematic Human Contemplation:** Contemplation is a purely human function, a systematic process based on tracing the Qur'anic words and concepts in the text itself ("the word contemplation"), understanding the relationships between them, to form an integrated picture of the Qur'anic concept. Contemplation depends on the divine interpretation originally found in the text.

4. **Hermeneutics as a bridge between text and reality:** Hermeneutics is the stage that connects Qur'anic understanding (the product of reflection) to human reality. It is to project and apply the Qur'anic concept on the ground, and to verify its credibility and effectiveness in this reality.
5. **Reality is the test of interpretation: the** validity of interpretation is measured by its credibility and conformity with reality. Interpretation is only correct if it proves effective in addressing issues of reality.
6. **Hermeneutics is a multidisciplinary process:** validating hermeneutics and assessing its impact on reality requires the use of experts and specialists from different fields related to reality (law, sociology, psychology, natural sciences, etc.)., not just religious scholars.
7. **The role of those established in science in interpretation: Those who are** established in science (in various fields) are the ones who determine the validity of interpretation and the extent to which it conforms to reality and scientific and applied standards. Their role is to evaluate the interpretations presented and not necessarily to present the interpretations themselves.

Key ideas:

1. **Redefining the role of "exegetes": The** concept of human "exegetes" of the Qur'an must be reconsidered. Rather than being considered interpreters in the divine sense, they can be considered "contemplatives" and "interpreters" who have made valuable efforts in understanding and applying the Qur'an, but a distinction must be made between their limited human work and absolute divine interpretation.
2. **Methodology of textual self-reflection:** Emphasizing the importance of systematic reflection that relies on the Qur'anic text itself as the primary source of understanding. Stay away from external and preconceived interpretations, and let the text lead the contemplative to understanding.
3. **Hermeneutics as a process of evaluation and application:** Hermeneutics is not just a theoretical understanding, but a process of evaluation and application of Qur'anic understanding in reality. Hermeneutics must be practical and aimed at making a positive impact in reality.
4. **The importance of scientific disciplines in understanding the Qur'an:** A thorough understanding of the Qur'an and its application in reality requires utilization of various scientific disciplines. There should be cooperation between religious scholars and scholars of other disciplines in understanding and interpreting the Qur'an.
5. **Developing the work of jurisprudence academies: The** mechanism of work of jurisprudence academies should be developed to include the opinion of those established in science from various disciplines when evaluating interpretations and emerging issues. Judging interpretations must be based on realistic scientific and applied standards, in addition to Sharia standards.

Practical recommendations:

1. **Study and teach these concepts:** These concepts (tafsir, reflection, interpretation) and their differences should be included in religious and cultural educational curricula, to promote methodological awareness in dealing with the Qur'an.
2. **Developing Quranic Reflection Curricula:** Encouraging the development of practical Quranic reflection curricula based on the self-textual methodology put forward by the lecturer, and training individuals on these curricula.

3. **Establishment of hermeneutics evaluation committees:** In religious and intellectual institutions, multidisciplinary committees could be established to evaluate new interpretations of Qur'anic issues, comprising religious scholars and experts from related disciplines.
4. **Promoting interdisciplinary dialogue:** Encouraging dialogue and continuous interaction between religious scholars and scholars of other disciplines, to exchange knowledge and experiences in understanding and applying the Qur'an in various areas of life.
5. **Application of realism criteria in hermeneutics:** When presenting interpretations of Qur'anic issues, they must be tested and evaluated in the light of reality and their practical application, taking into account the possible implications and repercussions.
6. **Revisiting traditional tafsir books:** with the understanding that traditional tafsir books are works of human contemplation and interpretation, which can be used as a valuable reference, while being careful not to treat them as an absolute "divine interpretation", and encouraging critical and systematic reading of these books in the light of the concepts presented.

In short, these episodes present a new and important methodological vision for dealing with the Holy Qur'an, focusing on differentiating between divine interpretation and human contemplation and interpretation, and emphasizes the importance of textual methodology, realism in interpretation, and benefiting from various scientific disciplines in understanding and applying the Qur'an in contemporary life.

68 . REDEFINING "ARABIC" IN THE QUR'AN:

- **Traditional concept:** refers to the classical Arabic language in which the Qur'an was revealed.
- **The new concept in the text:** goes beyond linguistic meaning to refer to:
  - **Clarity and clarity:** "Clear Arabic" means that the true meanings of the Qur'an are clear and clear, but they need to be thought out to uncover them.
  - **Perfection and flawlessness:** "An Arabic Qur'an that is not crooked" means that the original meanings of the Qur'an (before human modifications) are complete and free from any imperfection or error.
  - **Completeness and comprehensiveness:** The word "Arabs" in the description of Al-Hoor Al-Ain means that they are fully descriptive, and does not mean race or Arab origin.

69 . "TONGUE" VS. "TONGUE":

- **Tongue (traditional concept):** The organ responsible for pronunciation, and the language itself.
- Tongue (new concept): refers to:
  - **Writing:** "Belsen Arabic Clarified" means that the true meanings of the Qur'an are found in the written text, but need to be thought out to uncover them.
  - **Gossip and bad speech:** "He is not on his neighbor" means that the apparent meanings of the Qur'an may be misleading or conceal the true meanings, such as gossip that hides the truth.

70 REINTERPRET "DOWNLOAD" AND "DOWNLOAD":

Hello, this is an interesting proposition that offers a new interpretation of the terms "revelation" and "revelation" that focuses on the moral and esoteric dimension of the Qur'anic text. Let's analyze this minus:

1. Traditional (and predominant linguistic) concept:

- **Root (n g l):** means landings, solutions and roses from high to low.
- **Landing (Form IV):** often denotes a single push or events. In the context of the Qur'an, it is usually understood as a reference to the revelation of the Qur'an in a single sentence (e.g. to the lower heavens) or as a divine act of revelation in general. (Example: "We sent him down on the Night of Power").
- **Download (Activate - Form II):** often indicates gradation, sequentiality and multiplicity. It is usually understood in the context of the Qur'an as a reference to the revelation of the Qur'an as a mine and a divider to the Prophet (peace and blessings of Allaah be upon him) according to events and facts over a period of 23 years. (Example: "And we read it so that you may read it to the people on the one who stayed and we sent it down").
- **Traditional Conclusion:** Both terms refer to a **divine act of communicating revelation (Qur'an) from God to the Prophet**, with a difference in denotation of how it was revealed (all at once or gradually).

2. Proposed new concept:

- **Emphasis on inner meaning:** This interpretation shifts the focus from *the process of* communicating the external revelation (from God to the prophet) to *the nature of the revealed* text itself, considering that the process of "revelation" is itself a process of depositing deep or "esoteric" meanings within the apparent text.
- Download = hide (in a positive sense):
  - "It is for the revelation of the Lord of the Worlds" (al-Shu'ara: 192) is interpreted in the sense that the Qur'an is a process of depositing and proving the meanings of the Lord of the worlds in the interior of the text, so that not all of them appear directly to the surface. This interpretation holds that the "revelation" here is not merely a report of the source of the Qur'an, but a description of its layered nature.
  - *Linguistic criticism:* Does the word "download" in Arabic carry the meaning of "concealment" or "abnormality" as an original or common meaning? This is unfamiliar. The basic meaning is gradual landing. The subconscious meaning may be *the result* of divine revelation, but does the word itself mean "concealment"? This needs a stronger linguistic guide.
- Download = Residence and Proof (in the esoteric sense):
  - By analogy with "lodged in the place" (he stayed there), "revelation" is interpreted as the true meanings "revealed" in the sense of "established and established" in the depth of the text.
  - *Linguistic criticism:* While "Form I" can mean "erected", "download" (Form II source) focuses on the act of repeated or gradual landing. The analogy here may not be entirely accurate in terms of the significance of the morphological formula.

3. Conclusion and Evaluation:

- **The power of subtraction:** This interpretation opens horizons for deepening the understanding of the Qur'an and not being satisfied with the appearance of the text, which is consistent with the Qur'anic call for reflection. It also links the process of revelation to the nature of the inspired text.
- **Weak subtraction (linguistically):** This interpretation is based on the assumption of the terms "revelation" and "revelation" meanings (concealment, esoteric residence) that are not the original or direct meanings of them in the Arabic language and in the general Qur'anic context. It seems to be an interpretation of meaning based on an desired outcome (the presence of an inner meaning) rather than an interpretation based on the direct linguistic connotation of words.
- **Alternative:** It can be said that the Qur'an *was revealed* (in the traditional sense: it was gradually revealed by God) and *by its nature* carries layers of apparent and inner meanings that unfold through contemplation, knowledge and purity of heart, without the need to redefine the word "download" itself to mean "hide the meaning". The miracle lies in the text itself, not necessarily in changing the meaning of the word "download".

In the end, it is a thought-proposition, but it departs from the direct and common linguistic connotations of the basic Qur'anic terms related to revelation.

71 Redefining Key Concepts in Islam: From Apparent to Essence

The concepts of Islam, faith, and Sunnah have long been associated with traditional interpretations that may focus on phenomenological or historical aspects. However, what we are presenting here is an invitation to reconsider these concepts, moving them from mere rigid definitions to living visions of behavior, values and purposes.

The Muslim: From Religious Identity to Peaceful Behavior

A "Muslim" is usually understood as a person who embraces the religion of Islam and believes in its pillars. But we propose a more comprehensive and behavior-focused definition. The "Muslim" in this context is the person who enters the system of **peace and stops harm and aggression**. Islam is seen here as a universal peace system, and entering into it begins with a commitment to peaceful behavior and an end to aggression. This definition broadens the circle of "Islam" to include all those who adhere to this behavioral system, regardless of apparent religious affiliation.

The believer: a higher rank than Islam, the embodiment of trust and security

While Islam is often considered to be the religion and faith as the heartfelt belief, we make a careful distinction between them, considering faith to be superior to Islam. The "believer" is not only the one who entered the system of peace (Muslim), but he is the one who **gives security and tranquility to those around him, and becomes a source of confidence for society**. Faith here manifests itself in practical behavior and daily dealings, and is the fruit of the penetration of trust and security into the believer's "heart" (in the sense of the process of analysis and choice). The verse "The Bedouins said, 'Believe, say you do not believe, but say our Islam'" is interpreted in This context is that the Arabs achieved the rank of Islam by refraining from attacking, but they have not yet reached the rank of faith, which requires gaining the trust of society through contact and treatment.

Islam: A Universal Order, Not a Limited Historical Religion

The common perception of Islam is often limited to being a religion that began with Noah and was completed with Muhammad, peace be upon him. But we expand this concept radically, considering Islam as **the universal universal system that God has approved and on which all existence has been since the beginning of creation**. "To Him is the safest of those in the heavens and the earth, voluntarily and unwillingly" – Islam in this sense is submission to the laws and laws of the universe, and it is not just a religious choice, but it is the authentic order of existence. The religion brought by the prophets, including Muhammad, peace be upon him, is the embodiment and elaboration of this cosmic order in a human and historical context.

Faith: Trust and Safety, Determinants and Methodology of Know-How

Faith in Arabic means ratification and acknowledgment. But we focus on another dimension of faith, which is **trust and security**. The "believer" is the one who provides security and tranquility to others. We also emphasize that faith is not just an abstract belief, but a "**know-how**" – that is, a specific knowledge of disciplines and methods. It is the Qur'an and the Sunnah of the Prophet that determine the paths of faith and guide it in the right direction. This explains the verse "You did not know what the Book was or what faith was" – the Prophet (peace and blessings of Allaah be upon him) knew the

concept of general faith as trust and security, but he did not realize the "knowledge" of faith in its specific and systematic meaning in the Book. The word "**knowing**" carries the meaning of "know-how" – knowledge accompanied by identification, controls, and methods, emphasizing the importance of revelation in determining the paths of faith.

Sunnah: Distinguishing between the functions of "envoy" and "messenger"

In understanding the Sunnah, we propose an important distinction between the two functions of the Prophet (peace be upon him): "**envoy**" and "**messenger**". The Prophet (peace and blessings of Allaah be upon him) was an "envoy" to his people in a specific historical context, and had the function of a "messenger" with a universal message. This distinction affects the understanding of the Sunnah, as some of the words and actions of the Prophet (peace and blessings of Allaah be upon him) may be specific as an "emissary" of a particular context, and are not absolutely binding on every time and place. His words and deeds as a "messenger" are more universal and general. This distinction opens the door to a reconsideration of the authenticity of certain aspects of the Sunnah, with a focus on the general purposes of the prophetic message.

"The First Muslims" and "The First of the Believers": The Prize of Values, Not Temporal

Phrases such as "I am the first Muslim" and "I am the first of the believers" (given in the context of the stories of the prophets) are not understood here as a chronological precedent, but rather **a precedent of values and high rank**. The "first Muslim" is the person who most achieved the value of Islam in its comprehensive sense, and the "first believer" is the person who most fulfilled the value of faith in a specific context (such as Moses' faith after the mountain experience). This changes our understanding of these statements, from a mere chronological order to an appreciation of the value of achievement and perfection in the embodiment of these concepts.

72 MAP OF THE HUMAN ENTITY IN THE QUR'AN: SOUL - HEART - HEART - SOUL - AND CHEST

When we reflect on man's journey in this existence and his responsibility, we find that understanding the nature of the human being itself is the essential starting point. The Holy Qur'an, with its Arabic tongue, does not provide a superficial description, but rather delves into the depths of this honored being, using precise terms such as **soul**, **heart**, **heart**, **soul**, and chest. These terms, which may seem synonymous at first glance, carry with them fundamental differences and distinct functions.

Soul (Ruh): the command of life and the law of divine existence

The formation of man begins with a breath of divine command, the "**Spirit**". It is important to distinguish that the soul here is not the perceived self or the figure that is being held accountable. It is deeper and more fundamental than that; it is **the secret of life that is placed in the embryo at** an early stage (embryo 40 days), and it is the basic vital force without which there is no living being. In the context of the charged and rational man, the soul takes on an additional and important meaning, referring to **divine commands and prohibitions, i.e. revelation and the Qur'anic message itself**. The soul can be likened to the statements that come from the divine "world of command", and whose effects are carried out and manifested in the "world of creation" (body, reality). The soul, as a divine command, is not subject to For the concept of death and annihilation inflicted on the guilty body or soul.

Heart (Fu'ad) - Brain: Center for Cognition, Learning and Habit Formation

If the spirit is the law and the data, then **the heart** is the primary processor of these data and the receiver of external stimuli. The "heart" here is **the human brain**. It is the first organ that begins to function relatively consciously, acting as the "power button" for humans.

- **Its basic functions:** it is responsible for receiving information through the senses, storing it in memory, learning languages, and analyzing things initially.
- **Automated habits and behavior:** The heart is primarily responsible for forming and changing habits. It works in a manner similar to the principle of "gears", where the repetition of a small verb (small gear) gradually triggers a larger gear (habit), until the habit becomes firmly established and inherent (taken for granted).
- **Vital functions:** It controls vital bodily functions such as general health, sleep-wake cycles, and even the dream world.
- **Initial decisions and evaluation:** The "corner" (the front of the brain or the highest area of the brain) is the part of the heart responsible for making quick initial judgments (false/truthful, false/right), making initial decisions, and recording bad and good deeds directly.

Heart (Qalb): Lab of Deep Awareness, Insight, and Faith

While the heart processes information primarily and relates to sensory reality, **the heart comes** to represent a deeper and higher level of awareness and perception. His work begins later to the work of the heart, or in parallel with it but on a different level. The heart is not just a pump of blood, it is:

- **Center of Deep Awareness and Insight:** A symbol of the center of deep understanding, reflection and insight that transcends superficial phenomena. It is he who deduces "rationality" from events and experiences.
- **Home of faith and dealing with the unseen: The** heart is the place where true faith rests, and it is the instrument by which man deals with the world of the unseen. He is the one who receives direct revelation or inspiration (the faithful spirit).

- **The seat of will and intention (face):** If the corner of the heart makes initial decisions, then the heart is responsible for the true will and sincere intention (face and purpose) that guide human behavior in general.

- **The repository of higher emotions: the** heart is the object of high emotions and deep moral assessments, such as confusion and hesitation about fateful matters, fear of God and hope in Him.

- **The vital mediating role:** the heart plays the role of mediator between the heart (the source of primary information and habits) and the soul (the place of the final manifestation of behavior). It takes from the heart what has been processed sensually, adds to it the spiritual, moral and faith dimension, and then "gives" or directs the soul.

- **The mechanism of action of the organization (rooms): The** heart works in a system of "rooms" or priorities, where it handles and organizes matters based on their importance and spiritual and moral value.

Chest: The Source of Leading Ideas

"**Sadr**" in the Qur'an does not necessarily mean physical sadr, but refers to **the source of ideas and convictions that come to the fore, the problem of behavior and thinking**. When we say "order issued" or "decision issued", we mean that the order or decision originated and emerged from a certain source. In this sense, the "chest" is the place from which the basic ideas, fundamental concepts, and firm convictions of man emerge, which guide his behavior and determine his course. In the context of the verse "They do not blind the sight, but blind the hearts that are in the breasts" (Hajj: 46), "the hearts that are in the breasts" indicate that the hearts (in their broad sense as the center of consciousness and understanding) lie at the **source of these leading ideas**.

The Soul (NAFS): The Manifested Entity of Consciousness, the Place of Commission, and the Destiny

The soul in this model is a distinct entity, albeit closely linked to body, heart, and heart. It presents the conception that the soul is **a created entity that exists outside the immediate physical body of man**, and its existence is likened to a buoy, jellyfish, or lifeline that is "in front of the chest." It has multiple names (searchlight, raft, bumper) that reflect its different functions.

- **The manifestation of the higher functions:** They are those in which the highest functions of the human entity are manifested: the bearer of light, the shield of protection, piety and safety, the window of expansion and the future, and the home of high values.

- **Control and prohibition of passion:** It is possible to "forbid the soul from passion" and control its desires and desires, and this requires integrated and coordinated action from the heart (by changing the programming of habits) and the heart (by directing the will and strengthening the faith insight).

The mechanism of acclamation and reform: the integration of the heart and the heart to discipline the soul

Understanding the map of the human entity is not an intellectual luxury, but a necessary basis for understanding how human behavior is shaped, how decisions are made, and how it can seek acclamation and reform. The process of reform and change starts from this functional integration between the components of the human being.

Functional sequences for the formation of consciousness and behavior

- **Heart (brain):** It first begins as the "power button", responsible for initial perception, learning, and basic habits.
- **The heart:** comes next (with reason and awareness), processes information more deeply, is responsible for moral and spiritual understanding and faith.
- **The soul:** finally manifested and affected, taken from the heart, responsible for broader aspects of the self and its interaction with the future and protection.

The mechanism of formation of habits and the role of the heart

The main responsible for the formation of habits is **the heart (brain**), and it operates on the principle of "gears/tears":

- **Minor (commitment):** a small repetitive verb.
- **Intermediate (usually):** The verb becomes firmly established by repetition.
- **Major (Muslim):** The habit becomes an essential and inherent part that is difficult to change. The psychological roots of habits (the nature of the brain is like mud) are explained by three radical habits: the habit of inferiority (leads to attachment), the habit of stillness (leads to procrastination), and the habit of emotion (leads to emotional attachment and anger). Understanding these roots is essential to the process of change.

. The role of the heart and heart in self-purification

The process of self-purification is an integrated effort between the heart and the heart:

- **The role of the heart (brain):** contributes to acclamation through its executive function (controlling habits and changing the smaller gear), its vascular function (recognizing negative habits and weaknesses), and its supervisory role (contributing to the prevention of the soul from fancy).
- **The role of the heart:** contributes to acclamation through its guiding and moral role (providing insight and deep understanding), the motivation of faith (fear and hope from God as the strongest motive), and its supervisory role (supporting the heart in forbidding the soul from a spiritual and moral point of view), in addition to receiving divine guidance and directing emotions.

Concluding conclusion:

Man is made up of interrelated components (heart/brain, heart, soul, and soul), and the process of reform and acclamation requires understanding the mechanism of action of these components. Understanding this inner map, how the heart interacts as a center of consciousness and insight, with **the heart** as a center of habits, and how both processes manifest themselves across **the chest** in the leading thoughts that guide **the soul**, is an essential key to understanding human behavior and directing it towards goodness and perfection.

73 THE HEART IN THE QUR'AN: FROM SENSE TO COMPREHENSIVE CONSCIOUSNESS AND THE LABORATORY OF THE HUMAN ENTITY

The concept of **the heart is** one of the deepest and most significant concepts in the Holy Qur'an, beyond being a physical organ. This concept raises wide debates about its nature and functions, especially when trying to link religious texts with modern scientific understanding, and integrate it into the broader map of the human entity that includes the soul, the heart, the soul, and the chest.

Traditional concept and functional concept: the heart between the chest and the brain

Traditionally, the heart is understood as a muscle in the chest, known for its sensory and emotional functions associated with the acceleration of impulses in response to emotions. But a deeper view of the Qur'anic concept suggests going beyond this narrow sensory and functional understanding.

- **Proposed functional concept:** This approach holds that the "heart" in the Qur'an does not necessarily refer to the pectoral muscle, but rather to **a center in the brain (brain**), specifically what is scientifically compatible with **the limbic system**. This system is responsible for emotions, memory, and associated behaviors.

Evidence cited: Qur'an, language, and science

This new understanding is cited by several evidences:

- **Qur'anically:** Verses such as "hearts with which they reason" (Hajj: 46) interpret that **reason is replaced by the brain**. In the same verse, the word "breasts" is interpreted to mean "what rises and rises" (i.e., the head/brain) or "the source of the command." It also links the "breasts of those who gave knowledge" (al-Ankabut: 49) to the brain as a place of knowledge and deep understanding.

- **Linguistically:** It is based on the root (s l b) that carries the meaning of **flipping and transformation**, which is explained by flipping ideas and meanings to reach

understanding. The root (r.d.r.) refers to prominence and progress, that is, what leads man in his body.

- **Scientifically:** This explanation is supported by neuroscience research on the limbic system and its multiple cognitive and emotional functions.

Heart: Center for Analysis, Choice, and Holistic Awareness

Here the concept of the heart acquires a wider and deeper dimension. The heart is not just a place of feelings, but a **laboratory of consciousness** and a hub for complex mental processes:

- **Flipping and choosing:** The expression "fluctuating thoughts" refers to a constant dynamic within the heart. These are not just random thoughts, but a process **of reviewing, comparing, and evaluating the available options**. The heart here becomes a cognitive engine that weighs different alternatives, analyzes the possible consequences, and eventually reaches the "choice" of behavior or attitude. This choice is not necessarily a fully conscious decision, but may be a gradual formation of convictions that translate into action.

- **Behavioral Decision Center:** When we say that the heart is "the center of awareness and perception where the process of flipping choices and making behavioral decisions takes place," we emphasize that human behavior is not just an external response to stimuli, but the result of a complex internal process that takes place in the heart. This means that real change in human behavior starts from the heart, from that inner space where convictions and decision-making are formed.

- **Transcendental heart functions: The** functions of the heart in the Qur'an go beyond mere feeling to include higher cognitive, mental and spiritual functions such as: **sanity** (they understand it), **jurisprudence** (they understand it), **faith and disbelief**, **guidance and delusion**, **tranquility and reverence**, **cruelty and softness**, **contemplation and insight**. The heart is the center of "flipping" thoughts and meanings to reach deep understanding (jurisprudence) and reflection.

Faith and heart: trust that takes root and turns into behavior

Understanding the heart in this sense brings about a radical shift in the concept of faith. "And when faith enters into your hearts" does not mean mere emotional belief or mental acceptance. Rather, it means:

- **Permeating trust and security in the analysis process:** Faith, in this context, is **the establishment of trust and tranquility** at the heart of the heart's process of reflection and analysis. When faith "enters" the heart, it means that this trust and security is no longer just external concepts, but has become an integral part of how the heart processes information, evaluates situations, and prefers choices.

- **Faith as a firm conviction:** This firm trust becomes a deep and unshakable "conviction." This conviction is not just a passing idea, but a **frame of reference** that guides all the thinking and choices of the heart. When the heart becomes filled with this

deep-rooted conviction, man's outward behavior becomes a natural and inexpensive "reflection" of these inner convictions.

The Heart in the Map of the Human Entity: The Role of a Vital Mediator

Within the map of the human entity that distinguishes between the soul, the heart, the heart, and the soul, **the heart occupies** a central place, as it is not just an independent entity but a **vital mediator** that connects the different levels of human consciousness.

- **The Spirit (Ruh):** It is the divine command of life and the law of existence, like the data that comes from the divine "command world" to be carried out in the "world of creation".
- **Fu'ad - The brain:** is the primary processor of data and receiver of external stimuli, responsible for sensory perception, direct learning, and habit formation.
- **The heart (Qalb):** It is **a vessel of insight, faith and orientation**, representing a deeper and higher level of awareness and perception. It plays a vital mediating role between the heart and the soul.
- **The chest:** It is not the physical chest, but rather the **source of ideas and convictions that come to the fore, the** problem of behavior and thinking.
- **The soul (Nafs):** It is the manifested entity of consciousness, the object of assignment and destiny, and the supreme functions of the human entity are manifested.

Conditions for understanding the Qur'an with the heart: purity and impartiality

To reach a deep understanding of the Qur'an, this understanding emphasizes that it requires not only a thinking mind, but **a healthy heart and a pure soul**. This is what is referred to in the verse "Only the purified shall touch it." True understanding also requires **emptying the cup**, that is, getting rid of traditional prejudices and perceptions that may obscure a deep understanding of revelation.

Discussion and criticism: the breadth of the Qur'anic concept and the integration of the entity

Despite the strength of this proposition, there are points for discussion:

- **Linguistic interpretation: The** linguistic interpretation of "in the chest" as a spatial circumstance may make its interpretation head-on difficult in its immediate context.
- **Holistic heart function: The** comprehensiveness of heart function in the Qur'an may go beyond what is currently known about limbic system functions alone, suggesting a broader spiritual and cognitive dimension.
- **Metaphorical language: The** possibility of the Qur'an using metaphorical language, where the heart (in the chest) is referred to as a symbolic center of consciousness, perception and feeling due to its close connection with life and human experience.

- **Heart-brain axis:** The importance of the scientifically proven relationship between the brain and the heart muscle, which may indicate complementarity rather than separation. Thought and analysis processes in the brain may directly affect cardiomyalgia functions, and vice versa, reinforcing the idea that the human entity functions as an integrated whole.

Final Conclusion: The Heart as the Core of Human Consciousness

The concept of "heart" in the Qur'an is a rich and profound concept, probably representing **the center of human consciousness and overall perception**. This center combines reason, emotion, spiritual insight and faith. While connecting to the brain (limbic system) offers an interesting scientific perspective, the most comprehensive understanding of the Qur'anic heart is that inner essence in which the processes of deep understanding (jurisprudence), reflection, and permutation between truth and falsehood take place, which is influenced by the state of the soul and requires purity to receive and understand divine guidance. He calls for transcending the anatomical view It emphasizes that faith is not just a feeling, but a conviction that is rooted in the depth of consciousness and directs behavior within an integrated system of soul, heart, soul and chest.

74 REVISITING THE STORY OF SALEH'S CAMEL: IS IT AN ANIMAL MIRACLE OR A CLEAR SIGN?

Introduction:

The story of Saleh's camel is one of the famous stories in the Holy Qur'an, which was associated in the minds with a supernatural miracle, where a camel came out of the rock to be a sign for the people of Thamud. But is this the only possible explanation? This section calls for a re-reading of the story in the light of a deeper understanding of the language and purposes of the Qur'an, based on verses and careful linguistic analysis.

Width:

1. **Traditional interpretation:** The traditional interpretation presents Saleh's camel as a real animal, which came out of the rock as a miracle, and that the people of Thamud barren the camel and deserved to be tormented.
2. **Suggested interpretation:** The research proposed an alternative interpretation, which sees that the "camel of God" is not an animal, but rather a miraculous verbal textual verse, similar to the verses of the Qur'an in being similar and bent, carrying apparent meanings and other inner ones that need to be contemplated and reflected.
   - Evidence from the Qur'an:
     - "And the camel's breasts came to us with sight, and they wronged them, and we do not send by signs except for intimidation" (Al-Isra'a: 59). The word "sighted" refers to insight and understanding, not visual vision.
     - "And do not touch it badly, and a near torment will take you" (Hud: 64). The use of "touch it" instead of "touch it" indicates moral harm (denial).

- "Then the Messenger of Allah said to them, 'Allah's camel is watered' (al-Shams: 13). The ratio of the camel as an animal to God is not commensurate with His majesty.
- "Allah revealed the best hadith, a book similar to Mathani..." (Zumar: 23). The Qur'an describes itself as similar and bothersome.
  - **Linguistic analysis:** Words such as "camel", "drink", "lick", "rumble", "tremor", "jasmine" are analyzed to show their metaphorical meanings related to comprehension and perception.
  - **"Planting and Palms":** "In the gardens and eyes (26) and the crops and palm trees of Hadhim (27)" (poets). They are linked to sifting (purification of ideas) and planting (planting seeds of understanding).

3. **Torment and Retribution:** The emphasis is on the fact that the real torment is in the hereafter, and that what happened to Thamud is intimidation and prevention from proper understanding, not necessarily material torment.
   - "And the trembling took them, and they became crouched in their house" (al-A'raf: 78). They are interpreted as psychological and physical conditions.
   - "And they punished her, and he said, Enjoy in your house for three days, for thou hast promised unfulfilled" (Hud: 65). The time limit to think, and the promise is their safety.
4. **The aim of the story: The** story aims to intimidate and induce reflection, not just a historical narrative.
   - "We do not send signs except for intimidation" (Al-Isra'a: 59).

Conclusion:

This section calls for a reconsideration of the traditional interpretation of Saleh's camel story and encourages a deeper understanding of the Qur'an, focusing on reflection on its clear verses, rather than just the apparent literal meanings. Understanding Saleh's camel story as a miraculous textual verse opens up new horizons for understanding the purposes of the Qur'an and invites us to further research and reflect on its words.

75 Beyond Recitation: The Deep Meaning of the Word "Qur'an" and the Need for Contemplation

Introduction: The

Holy Quran is the first source of legislation and guidance in Islam. While the word "Qur'an" is commonly understood to mean merely "reading" or "recitation", a deeper look at the roots of the word and the nature of the text reveals richer dimensions that are more closely related to the essence of its message and how it interacts with it. Understanding these dimensions is necessary to move from superficial reception to deep assimilation.

In the meaning of "Qur'an": between reading, combining and conjugating

1. **The most common** and accepted meaning of linguists and exegesis is that the word "Qur'an" is the source of the verb "read", meaning recite and collect letters and words. The Qur'an is the book that is read and recited, and it is a collection between the two books of the Qur'an. The Almighty said: {We have to collect it and its Qur'an * If we read

it, follow its Qur'an} (Al-Qiyamah: 17-18), and here "Qur'an" means reading and reciting it.

2. **Reference to the meaning of plural (century):** While the direct derivation of "horn" (meaning plural and conjugation) is not the linguistically dominant view of the word "Qur'an" itself, the *concept of* conjugation and plural is strongly embedded in the nature of the Qur'an.

- **Collection of surahs and verses:** The Qur'an combines various surahs and verses in one integrated book.
- **Conjugation of meanings:** His verses are associated with each other and interpret each other. More importantly, as I have indicated, is the coupling **of the apparent** (direct) meaning **of the word with the inner (**deep meaning derived by contemplation and understanding). The Qur'an is a text with multiple layers of meaning, which unfolds to the contemplative meditator.

"Note on the formation: The agreed and well-known formation is the 'Qur'an' with the inclusion of the qaf, which is the name of the manzil book. "To say that it is a 'Qur'an' by breaking the qaf is an uncommon view and needs strong linguistic and reading evidence to support it against frequency and general usage."

Contemplation: The Key to the Treasures of the Qur'an

The call to understand the Qur'an is not complete by simply reciting and memorizing words. The Qur'an itself commands reflection and reflection:

- {Do they not contemplate the Qur'an or on the hearts of its locks} (Muhammad: 24)
- {A book that we have sent down to you, blessed to reflect on its verses and to remember the first of the minds} (p. 29)

Meditation is a mental and cardiac process that involves:

- Reflect on the meanings and contexts of verses.
- Linking different verses to understand the overall picture.
- Attempt to derive judgment, purposes and objectives.
- Apply these meanings to the reality of the individual and society.

Criticism of superficial understanding and its risks

Limiting oneself to recitation and recitation, while important as part of the glorification of God's words, without diving into meanings through reflection, may lead to real dangers:

- **Incomplete or distorted understanding:** Standing at the appearance of the word without considering the context and intentions may lead to erroneous or fragmented interpretations.
- **Intellectual rigidity: The** lack of reason in understanding the text leads to the repetition of the opinions of the former without scrutiny or understanding of a changing reality.
- **Fertile ground for extremism:** Superficial and fragmented understanding can be exploited to justify radical or violent positions that are inconsistent with the spirit and supreme purposes of Islam (preserving religion, soul, mind, offspring, money).
- **Reason for doubt or atheism:** When the Qur'an is presented in a distorted way or superficially understood that does not touch the mind and heart, some may alienate or

question its divine source, especially when faced with suspicions that require deep understanding to respond to them.

The Qur'an: Guidance for the pious and the contemplative

It is true that the Qur'an is "guidance for people" (al-Baqarah: 185), but the real benefit from it and the guidance of its full light is for the pious who open their hearts and minds to its message. The Almighty said: {That book is undoubtedly a guide for the pious} (Al-Baqarah: 2). Piety here includes striving to understand, contemplate and act on God's words, and purifying the soul of passions and prejudices that obscure correct understanding. The contemplative is the one who goes beyond mere reading to the stage of understanding, being influenced and applied.

Conclusion:

Dealing best with the Holy Qur'an requires us to combine the honor of recitation with the depth of reflection. We must move from being mere "readers" of the Qur'an to "contemplators" of its verses, striving hard to explore the layers of its apparent and inner meanings, and to link them to our lives and reality. This is the way to obtain true guidance, to understand the purposes of revelation, and to avoid the dangers of superficial understanding. It is a continuous journey of learning and reflection, and it is the essence of living interaction with God's words.

76 "NESSA" IN THE QUR'AN: BETWEEN TOUCH AND SCIATICA

Introduction:

The word "nasa" in the Holy Qur'an is very controversial, especially in the verse: "Or you touched the sciatica" (An-Nisa: 43, Al-Ma'id: 6). Does this verse speak of touching women in the literal sense, or does it have another meaning?

Traditional interpretation:

The prevailing traditional interpretation associates the verse with touching women, and considers it contrary to ablution.

The new interpretation:

A new interpretation has emerged based on:

1. **Ancient Manuscripts:** Ancient manuscripts wrote the word "nasa" (without hamza), not "women" (hamza).
2. **Linguistic meaning:** The word "sciatica" (without hamza) can mean "sciatica", which is a severe neuralgia.
3. **Context: The** verse speaks of situations in which prayer is prevented from performing properly (such as illness and travel).

Suggested explanation:

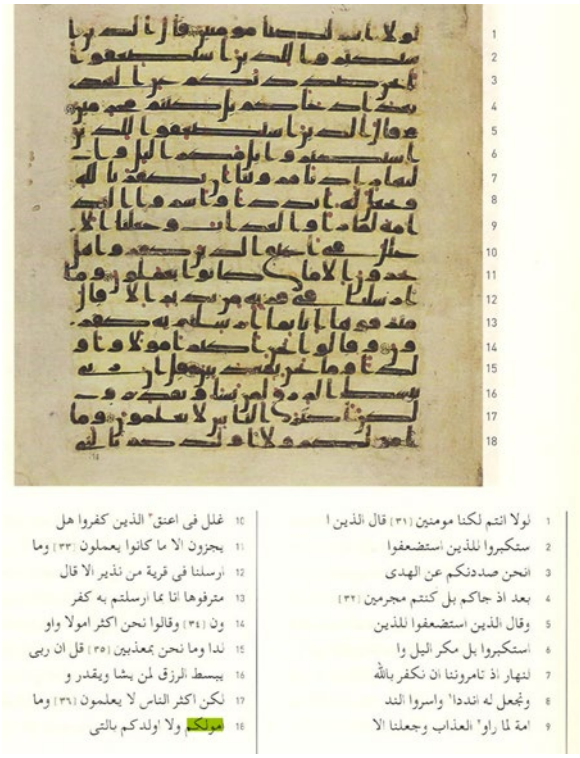
Based on the above, the proposed interpretation of the verse is: "Or you suffer from severe pain (such as sciatica)."

Why is this explanation important?

- **Avoids contradiction:** The traditional interpretation may create a contradiction, as how can it prevent touching women in general, which is normal in life?
- **Fit into the context:** The new interpretation is consistent with the context of the verse which talks about situations in which worship is forbidden.
- **Encourages reflection:** This interpretation calls for critical thinking and not blindly accepting traditional interpretations.

Conclusion:

Understanding the word "nassa" in the Qur'an requires us to go beyond superficial interpretations and reflect on the verses in light of the language, context, and general purposes of the Qur'an.



1 لولا انتم لكنا مومنين (٣١) قال الذين ا
2 ستكبروا للذين استضعفوا
3 انحن صددنكم عن الهدى
4 بعد اذ جاكم بل كنتم مجرمين (٣٢)
5 وقال الذين استضعفوا للذين
6 استكبروا بل مكر اليل وا
7 لنهار اذ تامروننا ان نكفر بالله
8 ونجعل له اندادا واسروا الند
9 امة لما راو العذاب وجعلنا الا
10 غلل فى اعنق الذين كفروا هل
11 يجزون الا ما كانوا يعملون (٣٣) وما
12 ارسلنا فى قرية من نذير الا قال
13 مترفوها انا بما ارسلتم به كفر
14 ون (٣٤) وقالوا نحن اكثر اموالا واو
15 لدا وما نحن بمعذبين (٣٥) قل ان ربى
16 يبسط الرزق لمن يشا ويقدر و
17 لكن اكثر الناس لا يعلمون (٣٦) وما
18 اموالكم ولا اولدكم بالتى

77 THE CONCEPT OF "YOUR MONEY" IN THE QUR'AN: BETWEEN MATERIAL WEALTH AND SUBCONSCIOUS TENDENCIES

The word "Amwalkom" and its derivatives are repeated dozens of times in the Qur'an, forming an essential part of its economic, social and moral discourse. The prevailing and well-established understanding of the term through centuries of interpretation and study is **the material wealth and property** acquired and disposed of by man. However, in the context of the search for deeper meanings and mystical reflection on the Qur'anic text, a new reading has recently emerged that proposes a different understanding, suggesting that "your money" may refer in origin or at a deeper level to **tendencies, desires and ideas**. to which man tends and relates to.

What is the linguistic and contextual basis for both understandings? Which seems more consistent with the Qur'anic system as a whole?

1. Prevailing understanding: "money" in the sense of wealth and property

- **Linguistic basis:** The word "money" in the Arabic language (from the root m and l) means all that is acquired and owned by objects, whether it is cash, real estate, goods or otherwise. And collect it "money". This is the original and direct meaning of the word.
- **Quranic context:** The Qur'anic context supports this meaning with tremendous power. The verses speak of:

- **Zakat and almsgiving:** It comes out of material funds ("take charity from their money").
- **Spending for the sake of Allah:** It means giving money ("Like those who spend their money for the sake of pleasing Allah").
- **Inheritance:** It is the distribution of property and property ("You have half of what your husbands have left...").
- **Trade and transactions:** ("O you who believe, do not eat your wealth among you in vain, except that it be a trade of your consent").
- **Riba:** It is a forbidden increase on money ("If you repent, you have the heads of your wealth").
- **Fitnah and adornment:** Money and children are the adornments of worldly life and fitna ("but your wealth and your children are fitna").

In all these and other contexts, the meaning of material wealth seems to be the only one that is consistent and logical.

- **Verse of Surah Saba (37):** "And what is your wealth or your children that bring you closer to us Zulfi, except for those who believe and do good..." Here, the contrast between money (as a representative of wealth and worldly power) and children (as a representative of human and social power) on the one hand, and faith and good deeds on the other, is an eloquent and clear contrast to refute material values as a criterion for closeness to God.

2. Proposed understanding: "money" in the sense of inclinations, desires and ideas

- **Motivation:** This understanding stems from the desire to dive beyond the apparent meaning to reach mystical connotations related to the human soul and his inner state, and may sometimes be based on the observation of the drawing of the word in some ancient manuscripts such as "Amoulkom" (without the thousand after the Waw).
- **Linguistic analysis: The** fundamental problem lies here in the language. The root "money" (m and l) does not have the meaning of "inclination" (m.i.l.) or "desire" (RGB). There is no significant linguistic bridge linking the possession of something and the inclination to it in the origin of the word "money". As for the issue of drawing "Amwalkom", scholars of Quranic painting have explained that the omission of the alif after the waw is a standard feature in the Ottoman drawing of the word "your money" (such as prayer, zakat and life), and does not necessarily indicate a different word. Or a different meaning, frequent reading is the judgment.
- **Contextual consistency:** When trying to apply the meaning of "tendencies" or "ideas" to Qur'anic verses, we encounter great difficulties. So how do we get zakat out of our "inclinations"? And how do we inherit our "thoughts"? And how do we prohibit usury in "desires"? The context in most verses becomes incomprehensible or contradictory. Even in the verse of Surah Saba, its interpretation is "What are your inclinations or your children..." Weakens the interview and raises questions about what kind of tendencies are meant (good or evil?).

Conclusion: The importance of balance between the apparent and the inner

The Holy Qur'an is, without a doubt, a book with layers of meanings, and its appearance may lead to its interior for those who contemplate and think. However, the search for the inner should not be a reason to ignore the apparent manifestation or to assign meanings to words that are not tolerated by language and context.

The word "your money" in the Qur'an, based on conclusive linguistic and contextual evidence, clearly refers to **wealth and material possessions**. This understanding does not diminish the depth of the Qur'an, but rather establishes the importance of dealing with these funds according to God's method, recommendation, spending and justice, and confirms that they are a means of affliction and not an end in themselves.

As for **tendencies, desires and ideas**, although they are of paramount importance in human life and his relationship with God, the Qur'an expresses them in other precise terms such as passion, soul, heart, conjecture, science, and others. Confusing these terms may lead to blurry understanding and a departure from the accuracy of the Qur'anic pronunciation.

Therefore, a stable understanding of the word "your money" remains the strongest and most consistent, with the need to reflect on how this material money affects our inclinations, desires, and hearts, and how to make it a means of closeness to God rather than a reason to distance from Him.

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78 Judgment" in the Qur'an:

1. The traditional concept of the word "ruling" (Hukm):
   - **Linguistic root (HKM):** mainly refers to prevention (to reform), and from it come the meanings of judgment, adjudication of matters, issuing orders and prohibitions, wisdom (because it prevents ignorance and error), mastery and tightness.
   - **Quranic usage:** The word "judgment" and its derivatives appear hundreds of times meaning:
     - **Judgment and separation:** between people, in matters of legitimacy or worldly ("And if you judge among people, you judge justly").
     - **Sharia rulings:** orders, prohibitions and laws revealed by Allah ("The most ignorant of you want").
     - **Authority and sovereignty:** God alone has the judgment and the command ("The judgment is only for God").
     - **Wisdom:** ("And we have come to Luqman of wisdom").
   - **Traditional summary:** "Judgment" refers to legislation, the judiciary, divine authority, wisdom, and everything that would regulate life and adjudicate matters according to God's will.
2. Proposed new concept of the word "judgment":
   - Subtraction: The word "ruling", especially in the context of "Arab rule", does not mean mere laws, but rather means that the Qur'an was revealed in a way that combines apparent and inner meanings.
   - Linking to the Qur'an: This interpretation seems to borrow the previously discussed idea of the "Qur'an" (comparison and combination of the zahir and batin) and tries to project it onto the word "ruling".
3. Analysis of the new interpretation:
   - **Linguistic basis:** Does the root (h.k.m.) have the meaning of "conjugation" or "the combination of two things (apparent and inward)"? There is nothing in dictionaries that directly supports this linkage. The meaning of dismissal, prevention and elimination is basic.

- **The context of "Arab rule":** This phrase is mentioned in Surat Al-Ra'd (verse 37): "Likewise, we have revealed it as an Arab ruling, and if you follow their whims after knowledge has come to you, you have no guardian or protector from Allah."
  - **The traditional contextual interpretation:** "We revealed it" (the Qur'an) to be **the final arbiter**, and the criterion to which it is referred, which is **the law and the** ultimate jus cogens, which is the ultimate wisdom, all in a clear **and clear Arabic language** . The warning against following the whims of violators comes after the advent of this clear Arab ruling. This interpretation is perfectly consistent with the linguistic and contextual meaning of the warning against following whims versus following divine rule.
  - **Apply the proposed interpretation to the context:** "We revealed it (the Qur'an) with esoteric meanings combined with apparent meanings, in Arabic." Does this fit into the next warning against following whims? The link seems weaker. Why is following the whims of the violators the opposite of the Qur'an being apparent and inward? The strongest contradiction is between passions (which are not based on truth) and judgment (final judgment, law, divine authority).
- **"Not just provisions and laws":** This point is partly true in the traditional sense as well. The Qur'an is not *only a* book of law in the narrow sense, but a comprehensive guidance that includes doctrines, stories, parables, wisdom, morals, *as well as* rulings and laws. The word "judgment" itself can include all of this (meaning wisdom and universal divine authority). But this does not mean that the word "judgment" has lost its basic meaning related to the judiciary and legislation, or that it has shifted to mean "the combination of the apparent and the inner."

Conclusion:

The proposed new interpretation of the word "ruling" as meaning "the conjunction of the zahir with the batin" lacks a strong linguistic basis and contradicts the widespread and stable Qur'anic use of the term. Nor does it fit strongly with the specific context of the term "Arab rule" as the traditional interpretation.

It can be argued that the Qur'an, as an "Arab rule" (i.e., wisdom, legislation, and divine authority in Arabic), may contain layers of meanings (zahir and batin), but the word "rule" itself cannot be loaded with this complex meaning (the conjunction of zahir and batin). Its original connotation of judging, adjudication, legislation, wisdom and authority remains the strongest, most established and most consistent.

79 THE VIRGIN MARY: A SYMBOL OF CHANGE AND REVOLUTION AGAINST OUTDATED CONCEPTS

Introduction:

The story of the Virgin Mary, peace be upon her, is one of the most controversial and interpreted stories in religious history. While traditional interpretations offer her as an isolated saint, miraculously chosen by God to bear Christ, this new interpretation offers us a very different vision. Mary, in this context, is not just a historical figure, but a symbol of every human soul (man or woman) that seeks change and out of darkness into

light, from ignorance to knowledge, from injustice to justice. It is a symbol of revolution against outdated concepts and rigid traditions that shackle the mind and soul.

Maryam: Rebelling against tradition:

Mary was not a woman who surrendered to the reality imposed on her, but a thinker and questioner, seeking the truth and defying norms. She realized that the teachings of the synagogue of her time were incompatible with common sense, reason and logic, so she decided to go against these teachings and seek change.

The Almighty says in Surah Maryam: "In the Book, remember Mary as she rejected an eastern place from her family" (Maryam: 16).

In this verse, we see Mary "rejecting" her family, and this "rejection" is not just a spatial distancing, but an intellectual and spiritual departure from the outdated ideas and beliefs that prevailed in her society. She chooses an "oriental place", and the eastern place here is not just a geographical destination, but a symbol of the place where the sun of knowledge and truth rises, where her journey towards enlightenment begins.

Hijab: Symbol of isolation from falsehood:

The verses in Surah Maryam continue: "I took a veil without them" (Maryam: 17).

This "hijab" is not a physical veil, but a symbol of isolation from the false ideas and beliefs that surrounded it. It is a conscious decision to stay away from everything that hinders her march towards the truth.

Virginal birth: symbol of intellectual insemination:

This interpretation rejects the literal understanding of virgin birth, seeing it as a symbol of self-insemination with new knowledge and enlightened ideas that come from divine revelation. It is a new birth, an intellectual and spiritual birth, not necessarily a physical birth.

The Almighty says: "So we sent our Spirit to her, so that she may represent human beings together" (Maryam: 17).

"Our soul" here means revelation and inspiration, and "human together" means someone who carries this new knowledge, not necessarily an angel. It is this person who inoculates Mary's soul with new ideas, and helps her to be reborn.

Christ: A Revival Program:

Christ, in this context, is not just a prophet, but a revival program aimed at wiping out polytheistic lands (false ideas and beliefs) and raising people from the land of death (ignorance and darkness). It is a call for change, renewal and reform.

The Almighty says: "When the angels said, O Mary, that Allah will give you good news by a word from Him, His name is the Messiah, Jesus son of Mary, who is worthy in this world and in the Hereafter and who is close to him" (Al-'Imran: 45).

"The word from Him" means the divine program, and "Christ" means the anointing of polytheistic lands, that is, the one who removes false ideas and establishes the truth.

Conclusion:

The story of the Virgin Mary, as presented in this interpretation, is the story of every human being who seeks change and freedom from injustice and ignorance. It is a story that calls for:

- **Critical thinking:** not giving in to the imposed reality, questioning and searching for the truth.
- **Challenging traditions:** Not to be afraid of violating outdated norms and traditions if they contradict reason, logic and common sense.
- **Openness to knowledge:** Receiving new knowledge and informed ideas from any source.
- **Struggle for the right:** not to remain silent about injustice and ignorance, and to strive for justice and equality.

The Virgin Mary is a symbol of every woman (or human being) who refuses to be a mere follower, seeks to realize herself, prove her existence, and contribute to building a better world. It is a story that inspires us all to seek change and evolution, to break out of inertia and tradition.

80 KAHIAS: THE CODE OF QUR'ANIC KNOWLEDGE AND THE KEY TO CONTEMPLATION

Introduction:

Surah Maryam, one of the Meccan surahs of the Holy Qur'an, begins with the severed letters "Kahi'is". Throughout the ages, commentators have differed in the interpretation of these letters, some of whom saw them as mere meaningless letters, and others who worked hard to find meanings for them. This new interpretation offers a different view, as it considers "Kahias" not just vague letters, but a code that carries with it the keys to understanding the surah and its deep meanings, and an explicit invitation to reflect and meditate.

Kahias: Deciphering:

This interpretation holds that each of the letters "Kahias" carries a special symbolic connotation, and when these connotations are combined, we have an integrated picture of the message carried by the surah:

- **K (kaf):** This letter symbolizes description, cognitive deduction, rulings and laws. It refers to the importance of using reason and logic in understanding the Holy Qur'an, and to the need to derive rulings and laws from its verses.
- **E (distraction):** This letter symbolizes ability, ability, and reference to conscience. It refers to God's power over everything, man's ability to change and evolve, and the importance of referring to conscience in decision-making.
- **J (Yaa):** This letter stands for the call, the speech, and the end. It indicates that the Qur'an is a call from God to man, that it carries a discourse addressed to him, and that this discourse has a purpose and purpose.
- **A (eye):** This letter symbolizes the sign (such as great, Arabic, difficult). It indicates that the Qur'an carries signs and indications of the greatness of God, that it was revealed in a clear Arabic language, and that it may be difficult for some to understand.

- **R (R):** This letter symbolizes commandments and fidelity. It indicates that the Holy Qur'an carries commandments from God to man, and that these commandments are a trust that man must keep and apply in his life.

Kahias: An invitation to reflection and deduction:

When combining these symbolic connotations, we find that "Kahias" in its entirety means that man must derive knowledge from the divine commandments, and use his intellect, intellect and abilities to understand these commandments and apply them in his life. It is an explicit invitation to reflect on the Qur'an, to transcend superficial and literal interpretations, and to dive into the depths of meaning.

Evidence from the Qur'an:

This commentary cites several Qur'anic verses that support this vision and emphasize the importance of reflection on the Qur'an, such as:

- "Will they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24): This verse urges contemplation and understanding of the Qur'an, and rebukes those who do not contemplate it.
- **"There are signs in this for people who are reasonable" (Al-Ra'd: 4):** This verse indicates that the signs of God in the universe and in the Holy Qur'an indicate His existence and power, and that these verses are addressed to those with minds who think and meditate.
- **"A book that we have sent down to you, blessed be it so that they may reflect on its verses and remember the first of the minds" (p. 29):** This verse shows that the purpose of the revelation of the Holy Qur'an is to reflect on its verses and remember, and that this contemplation and remembrance is the business of those who have minds (people of mind).

Conclusion:

The interpretation of Kahias as a key to Qur'anic knowledge and a code for reflection invites us to reconsider the way we deal with the Qur'an. It invites us to:

- **Transcending superficial interpretations:** not being satisfied with the apparent meanings of verses, and seeking to understand the deeper and farthest meanings.
- **Use of reason and logic:** Not accepting any interpretation that contradicts reason, logic and common sense.
- **Contemplation and meditation:** Allocate time to meditate on the verses of the Holy Qur'an and try to understand them and draw lessons from them.
- **Linking verses:** Trying to link different verses and understand them in their overall context.

Kahias is a call to every Muslim to be a thinker and a contemplator, to seek to understand the Holy Qur'an deeply and sincerely, and to apply its teachings in his life.

81 THE NEW CONCEPT OF ABROGATION IN THE QUR'AN: CLARIFICATION AND CLARIFICATION INSTEAD OF REMOVAL AND ANNULMENT

Introduction:

The issue of abrogation in the Holy Qur'an is one of the thorny issues that has sparked wide controversy throughout Islamic history. The traditional understanding of abrogation, which means the removal and invalidation of one verse or the ruling of another verse, raises questions about the perfection and preservation of the Qur'an. This passage introduces a new concept of abrogation, based on evidence from the Qur'an itself, which holds that abrogation is the statement, clarification and detail, not removal and invalidation.

First: Reconsidering the linguistic meaning of the word "copy":

Instead of limiting the meaning of abrogation to removal and transfer, we should return to the linguistic root of the word (n-x-x) and its broader connotations. This root refers to:

1. **Correlation and association:** Copying is the extraction of something that is associated with the original, linked to it.
2. **Management and configuration:** Transcription is the routing of composition towards correlation, that is, the manifestation of what is inherent in the original.
3. **Statement and clarification:** Transcription is the disclosure and statement of what was originally hidden.

Second: Interpretation of the pivotal verse (Al-Baqarah: 106):

{What we copy from a verse or forget is good from it or like it}:

- **"We copy from a verse":** It does not mean to remove a verse, but to clarify, clarify and separate a verse.
- **"Or forget it":** does not mean to make it forgotten, but to delay its statement and elaboration indefinitely.
- **"Far away from it or like it":** does not mean that the abrogated verse is better than the abrogated, but that the statement of the abrogated verse comes with many choices (better than it) or with one statement that is sufficient for it (like it).

Third: "Aya" in the sense of "window to question":

A verse in the Qur'an is not just a sentence, but a "window to question", an entrance to reflection and reflection. Each verse is an invitation to reflect on God's creation and judgments.

Fourth: Evidence from the Holy Quran:

1. **Verse of customs (154):** {And in its copy is guidance and mercy}: "Its copy" here means its statement and content, not its physical image.
2. **Verse of Hajj (52):** {So Allah will copy what Satan throws}: Abrogation here is to remove confusion and doubt, not to remove the verse itself.
3. **Verse of Jathiyah (29):** (This is our book that speaks the truth to you, that we were copying what you were doing) Copying here is not in the sense of making a copy, but explaining and clarifying the works, and providing evidence for them.

Fifth: Negation of copying in the sense of removal and annulment:

There is not a single verse in the Holy Qur'an that scholars have unanimously abrogated in the sense of removal and invalidation. The verses that are said to have been abrogated are still found in the Qur'an, and are cited and inferred.

Sixth: Transcription is the gradual statement:

Abrogation is the gradual statement of the rulings of God Almighty, commensurate with the development of society and the change of circumstances. This statement may be:

1. **General restriction:** such as allocating a general provision to certain cases.
2. **Allocation to an absolute:** such as defining the scope of an absolute rule.
3. **A statement of totality:** such as clarifying a vague meaning in a verse.

Seventh: Examples from the Holy Quran:

- **The verse of the sword:** which is misunderstood as a transcriber of the verses of forgiveness and forgiveness, is in fact not a copyist, but is specific to the state of war, and is bound by controls, and does not mean absolute combat.
- **Several verses about the deceased husband:** the verse that talks about several years, and the verse that talks about several four months and ten, are not contradictory, the first talks about the commandment to stay in the marital home, and the second talks about the legal waiting period.
- **Giving charity before the Prophet's monologue:** This verse is not abrogated in the sense of removal, but it is specific to the time of the Prophet (peace and blessings of Allaah be upon him), and the wisdom of it is to reduce the burden on him, and to teach Muslims the literature of the Munajat.

Eighth: Tightening the verses of the Qur'an:

All the verses of the Holy Qur'an are tight, there is no doubt about them, and there is no contradiction between them. {A book whose verses were wiser and then separated from the hands of an expert sage} (HUD: 1).

Conclusion:

Understanding abrogation in the Qur'an as clarification, clarification and detail, rather than removal and invalidation, removes the problems raised by traditional understanding, and emphasizes the completeness, memorization and tightness of the Qur'an. This new understanding invites us to reflect more on the verses of the Holy Qur'an, and to derive legal rulings from them in line with our contemporary reality.

82 "MIHRAB", "THE WALL" AND "THE TREASURE": QURANIC SYMBOLS THAT TRANSCEND CRAFTSMANSHIP TO THE HORIZONS OF KNOWLEDGE

Introduction:

The Holy Qur'an is replete with symbols and signs that carry deeper and farther meanings than direct apparent meanings. These symbols are not mere fleeting words, but are keys to a deeper understanding of the message of the Holy Qur'an, and an invitation to reflect and reflect on its verses. In Surah Maryam, the symbols of the mihrab, the wall and the treasure stand out as prominent examples of this Qur'anic symbolism, for which this new interpretation offers a vision that goes beyond literalism to the horizons of knowledge.

Mihrab: The Intellectual Battlefield:

The concept of "mihrab" in this commentary is not limited to the physical place of prayer in the mosque, but extends to include the mind and thought, where man's battle against false ideas and corrupt beliefs is waged against false ideas and corrupt beliefs. It is the arena of the greatest jihad, the jihad of the soul, and the jihad of word for word.

- **The evidence is from the Qur'an:** The Almighty says: **"Whenever Zakaria enters the mihrab, he finds a livelihood there" (Al-Imran: 37).** The writer believes that the "mihrab" here symbolizes Mary's mind and intellect, and the "livelihood" symbolizes the knowledge and knowledge she received from divine revelation.

Wall: The separation between the apparent and the inner:

The concept of the "wall" in this commentary transcends the physical wall, becoming a symbol of the separation between the zahir and the batin, between the literal meaning of the Qur'anic text and the profound meaning it carries. It is an invitation to penetrate beyond letters and words, and to dive deep into meanings.

- The evidence is from the Qur'an: The Almighty says: "As for the wall, there were two orphans in Medina, and under it was a treasure for them" (Al-Kahf: 82). The writer believes that the "wall" here symbolizes the heavenly book (the Torah), the "orphan boys" symbolizes Jesus and Mary, and the "treasure" symbolizes knowledge and knowledge that were hidden from people in the appearance of the text, and need to be deduced and interpreted.

Treasure: Science and hidden knowledge:

The concept of "treasure" in this interpretation is not limited to buried money, but extends to include the science and knowledge that we must seek and extract from the interior of the texts and from our lives and experiences. It is a precious treasure, but it may be hidden from view, and it requires effort, research and excavation.

- **The evidence from the Qur'an:** The same verse in Surat al-Kahf (**"As for the wall, there were two orphans in Medina and there was treasure under it**") supports this interpretation, for the treasure here is not buried money, but knowledge and knowledge that were hidden in the appearance of the text and needed to be deduced.

Conclusion:

Understanding these Qur'anic symbols ("mihrab", "wall" and "treasure") invites us to:

1. **Transcending literalism:** not being satisfied with the apparent meanings of texts, and seeking to understand the deeper and farthest meanings.
2. **Meditation and reflection:** Allocate time to meditate on the verses of the Holy Qur'an and try to understand them and draw lessons from them.
3. **The search for knowledge:** the pursuit of science and knowledge, and not only ignorance and imitation.
4. **Intellectual jihad:** Fighting false ideas and corrupt beliefs with science, argument and proof.

These symbols are a call for every Muslim to be a thinker and a seeker of truth, to seek to understand the Holy Qur'an deeply and sincerely, and to apply its teachings in his life. It is a call to self-advancement through science and knowledge, and to contribute to building a better and more conscious society.

Especially in the context of the verses in which it is mentioned in relation to God and in the verses in which it refers to human spirits. He wonders whether the word "same" has the same meaning across these different contexts or if there are nuances in its interpretation.

Let us analyze the verses he mentioned and the meaning of "same" in each of them:

Al-Ma'idah 5:116:

The verse is part of a dialogue between God and the Prophet Isa (Jesus).

Allah asks: "And when Allah said, 'O Jesus, son of Mary, you said to the people, 'Take me and my mother as gods apart from Allah.' He said, 'Glory be to you, I cannot say what I do not have rightly.' If you said it, I taught him. You know what is in myself, and I do not know what is in yourself.

Explanation: "And when Allah said, 'Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods?' He says, 'Glory be to you, I would not have said what I have no truth about, if I had said it, I would have taught it, learn what is in myself and I do not know what is in yourself.' You are the knower of the unseen."

Here, the word "nafsi" (nafsi) refers to the spirit or self of Prophet Jesus, and the word "nafsi" (nafsi) is used in a way to describe the divine essence or knowledge of God. It does not literally indicate that God has a "spirit" in the human sense, but rather a way of expressing the unknown inner truth of God compared to man's known spirit.

Surah Al-An'am 6:12 :

The verse speaks of the attribute of mercy with God.

""Say to what is in the heavens and the earth, say to Allah, he wrote mercy on himself, to bring you unto" "There is no doubt about the Day of Resurrection, those who have lost themselves, they do not believe"

Explanation: (Say to those who are in the heavens and the earth, say to Allah, He has written mercy upon Himself to gather you together until the Day of Resurrection, there is no doubt about it) and those who lose themselves are those who do not believe."

"Myself" (himself) here translates as "himself". In this context, it signifies the essence or being of God, and that He has taken it upon himself to be merciful. It is not a spirit in the created sense, but an attribute of the divine being.

Surah Al-Imran (Al-Imran) 3:28 and 3:30:

These verses warn against being tempted by worldly appearances and fearing God.

Verse 28: "The believers do not take the disbelievers as guardians without the believers, and whoever does this is not of God in anything except that." " fear them pious and God himself warns you and to God the destiny""

Explanation: "The believers do not take the disbelievers as guardians without the believers, and whoever does this is not from Allah in anything except to be careful of them" and Allah himself warns you and to Allah the destiny.

Verse 30: "The day every soul finds what it has done well and what it has done badly, it would like to have between it and Him for a long time, and Allah himself will warn you, and Allah will be merciful to the servants."

Translation: "The day every soul finds what it has done well and what it has done badly, it would like to have between it and him for a long time, and God himself will warn you." God is kind to the servants."

In verses 28 and 30, the word "himself" (himself) translated as "himself" refers again to the essence or being of God. And the warning from God Himself, emphasizing the seriousness of the message. In contrast, in verse 30, the word "soul" refers to the soul of each individual.

Surah Al-Imran (Al-Imran) 3:185:

This verse speaks of the inevitability of death.

"Every soul tastes death, but you will pay your wages on the Day of Resurrection, so whoever moves away from Hell and enters Paradise has won, and this life is nothing but the goods of vanity"

Translation: (Every soul tastes death, but you will pay your wages on the Day of Resurrection, so whoever moves away from Hell and enters Paradise has won). The worldly life is nothing but the baggage of vanity."

"Soul" here clearly means "spirit" in the sense of every living being with a soul, emphasizing that death is a universal experience for all created beings.

An-Nisa (4:1):

This verse describes the creation of man.

"O people, fear your Lord, who created you from one soul, and from whom He created her husband, and from whom He spread many men and women, and fear Him whom you wonder."

"Soul" in relation to God Almighty: refers to His Most High Self, His essence, His being, His intrinsic attributes. This is not to say that God has a "soul" in the human sense of a created soul or soul.

"Soul" in relation to man (and creatures): refers to the spirit, self, personality, living being.

Key point: the important question about the accuracy of our understanding of Quranic terminology and how context plays a crucial role in determining meaning. My explanation is intended to provide this clarification and to emphasize that "nafs" is not a word with one fixed meaning in all places.

84 Between God's Revelation and Human Interpretations: Where Does the Role of Reason Lie?

"Reason or not?" The fundamental difference between God's call and mankind's call

An invitation to reflection: does man use his mind to understand religion or does he follow transmission without thinking?

"God said reason, and man said, 'Do not be reasonable': Who do we listen to?

God's call to reason versus man's call to irrationality

Focusing on the verses "Do you not reason" and "Do you not think": The presence of many verses in the Qur'an that conclude with questions that urge reason, reflection and reflection, which indicates the importance of reason in religion from its point of view. These verses are like "Will you not reason", "Will you not think", "Will you not contemplate", "May they be reasonable", "May you be reasonable".

The Qur'an's Challenge to Reason: It is stated that the Qur'an challenges people to read and think about it, and decide for themselves whether it is from someone other than God or not, which indicates the Qur'an's confidence in the ability of the mind to grasp the truth.

Criticism of the orientation of "It is not permissible to use reason on transmission

Warning against "brain stopping" at a certain point: Caution against stopping thinking and criticizing at a certain point in understanding religion, arguing that "sheikhs and scholars" know best, or that a person is "who he is" to oppose them. He sees this cessation of thinking as a "brain stop."

Emphasis on freedom and choice: Affirmation that the choice ultimately belongs to the individual himself: "The choice is for you, whoever converts himself and whoever goes astray does it."

In short: the basic idea is to call for the use of reason and critical thinking in understanding religion, and not to blindly surrender power or transfer without forethought, while emphasizing that the Qur'an itself urges and advocates reason. The

video raises the question of the correct balance between transmission and reason in religious understanding.

85 THE CALL TO UNDERSTAND THE QUR'AN DIRECTLY AND REFLECT ON ITS VERSES

The Qur'an calls for the "best interpretation": Verse 33 of Surah Al-Furqan: "And they will not bring you a parable except that we have brought you the truth and the best interpretation" confirms that God himself calls for the search for the "best interpretation" of the Qur'an.

The Qur'an "clarifies everything": Another verse, verse 89 of Surat Al-Nahl: "And the Book was revealed to you as an explanation of everything, guidance, mercy and good news for Muslims", confirms that the Qur'an contains an explanation and clarity of everything, and not a vague or encrypted book.

The Qur'an's facilitation of remembrance and reflection: He refers to verse 17 of Surat Al-Qamar: "We have facilitated the Qur'an for remembrance, so is there anyone who thinks", to confirm that God facilitates the Qur'an for remembrance and reflection, which means that it is not exclusive to a certain group or incomprehensible.

The Qur'an addresses the "pure souls": Verse 79 of Surat Al-Waqi'ah: "Only the purified can touch it" and links it to the idea that the Qur'an addresses pure souls, and perhaps here means that a correct understanding of the Qur'an requires purity of soul and heart.

The Qur'an is valid for every time, place and human being: an affirmation of the comprehensiveness of the Qur'an and its validity for every time, place and for every human being, which means that its interpretation must be renewed and appropriate for each age.

Criticism of the idea of sufficiency with the interpretations of "humans": The speaker implicitly criticizes the idea of sufficiency with ancient human interpretations (such as those of al-Tabari, al-Qurtubi, al-Razi, Ibn Kathir, and others) without diligence in understanding the Qur'an directly and contemplating it in each age. These interpretations are "human interpretations" and may be related to their environments and eras.

The Qur'an is complete and illustrates everything: the Qur'an is not incomplete or vague, but rather a "clarification of everything" as stated in verse 89 of Surat An-Nahl. This means that the Qur'an contains everything that a person needs in his religion and world.

Dispensing with the Qur'an from Human Books: An interrogative question: "If we omit all human books, is the Qur'an complete or incomplete?"

Focus on the Qur'an directly: Go directly to the Qur'an to understand and interpret it, rather than relying on human books that may be subject to imperfection, distortion, or difference.

Comparing the Qur'an to the "cow of Moses" and "the people of the Qur'an": He uses two examples to illustrate his idea.

The Cow of Moses: The story of the cow of the Israelites in the Qur'an, and how God commanded them to slaughter a specific cow, but they were more than questions and complexities, which indicates that excessive complexity may distance man from the original intention.

Qur'an people: Muslims who follow the Qur'an, comparing them to the "people of Moses", perhaps to indicate that the Qur'an is the book that Muslims should follow mainly.

A call to "pure souls" and "purified souls": linking the understanding of the Qur'an to "pure souls" and "purified souls", citing verse 79 of Surat Al-Waqi'ah: "Only the purified can touch it."

A deep understanding of the Qur'an requires purity of heart and soul.

In short: the call to understand the Qur'an directly and reflect on its verses, while emphasizing that the Qur'an itself facilitates understanding and calls for the search for the "best interpretation" at all times and places, without being satisfied with ancient human interpretations that may not suit all ages. The video implies that the Qur'an addresses both the mind and the heart and calls for purity of the soul to understand it more deeply.

The call to think about "one mind" and "emptying the cup": The expressions "one mind" and "emptying the cup" are used as examples.

One mind: calls for thinking with "one mind", here means thinking impartially and honestly, without biases or external influences.

Emptying the cup: Man must "empty the cup" of inherited human prejudices and interpretations, in order to be able to understand the Qur'an correctly and directly.

In short: the call to make the Qur'an the main and first reference for Muslims, and to go to it directly for understanding and reflection, while emphasizing the perfection and comprehensiveness of the Qur'an, and dispensing with it from human books, with the need to purify the soul and empty the mind of preconceived ideas to understand the Qur'an correctly.

86 Interpretation of verse 109 of Surat Al-Ma'idah : Does the Prophet Muhammad possess the knowledge of the unseen?

A video recently went viral online of a Muslim man discussing an interesting interpretation of verse 109 of Surat al-Ma'idah in the Qur'an. The man argues that this verse indicates that even the messengers of God, including the Prophet Muhammad (peace be upon him), do not possess the knowledge of the unseen.

Text of verse 109 of Surat Al-Ma'idah

The man begins the video by reciting verse 109 of Surat Al-Ma'idah in Arabic, followed by simple Arabic subtitles:

"On the day when God gathers the messengers and says, 'What have you answered?' They said, 'We don't know, that you are the knower of the unseen.'"

Translation: "The day God gathers the apostles and says, 'What have you answered?' They said, "We don't know that you are the unseen."

The man's interpretation of the verse

The man explains his interpretation of the verse, emphasizing the following points:

Doomsday: The verse talks about the Day of Resurrection, the day on which God will gather all the messengers.

Apostles' Question: God will ask the apostles what they "answered," that is, how people responded to their message and call.

The Apostles' Confession of Ignorance: The Apostles, including the Prophet Muhammad, respond with "We have no knowledge." The man stresses that this confession of ignorance came from all the Apostles, without exception.

The knowledge of the absolute unseen belongs to God alone: The Apostles conclude their answer by acknowledging that God alone is the "mark of the unseen", that is, the world with all that is absent from creation.

The link with the prayers of Muslims and the science of the unseen

The man associates this interpretation with a common notion among some Muslims that the Prophet Muhammad teaches their prayers, supplications, and even other metaphysical matters. Wondering:

If the apostles themselves confess that they did not know what people answered their messages on the Day of Resurrection, which is related to the impact of their vocation in this world, how could the Prophet Muhammad teach other metaphysical things such as the prayers of Muslims after his death?

How can the prophet, who is among the apostles who will answer "We have no knowledge", possess the knowledge of the unseen when the verse confined the knowledge of the absolute unseen to God alone?

An invitation to reflect and reflect

The man emphasizes that he does not give a fatwa or a final explanation, and does not seek to challenge or impress anyone. His goal is to invite Muslim viewers to:

Read the verse themselves: It urges them to refer to the Qur'an or Qur'an applications and read verse 109 of Surat Al-Ma'idah by themselves.

Contemplation of its meaning: invites them to reflect on the meaning of the verse and understand it themselves, away from any preconceived interpretations.

Critical thinking: Encourages them to think critically about concepts related to the science of the unseen, and their compatibility with this clear Qur'anic verse.

Conclusion

This video offers an interpretation based on the apparent understanding of verse 109 of Surat al-Ma'idah to argue that the absolute knowledge of the unseen is a characteristic of God alone, and even God's messengers, including the Prophet Muhammad, do not possess this knowledge. It is up to viewers to reflect on this interpretation, focusing on reading the verse themselves and contemplating its meanings.

87 IN A WORLD WITHOUT BOOKS: IS THE QUR'AN STILL ENOUGH?

A moving video posed a profound question: "If we remove all human books, will the Qur'an remain complete or incomplete?" invites the speaker in the video, not as an official commentator or mufti, but as an ordinary thinker who respects all human beings, to reflect on this fundamental question.

The Qur'an: the example of perfection and sufficiency

The speaker begins his speech by analogy with the Qur'an, "like the Qur'an like the cow of Moses", and "like the people of the Qur'an", alluding to the depth of the meanings of the Qur'an and the multiplicity of levels of understanding of it. He asserts that the Qur'an is not just a religious book, but rather a "clarification of everything" and "guidance, mercy and good news for Muslims", citing the verse: "And we revealed the book to you as an explanation of everything, guidance, mercy and good news for Muslims."

An appeal to the conscious mind and open spirit

The speaker addresses conscious minds that seek spiritual purity, explaining that understanding the Qur'an requires a pure heart and an open soul. He points out that souls seeking purification and elevation can easily grasp the message of the Qur'an, while souls who are "dead" or full of preconceptions may find it difficult to do so. He gives the example of the "full cup" who cannot receive more, stressing the need to "empty the cup" of prejudices and prejudices to truly understand the Qur'an.

It is not an interpretation or a fatwa, but an invitation to reflection

The speaker is keen to emphasize that he is not an interpreter of the Qur'an or a mufti, and does not seek to challenge or belittle scholars. Its goal is simple: to address the human mind and invite it to reflect on the greatness and importance of the Qur'an. He likens his endeavor to "trying to light a lamp" in the listener's mind, so "it ignites, thank God, and if it does not ignite, there is no trick in his hand."

Warning against heedlessness and ignorance

The speaker concludes with a gentle warning against heedlessness and ignorance, hinting that those who are not guided by the Qur'an may be "like cattle, but they are misguided." He preempts any possible criticism by seeking refuge in God from being ignorant, stressing that his goal is goodness and guidance.

Summary of recommendations:

The video offers the following recommendations to viewers:

Reflection on the perfection and sufficiency of the Qur'an: Reflect on the adequacy of the Qur'an as a source of guidance and knowledge, especially in a hypothetical scenario in which all written human heritage disappears.

Striving for spiritual purity and open-mindedness: preparing the soul and heart to receive the light of the Qur'an, and getting rid of prejudices and prejudices that may hinder understanding.

Personal reflection on the Qur'an: Focusing on contemplating the meanings of the Qur'an with a conscious mind, rather than relying entirely on the interpretations of others.

Mutual respect and appreciation of science: Appreciating the efforts of scientists and interpreters, while maintaining respect for all human beings, even with different points of view.

The message of the video is clear: the Qur'an is a complete and comprehensive book, which carries with it guidance for all humanity. Are we ready to "empty our cup" and listen with open hearts to His eternal message?

88 THE CONCEPT OF THIS WORLD AND THE HEREAFTER IN ISLAM: MAN'S JOURNEY BETWEEN ANNIHILATION AND SURVIVAL

The concept of this world and the hereafter is a fundamental pillar of the Islamic conception of human existence. It determines for man his place in the universe, his purpose in life, and his destiny after death. Islam does not view the worldly life as an end in itself, but rather as a temporary stage, a farm for the hereafter, and a field of testing and affliction.

Dunya: Courtyard House and Test:

The world in the Islamic conception is a place of annihilation and demise, no matter how long it lasts. The text describes them as "the worldly goods of life," "the adornment of worldly life," and "fun and play." These descriptions do not diminish the value of the world in itself, but they put it in its true size, and remind man not to be tempted by it, and not to be overly attached to its pleasures and desires.

The world is a place of testing and affliction, in which God tests His servants, to distinguish the malicious from the good, the true from the false, and the benefactor from the abuser. In this world, the meanings of affliction, patience, thanksgiving and satisfaction are manifested, which are great places by which man rises in the ladder of faith.

The Hereafter: A House of Survival and Reward:

In contrast to mortal worldliness, the hereafter comes as a place of survival and immortality, a place of retribution and reckoning. The afterlife is the eternal seat of man, where every worker receives the reward of his work, good or evil. The text describes the afterlife as "the abode of decision", "good and lasting", and as "the great victory".

The Hereafter is the abode of bliss for those who believe and do good, and it is the abode of painful torment for those who disbelieve and refuse to obey God. In the hereafter, God's absolute justice is manifested, where the oppressed are punished from the oppressor, and everyone who has the right fulfills his right.

Balance between this world and the hereafter:

Islam does not call for monasticism and disconnection from the world, but rather for a balance between this world and the hereafter. The Muslim is required to live his world, to strive for good and benefit, and to take from it his luck of halal goodness and pleasures, but without forgetting the hereafter, and without being tempted by the world and making it his goal and goal.

Islam urges working for this world as if you were living forever, and working for the afterlife as if you were dying tomorrow. This noble prophetic guidance summarizes the essence of the balance between this world and the hereafter, and calls on the Muslim to live in this world effectively and positively, and to invest it in obedience to God, and in achieving his interests and the interests of his society, while always preparing for the hereafter, and working hard to obtain the approval of God and His paradise.

Worship is the bridge to the hereafter:

Worship in Islam is the bridge that crosses man from the mortal world to the remaining hereafter. Worship is the bond that binds the slave to his Lord, and it is the increase that the Muslim provides on his journey to the hereafter. Through worship, man draws closer to God, gains his favor, acquires good deeds, erases bad deeds, and prepares himself to meet his Lord in the hereafter.

The concept of this world and the hereafter in the life of a Muslim:

Understanding the concept of this world and the hereafter correctly greatly affects the life of a Muslim, as it is:

Sets priorities: makes the hereafter a priority in the life of a Muslim, makes him seek good deeds that benefit him in the hereafter, and puts him ahead of mortal worldly interests.

Refines behavior: Refines the behavior of the Muslim, and makes him more moderate and balanced in his dealings with the world, so that he is not jealous of it or overwhelmed, nor despair or despair.

Pushes to work and achievement: Pushes the Muslim to work and accomplish in this world, but with the intention of getting closer to God, and calculating the reward from Him, so that his work will be worship, and his whole life will be obedience.

Grants True Happiness: Belief in the hereafter gives a Muslim true happiness and psychological comfort, because he knows that this life is temporary, and that eternal happiness and bliss reside in the hereafter, so he seeks it diligently and diligently.

Conclusion:

The concept of this world and the hereafter in Islam is an integrated and harmonious concept, which clarifies to man the reality of human existence, and determines his purpose and destiny. The world is a place of annihilation and testing, and the hereafter is a place of survival and reward. A true Muslim is one who seeks balance between this world and the hereafter, builds his world by good deeds, and is equipped for the hereafter with worship and obedience, in order to obtain the satisfaction of Allah and his paradise in the hereafter.

89 EXPANDING NEW CONCEPTS IN THE INTERPRETATION OF THE QUR'ANIC VERSE: "GOD DECEASES SOULS..."

Introduction:

The verse (39:42) in Surat Az-Zumar illuminates for us a hidden aspect of the reality of existence and the relationship between the Creator and the creature, saying: "Allah dies souls when they die and those who did not die in their dreams, so He catches those that have been wiped out by death and sends the other for an indefinite period, if this is for signs for people who think." A speaker presented a contemporary interpretive vision of this verse, characterized by depth and reflection, and calling for a reconsideration of some traditional notions of death, sleep and the soul. This paragraph seeks to expand these new concepts put forward by the speaker, and to explore their dimensions and implications.

1. The universality of "souls": a vision that transcends the human being

Expanding the concept of "souls" to include all living things is one of the highlights of the speaker's proposal. Rather than limiting "souls" to man only, he believes that the verse speaks of "souls" in the most general sense, which includes jinn and humans, animals of various kinds, and even insects and marine creatures. This expansion entails a deeper understanding of several aspects:

- **Unity of Creation:** This interpretation emphasizes the unity of creation and the subordination of all living beings to the divine law of death. God is the disposer of all souls, regardless of their form or type.
- **Veneration of life:** If "souls" encompass all these beings, this invites us to revere life in all its forms and forms, and to treat it with respect and mercy, because they all carry a breath of the divine spirit.
- **Expanding the scope of contemplation: The** verse invites reflection, and this expansion of the concept of "souls" also extends the scope of contemplation to the

entire world of living beings. We can reflect on the life cycle of animals, the sleep of birds, and the movement of insects, to be inspired by signs and passages.

2. Sleep as a daily "death" experience: a window into the afterlife

The analogy between sleep and death is not new in Islamic thought, but the speaker gives it a special depth by linking it directly to the verse. He sees sleep as a "miniature death" that occurs every night, in which God dies souls whose death is not due and then sends them indefinitely upon awakening. This interpretation opens up prospects for reflection on:

- **The Truth of Death:** Sleep makes death less strange and more familiar. Death is not a separate and distant event, but an experience that we live in miniature every day. This may alleviate the fear of death and make us better prepare for it.
- **God's Power:** Sleep reminds us of God's omnipotence to capture and send souls. Just as He is able to bring us back to life after sleep, He is able to resurrect us after death.
- **Spiritual preparation:** If sleep is a "miniature death," then preparing for sleep should be a preparation for death. By holding ourselves accountable before bed, seeking forgiveness, and renewing intentions, we can make our sleep worship and closeness to God.

3. Separating the experience of the soul from physical pain: a vision that relieves awe

The idea of separating the experience of the soul at death from physical pain is one of the exciting points raised by the speaker. He sees the pain that accompanies death as a physical and nervous reaction, while the "death" of the soul may be a completely different experience, perhaps free of pain and suffering. This perspective has important implications:

- **Alleviate the fear of death:** Many people fear death because of the expected pain and suffering. If the soul "died" was separate from physical pain, this may alleviate the fear and make death less terrifying.
- **Focusing on the soul:** This interpretation invites us to focus on the spiritual aspect of death, rather than on physical pain. Death is the soul's transition to another world, and this spiritual journey may be a very different experience than we expect.
- **God's mercy:** This interpretation reflects an aspect of God's mercy on His servants. God may relieve them of the pain and suffering of death, and make the "death" experience of the soul smooth and gentle.

4. "Constipation" as the preservation of the cosmic order: a deeper dimension of divine power

The interpretation of "grasp" as not merely "capture" but "preservation of cosmic order" adds a new dimension to the understanding of divine power in verse. God does not only capture the soul, but extends to maintaining cosmic order and preventing chaos. This interpretation highlights:

- **The greatness of divine power:** The greatness of God's power is manifested in the fact that He is able to maintain the cosmic order in all its complexity, including the capture and sending of souls at their estimated times.
- **Cosmic interdependence:** This interpretation refers to the interdependence of the universe and that everything in it proceeds according to a precise order. "Constipation" here is not just an individual act, but part of an overall cosmic system.

- **Submission and trust:** When we realize that God is the one who maintains the cosmic order, and that everything proceeds at His discretion, this invites us to submit and trust in Him in all matters of our lives, including death and life.

5. "Term limit" and "elapsed term": the resilience of fate and the impact of human action

The speaker questioned the relationship between "term name" and "term elapsed", and suggested that "term elapsed" may be part of the "term named", opening the door to a more flexible understanding of fate and the impact of human action on age. This idea calls for reflection on:

- **Dynamism of destiny:** Destiny may not be a straight line, but there may be room for dynamism and flexibility, where human actions and choices can influence the course of his life within the framework of general divine destiny.
- **Human responsibility:** If human action has an impact on life, this makes a person more responsible for his life and health. Maintaining health, avoiding risks, and doing good deeds may be factors that contribute to prolonging life (God willing).
- **Balance between destiny and choice:** This interpretation calls for a balance between belief in divine destiny and recognition of man's responsibility and choice. Everything is by God's decree and destiny, but God has given man a role in his life.

6. Sleep as a miniature isthmus: a window to the other world

The analogy of sleep to the isthmus (the world separating this world and the hereafter) adds a deep spiritual dimension to the experience of sleep. Just as the isthmus is a world separating this life from the afterlife, sleep can be a state of separation between full and unconscious consciousness, between the world of the apparent and the world of the inner. This analogy opens up possibilities for us to contemplate:

- **Isthmus Nature:** Understanding the sleep experience may help us better understand the nature of the isthmus. Just as we move to a completely different state of sleep, moving to the isthmus may be a transition to a different existential state.
- **Spiritual connection:** In sleep, the doors of spiritual communication with other worlds may open to us. Dreams and visions may be a window into the world of the unseen, just as the isthmus may be a world of spiritual communication between the living and the dead.
- **Preparing for the isthmus:** If sleep is a miniature isthmus, then preparing for sleep should be a preparation for the larger isthmus, which is death. By purifying the heart, renewing faith, and doing good deeds, we can prepare for the isthmus and beyond.

7. The daily experience of death: a constant reminder of mortality

The assertion that sleep is a "daily taste of death" makes death present in our daily lives, not a distant event to fear. This daily awareness of death has many benefits:

- **Reduce the fear of death:** When death becomes part of our daily experience, the fear of it may gradually decrease. Death becomes a natural transition that we experience in miniature every night.
- **Appreciate the value of life:** When we remember death every day, we realize the value of life and the importance of using it to obey God and do good. Every day becomes a precious opportunity that should not be missed.

- **Asceticism in the world:** Awareness of death pushes to asceticism in this world and not to be overly attached to it. The world is a place of annihilation and demise, and death is the end of it.
- **Preparing for the afterlife:** Thinking about daily death pushes to prepare for and work for the afterlife. Death is the beginning of true and eternal life, and our ultimate goal should be to win God's favor and paradise in the hereafter.

Conclusion:

The contemporary interpretation of the verse "God passes away souls..." It opens up new horizons for us to understand and reflect. By expanding the concept of "souls", likening sleep to death, separating the experience of the soul from physical pain, interpreting "constipation" as a preservation of the cosmic order, asking questions about the "term named" and "the spent term", likening sleep to the isthmus, and emphasizing the daily experience of death, this interpretation provides us with a comprehensive and profound view of the reality of existence and the relationship between the Creator and the creature. These new concepts invite us to reconsider certain postulates, to reflect on the signs of God, and to be spiritually prepared to encounter God at every moment and ultimately. It is an invitation to the "intellectuals" to reflect and reflect, and to reach a deeper understanding of God's wisdom and mercy in His creation.

90 A LOOK AT THE UNIVERSE AND MAN

91 CREATION AND EVOLUTION

Very nice, this is a good summary of the subject of creation and evolution from an Islamic perspective, linking this to Qur'anic verses and scientific discoveries. These three points can be elaborated more broadly to provide a deeper understanding:

1. The creation of the heavens and the earth:

- **The** Qur'an indicates that God created the universe from nothing, and this is consistent with some modern scientific theories such as the Big Bang theory, which posits that the universe began from an infinitesimal point and density.
- **Creation in stages: The** Qur'an states that the creation of the heavens and the earth took place in six days (time periods), and this does not necessarily contradict the billions of years that science speaks of, as the word "day" in the Qur'an can mean a very long period of time.
- **The seven heavens: The** reference to seven heavens in the Qur'an can be interpreted in different ways, it may be a reference to the layers of the atmosphere, to different galaxies and star clusters, or to cosmic dimensions that we do not yet realize.

2. Evolution in Creation:

- **Gradient creation:** The Qur'an indicates that God created living beings gradually, starting with water and mud, and then evolving and diversifying these organisms. This is

consistent with the theory of evolution, which holds that living organisms change and evolve over time.

- **The Special Creation of Man:** The Qur'an affirms that man created a special and distinct creation, and breathed into it from the Spirit of God. Man may have evolved physically from a common origin with other beings, but his soul and mind are a special gift from God.
- **Supporting Qur'anic Verses:** In addition to the verse mentioned (Noah: 17), there are other verses that refer to evolution, such as:
  - He created you in phases (Noah: 14) (phases: different stages).
  - ﷺ He who made everything good was created and began to create man from clay (As-Sajdah: 7).

3. Cosmology:

- **The expansion of the universe: The** verse mentioned (Al-Dhariyat: 47) is considered one of the Qur'anic references that are consistent with modern scientific discoveries, as the expansion of the universe is a fixed scientific fact.
- **Cosmic smoke:** The Qur'an mentions that the sky was smoke before it was formed: "Then he went up to the sky, which is smoke, and said to her and to the earth, whether voluntarily or unwillingly, they said, 'We have come obediently'" (Chapter: 11). This is consistent with scientific theories that the universe was initially a dense cloud of gas and dust.
- **Heaven as a tight building:** The Qur'an describes the sky as a tight and elaborate building: "He who made the earth a bed for you and the sky a building, and brought down water from heaven and brought it out of the fruits as a sustenance for you, so do not make equals for Allah while you know" (Al-Baqarah: 22). This refers to the precise physical laws that govern the universe.

Conclusion:

The Holy Quran offers a comprehensive vision of creation and evolution that does not contradict science, but rather integrates with it. The Qur'an focuses on the spiritual and theological aspect, while science examines the physical details and mechanisms that govern the universe. A Muslim can combine belief in God as the creator of the universe with modern science's understanding of evolution and cosmology.

92 HEAVEN AND EARTH: BEYOND THE APPARENT – KEYS TO QURANIC UNDERSTANDING

Introduction:

In many verses, the Qur'an invites us to look and reflect on "the heavens and the earth". We often receive this invitation with direct understanding, looking at the blue sky above us and the solid ground beneath our feet. But does the meaning stop there? The language of the Qur'an, as a "clear Arabic tongue", carries with it depths beyond the ordinary, and uses symbols and concepts in a way that opens doors to understanding beyond the immediate senses. This topic is the first step in the journey of exploring the symbolic and moral dimensions of heaven and earth, as two keys Essential for a deeper understanding of the Qur'anic message.

Sky: A Window to Transcendence and Exaltation

When "sky" is mentioned in the Qur'an, it certainly refers to the physical sky that we see, with its atmosphere, stars and orbits. But the word itself derives from an authentic linguistic root, "transcendence", which means elevation and elevation. This linguistic dimension opens the meaning wide: the sky is not just a physical space, but also a symbol of all that is high, sublime and transcendent. It symbolizes:

1. **Spiritual and intellectual elevation:** the place to which the soul, soul and thought rise by striving and good deeds.
2. **The source of divine command:** the place from which gifts, revelation and mercy descend.
3. **The goal of ascension:** the destination to which good deeds and good words are headed, as in the Almighty's saying: "To Him ascends the good word and good deeds raise it" (Fatir: 10).

Heaven in this sense is the horizon of the soul, the source of guidance and the ultimate transcendence.

Earth: Field of Earth and Contemplation

On the other hand, "the earth" is our material stable, the cradle that God has made for us (who has made the earth a cradle for you) (Taha: 53). But just as heaven has its moral dimension, the earth may also carry a symbolic dimension associated with the act of "earthing"—that is, consolidation, contemplation, and diving into the depths in search of understanding. The earth becomes:

1. **The field of experience and learning:** the place where we experience life, gain experiences and learn lessons.
2. **The field of reflection and reflection:** the space in which we are invited to dive into our thoughts to understand the verses broadcast in it.
3. **Foundation foundation: the** soil in which we plant the seeds of understanding and knowledge to grow and take root.

Earth is not just a planet on which we walk, but also a field for establishing understanding and rooting consciousness.

The Qur'an between the heaven of meaning and the land of contemplation:

If we look at the Holy Qur'an itself through this lens, we find that it combines the "sky" of meaning with the "land" of contemplation. It is "heaven" in terms of its high divine source, sublime gifts, and lofty meanings. It is a "land" in that it is the text that we are called to contemplate, dive into its verses, contemplate its words, and extract its knowledge treasures.

The key to names: deciphering meaning

Perhaps the main entrance to this deep understanding, and the door that opens the treasures of the Qur'an to us, lies in understanding the story of Adam's teaching of names: "And Adam taught all the names" (Al-Baqarah: 31). Did he teach him just names and titles for things? Or did he teach him what is deeper: **the "simat" of things**? That is, its intrinsic properties, its true functions, its inner nature that makes it what it is.

The Qur'anic tongue shown, as we suggest, is not an arbitrary language in which the community agrees to name something randomly. Rather, the "name" in the Qur'an carries with it the "attribute" and essence of the name. When we understand the

"name" of something in the context of the Qur'an, we understand its truth, function, and role in the system of creation and guidance.

Let's take the example of the "tree": if we look at the literal meaning, it is the well-known plant. But if we understand its "simtha" as "everything that branches off from an origin," the connotation expands to include the family tree, the tree of knowledge, the genealogical tree, and even complex Internet networks. Thus, understanding names as "simat" is the first and necessary step to deciphering the deep meanings of the Qur'an.

Conclusion:
Revisiting and understanding basic concepts such as "heaven" and "earth", and understanding them beyond the physical appearance, with an emphasis on "names" as keys to the "attributes" of things, represents the main entrance to a deeper understanding of the Qur'an. This is the first step towards discovering the immense richness that lies behind words, which we will explore further in the following sections, God willing.

93 THE INNER "SEVEN MATHANI" AND THE INNER "LORD": THE CODE OF THE QUR'AN AND THE COMPASS OF CERTAINTY

Introduction:
After we realized that "heaven" is the horizon of transcendence and awareness, and that rising to it requires the "authority" of knowledge and the rejection of denial and arrogance, the question remains: What is the detailed map of this journey? And what compass guides us through the various levels of understanding until we reach our destination? The Qur'an gives us very deep references to its inner "code" and man's spiritual compass, completing the picture we have begun to draw.

"The Seven Mathani": The Code of Founding Principles
God bless His Prophet by saying: "We have brought you seven of the Mathani and the Great Qur'an" (Al-Hajar: 87). While the common tafsir refers to Surat al-Fatihah, contemplation can open a wider horizon. The word "seven" in Arabic often symbolizes perfection, inclusiveness and organized pluralism. "Mathani" refers to the pairs or binaries that are frequently mentioned and complemented in the Qur'an (e.g. zahir and batin, promise and threat, command and prohibition, creation and formation, science and work...).

With this understanding, the "seven Mathani" can be considered as **the complete and comprehensive basic principles, or the integral essential pairs** that form **the founding structure or code** on which the "Great Qur'an" with its details, rulings and stories is built. They are the origins that are manifested in every verse and surah, and understanding them is the key to understanding the inner logic of the Qur'an and its wonderful consistency. Perhaps the subtle differences in the drawing of some words in the Ottoman Qur'an, such as the multiple variations of the word "heavens" (heavens/skies).The Heavens (Heavens/Heavens) we discussed are part of this precise code, carrying gentle and meaningful references in their specific contexts, and inviting further reflection on the structure of the text itself.

"Your Lord": The inner compass towards certainty

If the "seven Mathani" is the overall map, what compass guides us in applying it to our individual reality? Here the concept of "Lord" emerges in the Qur'an in a striking way. In addition to being God, the Creator and the Ultimate Educator, in some contexts we can glimpse a more specific connotation of **"what is raised with you."** That is, the sum of what you have acquired and have in terms of knowledge, experience, experience, and values, which constitutes your internal system of guidance and perception of the world. "Your Lord" in this sense is the essence of your self-education and community, and your formed awareness.

Let's look at verses like:

- Follow what has been revealed to you by your Lord (Al-An'am: 106): In addition to following the external revelation, it may mean following the inner guidance and insight that you have formed based on your understanding and experience ("what was revealed to you by your Lord").
- ﴿They said, Call us your Lord... ﴾ (Al-Baqarah: 68): It may imply the meaning of "use your mind, consult your accumulated knowledge and experience (your Lord)".
- "And worship your Lord until certainty comes to you" (Al-Hajar: 99): This great verse may carry a deeper meaning than just ritual worship until death. "Worship" may come from the root of "slave" in the sense of being aware of what appeared and appeared (being aware and reacting to what you know). "Certainty" is not necessarily death, but a state of trust and cognitive tranquility (La certitude). The meaning is: **Be aware and apply what you know and have reached of the facts ("your Lord"), and continue this process of awareness and application until you reach a state of certainty and cognitive tranquility.**

Intelligence and instinct: the fuel of the journey

For this inner compass (the Lord) to work effectively, and to decipher the map (the seven bladders), we need fuel: it is "intelligence". Intelligence is the ability to understand, analyze, discern and conclude, and it is the basis of the "intelligence" mentioned in the Almighty's saying (except what you have intelligent) (Al-Ma'id: 3), which makes things useful, halal and usable. The opposite of intelligence is "lying" (covering, ambiguous, falsification), which deprives its owner of opening the gates of heaven as we have seen.

This intelligence is not something strange, but is part of God's "instinct" (Romans: 30), that inherent ability of every human being to learn, develop and gain experience. Man is, as has been said, "the sum of his experiences" (la somme de nos expériences). It is these experiences, guided by common sense and intelligent reason, that refine his inner "Lord" and make him a finer compass towards certainty.

Surah An-Nas: Warning against the confusion of the compass

Surah An-Nas provides an eloquent warning against the forces that may disrupt this inner compass. The "Lord of the people, the King of the people, the God of the people" may refer not only to God, but also to the ideas, customs and traditions that people "raised", which possessed and dominated them (the King of the people), until they worshipped them without God or with Him (the God of the people). The source of this confusion is "obsessive and deceptive" (misleading thoughts that creep in and take root), Which comes from hidden forces (paradise) and from some people themselves (and people). The solution offered by the surah is "Say I seek refuge" – be aware, immune, distinguished (I seek refuge from al-Awdh in the sense of understanding and

discernment as well) with this intellectual dominance, and return to your instinct and your true Lord.

Conclusion:
Our journey towards the "heaven" of understanding and transcendence is both internal and external. Its map is the "seven Mathani" manifested in the "Great Qur'an", and its compass is the inner "Lord" polished with science, experience and intelligence, and its fuel is common sense and the relentless pursuit of certainty. By understanding and activating these elements, man can achieve his goal of succession and urbanization, and rise in the levels of awareness, opening the doors of the heavens of understanding and mercy, to live a good life in this world and win satisfaction in the hereafter.

94 "BEATING IN THE EARTH": THE JOURNEY OF THE MIND AND SOUL TO THE DEPTHS

Introduction:
"Hitting the ground" is often understood in its immediate context: traveling and moving in search of livelihood or education. But behind this apparent meaning lies a deeper dimension, an urgent invitation to embark on an intellectual and spiritual journey of self-discovery and truth. It is not just a transition of feet, but a flight of the mind and the rooting of the soul in the soil of knowledge and contemplation.

Earth and Heaven: Dimensions of Existence:
The mention of "earth" in the Holy Qur'an comes with meanings that go beyond the mere physical planet on which we live (﴿ who made the earth a cradle for you). It is also a symbol of "earth": confirmation, contemplation, intellectual and spiritual foundation. It is the field of understanding into which we dive in search of meaning. In contrast, the "sky" – derived from "transcendence" – represents beyond the atmosphere; it symbolizes the spiritual and intellectual elevation, of the ideals to which we aspire (to whom the good word ascends). The real journey is Balance between diving deep into the "earth" (contemplation) and striving for "heaven" (transcendence).

Comfort Zone Challenge:
"Hitting the ground" in this deep sense is an explicit invitation to emerge from the shell of familiar ideas and prevailing beliefs. It requires courage to challenge postulates, confront opposing currents of thought, and relentlessly seek new ways of thinking and learning. It is a rejection of intellectual rigidity, and a constant quest to expand the circle of consciousness, just like one strikes in a virgin land in search of its hidden treasures.

The Fruit of the Journey: Awareness and Universal Livelihood: The
purpose of this journey is not merely to reach an absolute and final "truth", but rather a continuous process of developing individual and collective consciousness. One of the fruits of this profound quest is a broader understanding of the concept of "livelihood". Livelihood is not just money, food and shelter, but a comprehensive giving that includes tranquility, wisdom, guidance, useful knowledge, health, and opportunities that enrich the entire existence ("There is no animal on earth except for Allah's sustenance").

Whoever strikes in the land of thought and spirit will have an understanding and insight, which are from I value livelihood.

Conclusion:
Let us make "striking in the ground" a way of life, in which we do not limit ourselves to material travel, but embark on constant journeys within our minds and souls, challenging, questioning, contemplating, and tirelessly seeking a deeper understanding of ourselves, our Creator, and life. It is the journey that sows the true seeds in the land of existence to bear fruit with awareness and wisdom.

95 "CORRUPTION ON EARTH": WHEN THE ROPE OF CONTEMPLATION BREAKS

Introduction:
When we hear about "corruption on earth" in the context of the Qur'anic verses ("And do not corrupt the earth after it has been repaired"), material and moral corruption often comes to mind: injustice, bloodshed, destruction of the environment. However, there is a deeper level of this corruption, closely related to our understanding of the word "earth" itself and our connection to divine revelation.

"Earth": the field of understanding and meaning:
As we have indicated, the word "earth" carries a dimension that goes beyond matter, to refer to the field of "earth", contemplation and understanding. In this perspective, "corruption on earth" can also mean corrupting this intellectual and spiritual field. How does that happen? It happens when the "covenant of God" in its deep sense is broken.

Breaking the Covenant: Severing the Link with the Inner Meanings:
"Those who break the covenant of God" are interpreted in one of its deep dimensions as not only those who violate the apparent covenants, but also "those who break the link between the true and inner meanings of the Qur'an and people." They block the lights of deep understanding, content themselves with crusts, or offer superficial or erroneous interpretations, preventing people from diving into the sea of Qur'anic wisdom.

Results of interruption: Suspicions and loss:
When contemplation is neglected, and the connection with deep meanings is severed, suspicions and misunderstandings of the Qur'an and life spread. Thoughts become sterile, "no humiliation stirs the earth and does not water the plough"—they do not move minds towards deeper understanding, and they do not quench souls with certainty and useful knowledge. It is this disconnection from the springs of correct understanding that leads to "corruption on earth" (meaning the land of contemplation and understanding), and makes its companions "losers" in this world (by losing insight and wisdom) and in the hereafter (by depriving of the fruits of correct understanding and acting on it).

Reform of the "earth": Returning to contemplation:
The reform of this "corruption" begins with the revival of a culture of reflection and deep reflection on the signs of God, visible (in the universe) and read (in the Qur'an). It

requires going beyond rigid literal understanding, seeking to link verses to our reality, and drawing inspiration from the spiritual and intellectual gifts they contain. Building a strong connection to the true and profound meanings of the Qur'an is the way to reform and restore fertility to the "land" of understanding.

Conclusion:
Our responsibility is not limited to preserving the physical "land", but extends to keeping the "land" of understanding and contemplation pure and fertile. Let us be careful not to break God's covenant by severing our connection with the deep meanings of His words, and let us strive to reflect and reflect so that we may be among those who are good in the "earth" and do not corrupt, so that we may gain a deeper understanding and a greater livelihood in this world and the hereafter.

96 WORSHIP AND CERTAINTY

Excellent, I will integrate this important point about certainty and worship within the framework of the comprehensive Qur'anic concept of "hunting":

1. Certainty mattresses:

- The Science of Certainty:
  - **Meaning:** It is the confirmed theoretical knowledge obtained by man through mental and transmission evidence and proofs (such as the Qur'an and Sunnah).
  - **Example:** Knowing that God exists by contemplating the universe and its signs.
  - **In the context of "hunting":** it is "hunting" correct knowledge from its reliable sources.
- Eye of Certainty:
  - **Meaning:** It is the knowledge obtained through direct observation and vision, so that doubt is completely eliminated.
  - **Example:** Seeing the Kaaba after a person knew of its existence with certainty.
  - **In the context of "hunting":** it is the "hunting" of direct spiritual experience that reinforces faith.
- Right of Certainty:
  - **Meaning:** It is the highest level of certainty, which is the knowledge obtained through full experience and deep subjective experience, so that it becomes part of the human being.
  - **Example: The** worshiper's feeling of the pleasure of closeness to God in worship.
  - **In the context of "hunting":** it is the "hunting" of the true fruit of faith and worship, which is to reach a state of firm and unshakable certainty.

2. Universal Worship:

- **Traditional concept:** Worship is the performance of obligatory religious rites (such as prayer, fasting, zakat and pilgrimage).

- **Universal concept:** Worship is any action that a person undertakes with the intention of drawing closer to God and seeking His pleasure, whether this work is:
  - **Religious ritual:** such as prayer and fasting.
  - **Worldly work:** such as work, study, seeking sustenance, raising children, and benevolence to people.
  - **Ethical behavior:** honesty, honesty, justice, and benevolence.
  - **Reflection and meditation:** such as contemplating God's creation, and contemplating His signs.
- **Goal:** Spiritual and intellectual elevation, and achieving human transcendence.

3. Linking to the concept of "hunting":

- **The "hunt" of certainty: The** pursuit of the three levels of certainty (the science of certainty, the eye of certainty, the right of certainty) is tantamount to a gradual "hunt" of knowledge and faith.
- **True "hunting" of true worship: True** "hunting" is when a person makes his whole life worship of God, through:
  - **Sincerity:** Every work should be purely for the sake of God.
  - **Mastery:** To perform every work to the fullest.
  - **Good intention:** His intention in every action is to draw closer to God and serve His creation.

Comprehensive Conclusion :

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, livelihood, spiritual transcendence, trust, legal rulings, creative abilities, avoiding negative qualities, seeking the ranks of certainty, and making all life worship of God. It connects the world of matter with the world of the spirit, and reminds us that everything in the universe is God's plan and harness, that piety is the key to true sustenance and spiritual transcendence, that we must seek, work and trust in God in all our matters, and wisely choose the "ride" who It will help us in our life journey (armed with imagination and creativity like horses, avoiding obstructive ideas like mules), to seek to "hunt" useful knowledge, good qualities and firm certainty, to avoid "hunting" ignorance and reprehensible qualities, and to make our whole lives "hunting" for goodness and true worship.

97 INTELLIGENCE AND INSTINCT: BASIS AND FUEL

- Fitrah: the pure foundation and the original destination
  - **Definition:** It is the mountain or original nature on which God created man, and it is in essence a pure willingness to accept the truth and move towards monotheism. It is the net starting point.
  - **Evidence:** This is evident in the words of the Prophet (peace and blessings of Allaah be upon him): **"Every newborn is born according to instinct, and his parents are his Jews, or they support him, or they embody him"** (Bukhari). This hadith affirms that the origin of man is purity and readiness for the truth, and that deviation comes with an external influence. As indicated by a verse: "Allah's fast, on which people break their fast, there is no change for God's creation" (Romans: 30).

- **Role:** Instinct represents **the potential** for goodness, unification and learning. It is the fertile ground ready to receive the seeds of knowledge and faith.

- Intelligence (Dhakā'): the effective tool and the torch of light
  - **Definition:** It is the mental ability to understand, analyze, deduce, discern, and relate things. It is not just accumulated knowledge, but **the active faculty** that processes information and draws conclusions.
  - **Evidence:** Intelligence is closely related to "wisdom", which is putting something in its right position and understanding things as they are, and God brings it to whomever He wants: "Wisdom comes from whomever He wants, and whoever brings wisdom has come much good" (Al-Baqarah: 269). Also, the process of "intelligence" mentioned in "except what you have intelligent" (Table: 3), which makes something useful and permissible, requires discernment and understanding (intelligence) to remove the harmful and keep the beneficial.
  - **Role:** Intelligence is **the tool and engine** that activates the potential of instinct. It is the light that dispels the darkness of ignorance and illusion, and the ability that enables man to analyze experiences, understand verses (cosmic and Qur'an), and make informed decisions. It is the fuel that drives the journey of learning and upgrading.

Integration between instinct and intelligence:

Common sense without effective intelligence may remain latent or easily susceptible to deviation. Intelligence without a pure basis of instinct may be used for evil or delusion. The **complementarity between them** is what enables man to achieve his goal:

- Instinct directs intelligence towards good and truth.
- Intelligence develops and protects instinct and allows it to flourish and manifest in a deeper understanding and more correct work.

Both, pure instinct and effective intelligence, are divine endorsements and essential fuel in man's journey towards the "heaven" of understanding, certainty and transcendence.

98 NAMES, LANGUAGE, AND BASIS OF LEARNING

- Teaching Adam Names: Uncovering Secrets and Establishing Perception
  - **Concept:** God's teaching of Adam (all names) was not just a mere indoctrination of vocabulary, but a revelation of **the truths, natures, functions, and secrets of things** in the system of creation. It represents the establishment of the human capacity to perceive, visualize, classify, and understand the relationships between the components of existence. Being able to "name" something means understanding its essence and "characterization."
  - **Evidence:** The Almighty says: "And Adam knew all the names and then showed them to the angels, and he said, Tell me the names of these people, if you are sincere" (Al-Baqarah: 31). Adam's superiority over the angels in this regard was because he possessed this essential knowledge that enables him to understand and name the realities of creation.
  - **Role:** This fact is the **first basis of man's ability to learn and know**, and to establish the principle that deep understanding is linked to the ability to determine the essence of things by their true "names" (which represent their characteristics).
- The Arabic tongue shown: the vessel of clarity and miracles

- **Concept: The** description of the Holy Qur'an as "in a clear Arabic tongue" (poets: 195) does not only mean that it is an eloquent Arabic language, but also indicates that it is a language characterized **by complete clarity, and the superior ability to accurately express deep meanings, and expose facts through them**. The word "shown" carries the meaning of clarification, disclosure and removal of confusion.
- **Evidence:** The repetition of this description in the Qur'an confirms this characteristic, such as the Almighty's saying: "This is an Arabic tongue shown" (Al-Nahl: 103).
- **Role and its relationship to names:** This "clarified" nature of the Qur'anic language makes it **the best vessel for the transmission of those "names" (meaning secrets, truths and attributes) that Adam taught**. Unlike human languages, which may have a great deal of arbitrariness (people agree on a name that does not necessarily reflect the essence of the name), the Qur'anic Arabic tongue is seen here as a language with a precise structure and words loaded with deep connotations capable of clearly and miraculously revealing the truths of existence and guidance. It is the tool that enables humanity to reconnect with and expand that first essential knowledge.

Complementary Conclusion:

If Adam's teaching of names established **man's latent ability** to understand the mysteries of creation, the revelation of the Qur'an with a "clear Arabic tongue" provided **the best and clear means** to activate this ability and provide humanity with the guidance and knowledge necessary to achieve its goal on earth. A deep understanding of the Qur'an therefore requires, not only an understanding of vocabulary, but an endeavor to grasp the "names" (facts and attributes) revealed by this revealed language.

99 SULTAN AND THE OPENING OF THE GATES OF HEAVEN: THE POWER OF SCIENCE AND THE HUMILITY OF THE SPIRIT

- Sultan Alami: Empowerment by Understanding Causes
  - **Concept:** The "authority" with which it is carried out from the countries of the heavens and the earth (as in Surat Ar-Rahman) is not just brute force, but is in essence **an authority based on science, knowledge and an understanding of the laws and causes** that God has deposited in the universe. It is the empowerment resulting from the introduction and harnessing of causes.
  - **Evidence: The** story of Dhul-Qarnayn represents a model for this scientific and practical authority, where the Almighty says: "We have enabled him on earth and brought him a reason for everything, so he followed a reason" (Al-Kahf: 84-85). His empowerment was not arbitrary, but coupled with his giving and following "causes" (means, methods, knowledge, ability). This is the essence of effective authority.
  - **Role:** Scientific authority is **the practical tool** for elevation, empowerment and positive influence on the "earth" and access to the "heavens" of knowledge and discovery.
- Humility (Huns): the condition of acceptance and the key to doors
  - **Concept:** Possessing "authority" (power and knowledge) alone is not enough to ensure the "opening of the gates of heaven" in its deep spiritual and cognitive sense.

It must be accompanied **by humility, submission to the truth and non-arrogance**. It is humility that makes knowledge useful and power for good, and it is what opens the heart to receive more understanding and guidance.

- **Evidence:** Allah describes His close servants by saying: "And the servants of the Most Merciful who walk on the earth are us, and if the ignorant address them, they say peace" (Al-Furqan: 63). The "Hun" here is tranquility, reverence and humility, and is an essential characteristic of those who want closeness to God and elevation in understanding. As we have seen earlier, arrogance is the greatest obstacle (do not open the gates of heaven for them) (Al-A'raf: 40).
- **Role:** Humility is **the moral and spiritual framework** that ensures the correct use of scientific authority. It is the key that prevents power from turning into tyranny, knowledge from turning into vanity, and it prepares the soul to receive floods and open the true "gates of heaven."

Imperative integration:

Scientific authority without humility may lead to arrogance, corruption and aversion to the truth, closing doors instead of opening them. Humility without seeking knowledge and taking reasons (authority) may lead to helplessness and weakness. **It is the combination of them** - the power of science and knowledge, the spirit of humility and the lack of God - that enables man and societies to achieve true advancement and access to wider horizons of understanding and goodness, which truly opens for them the "gates of heaven".

100 ADDITIONAL CONCEPTS AND INTERPRETATIONS OF SOME QUR'ANIC WORDS (FROM A PRACTICAL AND ETHICAL PERSPECTIVE):

1. Zakat (Az-Zakāh):
   - **Interpretation:** It is not just taking out part of the money, but it is a process **of elevating and purifying the soul** using all possibilities (money, science, work) to transcend negative desires (such as greed, greed, exploitation) and achieve self-development and society.
2. Slaughter (Adh-Dhabh):
   - **Interpretation:** Goes beyond the meaning of animal slaughter to refer to **extreme exhaustion, humiliation and oppression** that may amount to slavery or forced labor and deprivation of dignity.
3. Fights (Yuqātil):
   - **Interpretation:** It is not necessarily armed combat, but struggle, struggle, **defense and striving** hard to achieve a legitimate goal or defend a right.
4. Cutting (Al-Cut'):
   - **Interpretation:** goes beyond the material cut, to include isolation, **separation, estrangement, and boycott** (social, intellectual, uterus, or material).
5. Multiplication (Ad-Darb):
   - **Ta'wil:** It has multiple meanings that go beyond physical beating, including: **separation, discrimination, clarification** (such as proverbs), or **initiation of movement and pursuit** (such as hitting the ground).

6. Stoning :
   - **Interpretation:** Beyond stoning, it may mean expulsion, **deportation, exile, and slander with false accusations** (social or moral exile).
7. Al-Harb:
   - **Interpretation:** It is not only armed combat, but may include any form of **siege, strangulation and severe pressure** (economic, psychological, intellectual).
8. Qisas (Al-Qisās):
   - **Interpretation:** It is not just revenge in kind, but rather **careful tracking, systematic research and fair measurement** to reach the truth, apply justice and restore rights.
9. Spent (Qadā):
   - Interpretation: The completion of an order, judgment or act and its completion decisively and definitively.
10. Tasbīh:
   - Interpretation: goes beyond verbal remembrance, to mean work that is consistent and compatible with God's laws and laws in creation, legislation and their application, and walking in their orbit without cacophony.
11. Prostration (As-Sujūd):
   - **Interpretation:** Deeper than simply putting the forehead on the ground, it represents **conscious listening, heartfelt certainty, and complete submission and submission** to God's law, laws, and order.
12. Kneeling (Ar-Rukū'):
   - **Interpretation:** It is not only the curvature of the body, but practical submission, **obedience, humility and obedience** to God's commands and law.
13. Doing (Al-Qiyām):
   - Interpretation: More than just standing, it is the actual advancement, taking responsibility, and initiating the application of the divine way of life.
14. Ash-Shukr:
   - **Interpretation:** It is not limited to verbal praise, but is **the translation of a feeling of gratitude and grace into a positive endeavor and constructive work and benefit to others** (doing good deeds and using blessings in what pleases God).

These interpretations provide a dynamic, ethical and practical vision of the Qur'anic vocabulary, linking faith with movement and thought with action, and expanding the circle of understanding to include different aspects of life.

101 LYING AND INTELLIGENCE: THE VEIL OF INSIGHT AND THE CLOSED GATES OF HEAVEN

- Lying in the Qur'an: Destroyer of Spiritual Insight and Closed Gates of Heaven
   - **The expanded concept:** lying, especially in its most dangerous form, which is **the denial of the signs of God** (whether the revelation signs, its signs in the universe, or its clear arguments), does not only corrupt the inner perception (insight), but goes beyond it to form **a solid barrier that prevents spiritual and cognitive advancement** and closes the doors leading to deep understanding and divine acceptance.
   - Evidence:

- The general prohibition on falsifying the truth: "Do not clothe the truth with falsehood and conceal the truth while you know" (Al-Baqarah: 42).
- The direct consequence of denial and arrogance (Al-A'raf: 40): "Those who lie about our signs and are proud of them, the gates of heaven will not be opened for them, nor will they enter Paradise until the camel enters the poison of the tailor, and we also reward the criminals." This verse clearly clarifies:
- The denial of the signs of God (the highest degree of lying because it is a rejection of the revealed truth) coupled with arrogance (refusal to submit to the truth as arrogance) is **the direct obstacle to opening the gates of heaven**. This is fully consistent with our understanding of "heaven" as a symbol of cognitive and spiritual transcendence and acceptance of works.
- Reaching "paradise" (whether understood as an eschatological abode of bliss or as a state of contentment, high awareness and correct understanding in this world) becomes **impossible** for these arrogant liars, the impossibility of a huge camel entering the delicate needle hole.
- That this act (denial and arrogance) is classified as **a "crime"** that deserves this decisive penalty.
  - **Role:** Lying, especially denying and arrogant divine truths, is not just a moral error, but a **destructive act that breaks the link with the sources of guidance and understanding**, and tightly closes the outlets for spiritual and cognitive elevation ("gates of heaven").
- Emotional (and mental) intelligence: lie recognizer and door protection
  - **Concept:** In contrast to the destructive impact of lying, intelligence (with its mental and emotional dimensions) comes into play as a vital tool. It is the ability to discern and understand given by "wisdom" (wisdom comes from whomever he wants), which enables man to:
- **Distinguishing truth from falsehood:** Detecting falsification and deception, whether from others or from oneself and its obsessions.
- Distinguishing real feelings from fakes: understanding motives and intentions.
- **Perception of the signs of God:** the ability to see evidence and proofs in revelation and the universe.
  - **Role:** Conscious intelligence, coupled with humility (the opposite of arrogance), is what helps to **detect and resist lies**, thus **preserving insight from blindness and keeping the gates of heaven open** to the pursuit of understanding and advancement. It is the protective shield and the auxiliary key to access the degrees of awareness and knowledge.

The bottom line:

Lying, especially the denial of the ayatollahs coupled with arrogance, is the veil of insight and the tight closure of the gates of heaven, preventing elevation and access to the paradise of understanding and contentment. While conscious intelligence combined with honesty and humility is the tool that exposes falsehood, protects insight and keeps the doors of transcendence open.

102 INSTINCT AND EXPERIENCES: POTENTIAL AND ENVIRONMENTAL IMPACT

- Instinct and ecology: original purity and nurture effect
  - **Concept:** Instinct is the original and pure state in which man is born, a natural willingness to accept truth and monotheism. However, this instinct is not inevitable, but rather a latent seed that is greatly influenced by the environment and surrounding upbringing.
  - **Evidence:** The hadith presents this principle very clearly: **"Every newborn is born according to instinct, and his parents are his Jews, supporters or embodies him"** (Bukhari). The hadith asserts that the starting point is common sense, but the immediate environment (represented by the parents as an example) has a crucial role in guiding this instinct and shaping an individual's subsequent beliefs and behaviors.
  - **Role:** Instinct represents **the innate potential**, while the environment and experiences represent **the influencing factors** that may refine this instinct and develop it or obliterate and distort it.
- Epigenetics: a scientific echo of the interaction of genes and the environment
  - **Concept:** Epigenetics offers a scientific vision that is remarkably in tune with the idea that potential is influenced by the environment. This science shows how environmental factors (such as nutrition, stress, exposure to certain substances, and even social and emotional experiences) can influence **gene expression** without changing the DNA sequence itself. In other words, **certain genes can be turned on (on) or disabled in** response to environmental conditions and life experiences.
  - **Scientific echo of instinct:** This can be seen as an echo or **biological model parallel** to the concept of instinct and its impact on the environment. Just as the genetic code (DNA) represents the basic genetic potential, and instinct represents the basic spiritual and moral potential, epigenetics shows how the "environment" can modify the "expression" of those possibilities without changing the origin itself.
  - **Role:** Epigenetics offers a potential biological mechanism that helps to understand how experiences and the environment can leave deep imprints on an individual, affecting their behavior, health and even their inclinations, supporting the idea that man is not just a product of his genes (or his primary instinct in isolation), but is the product of a complex and continuous interaction between his potential and his environment and experiences.

Complementary Conclusion:

The combination of the religious concept of instinct with the insights of modern epigenetics offers a richer understanding of human nature. Instinct is the pure starting point and potential for good and truth, but this possibility is not completely solid or static, but interacts dynamically with the environment and life experiences that may cultivate, refine, distort and obliterate it, just as the environment affects how our genes express themselves. This emphasizes the importance of a good environment and positive experiences in human development, and opens the door to hope for Change and return to pure innate origin by changing the environment and behaviors.

103 WASWASAH AND KHANAS

Well done, these are important points that clarify the concepts of waswasah and khanas in Islam. They can be elaborated and clarified the relationship between them as follows:

The concept of obsessiveness and its sources:

Obsessiveness is the frequent subtle casting of bad thoughts, doubts or thoughts into oneself. It has two main sources:

1. Self-obsessiveness (psychological obsession):
   - They are the thoughts, desires and inner tendencies that emanate from the evil soul of man.
   - It is the talk of the inner soul that may incline it to evil, doubt or anxiety.
   - The evidence for it is the Almighty's saying: "We have created man and we know what he has betrayed himself, and we are closer to him than the vein cord" (Q: 16). God knows what is going on in man's mind of thoughts and thoughts that emanate from himself.
2. The weevil of Satan (Khanas):
   - They are the throws, evil thoughts and doubts that Satan throws into man's chest to lead him astray and repel him from the good and from the remembrance of God.
   - The devil specializes in this kind of hidden seduction.

Al-Khanas and its relationship to waswasa:

- **Al-Khanas:** It is a description of the devil who performs waswasah. It is called "khanas" because it is defiled(i.e., delayed, hidden, disappeared, and contracted) when a slave mentions his Lord.
- **Function:** His main task is to whisper in people's breasts (﴾ who whispers in people's breasts). He casts doubts, adorns disobedience, discourages obedience, and distracts from the remembrance of God.
- **Reason for naming:** If a person neglects to mention God, Satan approaches and whispers to him. If a man mentions his Lord, Satan is defiled, retreats, and disappears. This is why He commanded us to seek refuge in Allah from Him: ﴿Say, I seek refuge in the Lord of the people * The King of the people * God of the people * From the evil of the obsessive Al-Khanas * Who whispers in the breasts of people * From Paradise and people﴾ (Surat Al-Nas).

Conclusion:

- **Obsessive** is the act (throwing out bad thoughts).
- It has two sources: **the soul** (internal) and the devil (external).
- **Al-Khanas** is a description of the devil who performs external obsession, so named because he disappears and retreats at the remembrance of God.

The relationship is that the "khanas" is one of the perpetrators of "waswasa". Seeking refuge and remembrance of Allah are the weapons to push his whispers.

A- Al-Halal At-Tayyib:

- **Meaning:** Halal is everything that Allah has authorized to do, eat or deal with, and there is no explicit text or significant evidence that prohibits it.
- **Adjective "good":** Halal is often associated with "good". The good things include everything that is:
  - **Palatable:** Healthy souls do not recover from it.
  - **Useful: It** brings good to the individual or society in religion or in the world (physically, spiritually, materially).
  - **Free from malice and damage:** Doing or eating it does not result in corruption or significant harm.
- **The Holy Verse (Al-Baqarah: 57):** "And we kept the clouds on you and sent down manna and solace on you, eat of the goodness of what we have provided you, and they did not oppress us, but they themselves were oppressed." This verse and many others (such as Al-A'raf: 157, Al-Ma'idah: 4) confirm that what Allah has permitted is one of the beneficial delicacies with which He bestows blessings on His servants as sustenance and grace.
- **The principle of permissible things:** The jurisprudential rule says that the principle of beneficial things is permissibility and solution, unless there is evidence of prohibition.

B- Al-Haram Al-Mudammir:

- **Meaning:** Haram is everything that Allah, may He be exalted, has forbidden to do, eat or deal with in a firm manner, and its action is punishable or deserved to be slandered.
- **Adjective "destroyer":** Describing the forbidden as destructive because God Almighty did not forbid anything except for his malice and great harm to:
  - **Religion:** such as infidelity, polytheism and heresy.
  - **Self:** such as murder, suicide, drinking alcohol and drugs.
  - **Mind:** Like drinking intoxicants that cover the mind and take it away.
  - **Offspring and honor:** such as adultery and slander.
  - **Money:** such as usury, theft, cheating and eating people's money with falsehood.
- **The Holy Verse (Al-Ma'idah: 91):** "Satan wants to cause enmity and hatred among you in wine and the facilitator, and to repel you from the remembrance of Allah and from prayer, so are you finished?" This verse clearly shows some of the rulings and harms of alcohol and the facilitator (which are taboo), and how they lead to the destruction of social relations (enmity and hatred) and the destruction of the relationship with God (refraining from remembrance of Him and prayer).
- **The wisdom of prohibition: The** prohibition of these things is to protect man and society from harms and evils, and to preserve the five necessities (religion, soul, mind, offspring, and money).

Conclusion:

Islamic legislation, by differentiating between good halal and destructive haram, aims to guide man towards what benefits him and reconciles him in his livelihood and return, and keeps him away from what harms and corrupts him. Halal is mercy, grace and facilitation, and haram is protection, prevention and preservation from evils and evils.

105 THE FORBIDDEN BETWEEN FIXED ETERNITY AND SITUATIONAL FLEXIBILITY: A READING IN THE LIGHT OF NECESSITY AND "INTELLIGENCE"

Reflecting on the verses prohibiting certain foods and practices in the Holy Qur'an raises a fundamental question: Is the rule of haram in Islam absolute holistic and eternal, or is it subject to circumstances and considerations that sometimes make its application flexible?

Fixed Origin: Initial Prohibition

Qur'anic verses, such as in Surat al-Baqarah and al-Ma'idah, clearly state the prohibition of specific elements: dead, blood, pork, and anything that is worthy of it other than Allah. This prohibition represents the basic rule and the unwavering divine principle that obliges Muslims to avoid. This prohibition is often understood as prevention of material or spiritual harm, and compliance with God's command.

The obvious exception: the gate of necessity

But it is interesting that the same verses that state this prohibition follow it directly, with the exception of an arbitrator: **whoever is compelled to do something other than a repudiation or return, there is no sin against him**. This exception opens a door to dealing with haram in cases of extreme necessity that threatens life, provided that the person is not a seeker of haram for himself or exceeds the limit of need. This does not mean that the haram has become halal in itself, but rather that the blame and sin are lifted from the compelled in his own circumstance, as a manifestation of God's mercy and forgiveness. This exception, agreed upon in jurisprudence, shows in itself that *the consequences of* violating the prohibition are not always absolute, but are subject to the circumstances of force majeure.

Broadening the horizon: the concept of "intelligence" in only what you are smart

The issue deepens when you consider the exception mentioned in Surat Al-Ma'idah after mentioning the types of dead (strangled, suffocated...) and what the seven eat: **except what you have intelligent**. The prevailing understanding of this exception is a reference to animals that are aware of life before their death for accidental causes, and are legally intelligent (slaughtered) to become halal.

But the text around which our conversation took place offers a different and extensive interpretation that links "intelligent" to "intelligence" and deep understanding. According to this perspective, the exception is not limited to slaughter, but extends to the ability to deal with these taboos (in their literal or expansive sense put forward by the text) with scientific and cognitive "intelligence" that eliminates their harm or enables them to be safely utilized. Examples include:

- **Dead (in its broad sense):** Preserving foods by scientific methods that prevent their spoilage and spoilage (freezing, drying...).
- **Blood:** Develop the science of safe blood transfusion based on understanding and compatibility of blood groups.

- **Pork:** Utilization of its derivatives in necessary medical fields (such as insulin or sutures) after being scientifically treated to ensure safety.

This interpretation, albeit unconventional, suggests that part of the "completion of religion" mentioned in the same surah al-Ma'idah may include the acquisition of scientific knowledge (intelligence) that enables man to deal with the challenges of his environment and its resources, including what was originally forbidden because of its harm associated with ignorance or mishandling.

Conclusion: Between the stability of principle and the flexibility of application

So, is the haram eternal totalitarian?

- **As a basic divine principle:** Yes, the prohibition exists and is constant for these mentioned elements.
- **As a practical application and consequences:** It does not seem absolute. Necessity temporarily lifts up iniquity. The expanded interpretation of Zakitam, as put forward in the text, opens the door to the possibility of safe and beneficial dealing with these taboos through scientific and cognitive progress, considering this understanding and application as part of the

106 THE CONCEPT OF "BEATING IN THE GROUND"

It goes beyond the ostensible meaning of travel or geographic mobility.

- **Not traveling:** Hitting the ground is not just traveling or moving from one place to another. The verse did not use the word traveler, but was struck on the ground, and this has significance.
- **Reflection and deep thinking:** It is the process of reflection, deep reflection and trying to understand things in a different way from the mainstream. It is the deepening of research and exploration of knowledge.
- **Challenging prevailing ideas:** It is challenging prevailing ideas and traditional legacies. It is a departure from the usual pattern of thinking.
- **Searching for the truth:** It is the search for the truth and reaching a deeper understanding of things.
- **Learning in a counter-way:** It is raising in the land in a different way than usual. It's not just repeating what others have said, it's about thinking critically and checking things out.
- **Facing obstacles:** It is the willingness to face obstacles and opposition from the "disbelievers" (those who reject change).
- **Rethinking:** It is rethinking things again to reach a new, sophisticated and sophisticated thought.
- **Influencing consciousness:** It is the attempt to influence and develop collective consciousness.
- **Parenting against is** education against it, that is, learning things differently from the way parents and grandparents did.
- **The opposite of acquiescence to the status quo:** not accepting reality as it is, but rather trying to change and develop it.

- **Changing the current state:** Changing the state we live in, including outdated beliefs and thoughts.
- **Education in the contrary consciousness:** Education in the contrary consciousness is not to submit to the education of society, but to raise a violation.

In other words, striking the ground is a process of deep reflection and serious search for truth, while challenging prevailing ideas and confronting opposition, with the aim of reaching a deeper understanding of matters and developing individual and collective awareness. It is to get out of the intellectual comfort zone and look for new ways of thinking and learning.

107 THE CONCEPT OF MARRIAGE AND MARRIAGE AND THE DIFFERENCE BETWEEN THEM

First: The concept of marriage

- Linguistic meaning:
  - Etymology (nk h): refers to restriction, choosing from possibilities, then achieving this choice and bringing it out to reality (by adding the letter "h" which denotes movement and life).
  - Marriage is: activating and achieving the choice of ten and cohabitation.
- Marriage is not:
  - Just the administrative contract of marriage.
  - Just sexual intercourse (physical act).
- Conditions of marriage:
  - Entry (in the literal sense of penetration).
  - Permission of parents.
  - Pony.
- The difference between "touch" and "touch":
  - **Touching:** physical contact, sexual intercourse that requires ghusl.
  - **MS:** Deeper and more significant, beginning of a process, a consequence effect (often associated with the onset of a possible pregnancy).
- Verses that refer to the concept of marriage (in general):
  - **Surah An-Nisa - Verse 22:** "Do not marry what your fathers married to women except what has already been done." (indicates that marriage includes entry).
  - **Surah An-Nisa - Verse 25:** ﴿... So they married them with the permission of their families and gave them their wages by virtue... ﴾. (Refers to the conditions of marriage: permission of parents and dowry).
  - **Surah Al-Ahzab - Verse 49:** "O you who believe, if you marry the believing women and then divorce them before you touch them, what do you have on them of several things that you will abuse?" (Indicates that it is "touch" that entails 'iddah, not just marriage).
  - **Surah An-Nur - Verse 3:** "The adulterer does not marry except an adulteress or polytheist, and the adulteress does not marry except an adulterer or a polytheist, and it is forbidden for the believers to do so."

Second: The concept of marriage

- **Marriage is a special type of marriage:** it is a union that aims to:

- Building a family.
- Having and raising children.
- Achieving housing, affection and compassion between spouses.

- **Marriage requires "touching":** (meaning starting the process of procreation).
- Marriage is not just cohabitation
- Marriage is more comprehensive than marriage
- Verses that refer to the concept of marriage:
  - **Surah Al-Baqarah - Verse 230:** "If he divorces her, it is not permissible for him anymore until she marries another husband." (The video focuses on the word "husband" and says it denotes that what is meant is a marriage that aims to build a family, not just any marriage).
  - **Surah Ar-Rum - Verse 21:** "One of His signs is that He created for you husbands from yourselves to live with and He established affection and mercy among you." (Indicates that marriage is a relationship of residence, affection and mercy).

Third: The difference between marriage and marriage

shagging	marrying
More generally, it encompasses all forms of legitimate association between men and women (including the king of the right).	A special type of marriage, aimed at building a family and having children.
It may not necessarily aim to build a family (such as the king of the right).	It aims to build a family and achieve housing, affection and compassion.
It may be temporary (depending on its type).	The origin is permanence and continuity.
Entry is a condition, but "touching" (initiating the process of childbearing) may not be a condition (such as marriage followed by divorce before touching).	"Touch" (the initiation of the reproductive process) is a condition in it.
	Marriage is a bond (couple), not an individual.
	Marriage requires consent.

Conclusion:

Marriage is the general term for all types of legitimate association between a man and a woman, while marriage is a special type of marriage that aims to build a family and establish a stable and lasting relationship based on affection, mercy and housing. The video calls for a thorough understanding of these Quranic terms and not to confuse them.

108 THE CONCEPT OF LAUGHTER AND CRYING

The concept of crying in the Qur'an:

1. **It is not just an emotional emotion:** crying in the Qur'an is more than just an expression of sadness, pain or shedding tears. It is not a passing passive emotion, but an action with deeper connotations.
2. **Feeding the event/situation:** Crying is "insisting on feeding the event enough," whether the event is negative (such as disappointment and failure) or positive (as a project or goal we are pursuing).
   - **In a negative context:** justifying failure, making excuses, blaming others, and focusing on the negatives instead of learning from mistakes.
   - **In a positive context:** continuous effort, hard work, sacrifice, and determination to achieve the goal.
3. **Crying as a consequence:** Shedding tears is a possible consequence of crying, but it is not crying itself. Crying (in the Qur'anic sense) can be an internal silence, represented by a state of regret or persistence.
4. Quranic examples:
   - **Joseph's brothers:** "crying" means that they insisted on justifying their act and lying, rather than admitting their mistake.
   - **"And they cry to the ears":** it means that they insist on holding fast to the truth and feeding it with good deeds to achieve reverence.
   - **"Heaven and earth wept for them":** that is, no one defends them or justifies their actions, nor are they able to defend themselves.

The concept of laughter in the Qur'an:

1. **Not just an expression of joy:** laughter is not just a giggle or a superficial expression of happiness. It is much deeper than that.
2. **Clarity and understanding:** Laughter is the result of deep understanding, comprehension, and clarity. It comes after effort and sacrifice.
3. **Success and achievement:** Laughter is an expression of success and achievement achieved after hard work and proper planning.
4. Quranic examples:
   - **"Let them laugh a little and cry a lot":** The backwards did not sacrifice enough, so their understanding and success will be little (little laughter), and they will have to justify their shortcomings a lot (crying a lot).
   - **"And you were laughing at them":** that is, you were mocking the true believers who worked hard and sacrificed.
   - **"So they laugh":** the people of Moses chose not to understand the signs of God, and therefore did not sacrifice for the truth.

The relationship between laughter and crying:

- **They are not opposites:** laughter and crying are not opposites, but complementary and inseparable.
- **Laughter requires crying:** True laughter (understanding and success) comes only after crying (effort and sacrifice).
- **Crying may lead to laughter:** Positive crying (hard work) is the path to laughter (success).

- **"And that He is the one who laughs and weeps":** It is God who sets the laws and norms that govern the universe. Whoever follows these Sunnahs (weeps) will reach understanding and success (laugh), and whoever violates them (does not cry) will reach disappointment (cry in the negative sense).

Application to life:

This understanding can be applied to all aspects of our lives:

- **Study/Work:** The student/employee who makes the effort (cries) will achieve success (laughs).
- **Projects:** A project that is fed by action and planning (crying) will succeed (laughter).
- **Relationships:** A relationship that is built on understanding and sacrifice (crying) will be successful (laughter).
- **Faith:** Faith nurtured by worship and good deeds (crying) will lead to certainty and reverence (laughter).

Conclusion:

Laughter and crying in the Qur'an are profound concepts related to action and reward. Crying is effort and sacrifice, and laughter is understanding and success. They are not opposites, but they go hand in hand, true laughter does not come until after crying, and sincere crying is the way to laughter.

109 THE CONCEPT OF PEOPLE

A- "People" in its general and comprehensive sense:

All of humanity: In many verses, the word "people" refers to all human beings, regardless of their religion, race, or gender.

Example: "O people, worship your Lord who created you and those before you, that you may be godly" (al-Baqarah: 21).

General public: It may refer to the general public, as opposed to a certain group (such as prophets or believers).

B- "People" in the context of waswasa:

Human weakness: Your interpretation is correct in pointing out that the word "people" occurs in the context of human weakness and vulnerability.

Example: Surat Al-Nas: "Say, I seek refuge in the Lord of the people, the King of the people, the God of the people, from the evil of the obsessive Al-Khanas who whispers in the breasts of people from Paradise and people."

Seeking refuge in Allah: This surah teaches us to seek refuge in Allah from the evil of the obsessive (Satan) that whispers in the breasts *of people* (i.e. humans who are prone to waswas).

Not all people: It is important to note that this does not mean that *all* people are constantly under the influence of obsessiveness, but rather that humans *are generally* susceptible to it, and that we must be aware of this danger and seek refuge in God from it.

C- Other meanings of the word "people" in the Qur'an:

Unbelievers or hypocrites: In some contexts, the word "people" may refer to a certain category of people, such as disbelievers or hypocrites, who are characterized by certain negative traits.

Example: "There are people who say, 'Believe in Allah and the Last Day, and they are not believers' (al-Baqarah: 8).

People of the Book: In other contexts, you may refer to the People of the Book (Jews and Christians).

Believers: Although they are rarely used in this direct sense, the context may suggest that people are Christians.

Conclusion:

The word "people" in the Holy Quran is a broad word in meaning, and its interpretation depends on the context in which it is spoken. And that they are "under the influence of waswas" is a correct and important interpretation, but it represents one aspect of meaning, which is the aspect related to man's weakness and vulnerability to the whispers of Satan. We must take into account the general and overarching meaning of the word "people" (all of humanity), as well as other meanings that the word may carry in different contexts. Understanding these multiple meanings helps us understand the Holy Qur'an more deeply and accurately.

110 THE CONCEPT OF HUNTING IN THE QUR'AN

1. Literal (direct) meaning:

- **Sea fishing:** refers to the process of extracting marine organisms (fish, etc.) to benefit from them as food or otherwise. It is absolutely halal in Islamic law.
- **Land hunting:** refers to the process of catching wild animals. It is haraam for the mahram (in the case of ihram for Hajj or Umrah) and it is permissible in other cases.

2. Figurative (symbolic) meaning:

- Sea fishing as a symbol of God's knowledge:
  - **A science from the Most Merciful:** The sea, with its magnitude and breadth, symbolizes God's infinite knowledge. To benefit from the sea (whether by artisanal fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.
  - **Words of God:** The sea represents a repository of God's signs and words that do not run out, reflecting the breadth of His knowledge and wisdom.
- Land hunting as a symbol of human science:
  - **Science from humans:** Hunting on land requires skills and techniques that humans acquire through learning, experimenting and interacting with the environment. This represents the science that humans acquire from each other and through experience.

3. Livelihood and its relationship to hunting:

- **Hunting as a source of livelihood:** Hunting (both types) is one of the means of livelihood that God has dedicated to man.

- **Comprehensive livelihood:** Livelihood is not limited to material things (such as food and money), but also includes spiritual and moral aspects (such as tranquility, wisdom, opportunities, guidance, useful knowledge).
- **Trust in God:** Understanding that the livelihood from God (whether material or spiritual) enhances reliance on Him, and pushes man to seek and take the reasons with confidence that God is the Raziq.

4. Provisions relating to fishing:

- **Permissibility and prohibition:** Fishing the sea is absolutely permissible, while hunting on land is forbidden for the forbidden.
- **The wisdom of prohibition: The** prohibition of hunting land on the forbidden has multiple rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Punishment:** Anyone who violates the provisions of hunting (especially the forbidden) has a penalty detailed in the Qur'an.

Conclusion:

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, livelihood, trust, and legal rulings. It connects the world of matter and the world of the spirit, and reminds us that everything in the universe is God's plan and harness, and that we must seek, work, and trust in God in all our affairs.

111 STONE CONCEPT

Stone as a symbol of rigidity and rigidity: Stone is inherently solid, hard, and not easily formable. These physical qualities of stone are used figuratively to describe certain qualities in character or thought.

- **"Petrified thought":** This metaphor describes a closed mindset, which rejects change, resists new ideas, and blindly clings to old traditions or beliefs, without critical thinking or willingness to evolve.
- Implications of "fossilized thought":
  - **Intolerance:** Strict adherence to opinion and non-acceptance of the other opinion.
  - **Immobility:** Inability to adapt to changes or absorb new ideas.
  - **Closed-mindedness:** Refusal to be open to different cultures or ideas.
  - **Rejection:** Unwillingness to consider any possibility of change or evolution.

So, "stone: petrified thought" is a concise and powerful phrase that uses the physical symbolism of stone to express a negative mental state that hinders progress and development. It is a critique of a rigid mentality that refuses to think and clings to the old unconsciously or uncritically.

112 NEW INTERPRETATIONS OF SOME CONTEMPLATORS ABOUT QIBLA, FASTING AND PRAYER:

1. The concept of "changing the kiss" as a symbol of intellectual renewal:

- **Traditional interpretation:** Muslims converted their qiblah in prayer from Al-Aqsa Mosque to the Kaaba.
- The new interpretation:
  - **A symbol of change:** The speaker believes that changing the qibla is a symbol of change and renewal in thought and behavior, and the transition from old, outdated ideas to new bright ideas.
  - **Bifurcation from the prevailing:** calls for "bifurcation" from the prevailing, the dark and the false, and the orientation towards light, truth and knowledge.
  - **Changing the intellectual qibla:** It calls for changing the intellectual qibla from traditional mosques with stereotypes to "new mosques" with bright ideas and new visions.
- Evidence from the Qur'an):
  - "The foolish people will say what they did about their qiblah, which they used to be, say to Allah, the East and the West, guide whomever He wills to a straight path" (Al-Baqarah: 142).
    - The speaker points out that changing the qibla will raise questions from the "foolish", and this indicates that change and renewal are always opposed by those who adhere to the old.
  - "We may see your face turning in the sky, so let us give you a kiss that you like, and your face will be full of the part of the Sacred Mosque" (al-Baqarah: 144).
    - The speaker points out that God responds to the Prophet's desire for change, and this indicates that change and renewal are divine Sunnahs.

2. The concept of "fasting" in its broad sense:

- **Traditional interpretation:** abstaining from food, drink, and sexual intercourse from dawn to sunset.
- The new interpretation:
  - **Abstain from all that is negative: The** speaker believes that fasting is abstinence from everything that is negative, including negative thoughts, bad morals, and harmful habits.
  - **Fasting of thought:** calls for "fasting of thought", that is, refraining from old, outdated ideas, and being open to new bright ideas.
  - **Fasting for traditional mosques:** Calls for "fasting" for traditional mosques with stereotypes.
  - **Fasting as a state of consciousness:** He sees fasting as a state of consciousness and awareness, not just abstinence from food and drink.
- Evidence from the Qur'an:
  - "O you who believe, fasting is written upon you as it was written on those before you, that you may be pious" (al-Baqarah: 183).
    - The speaker points out that the purpose of fasting is "piety", and piety is a state of consciousness and awareness, not just abstinence from food and drink.
    - He explains that "may you be pious" means that the goal of fasting is piety, even for the sick who may die eating and drinking.
  - "Eat, drink, and read our eyes" (Mary: 26).
    - The speaker points out that this verse indicates that fasting is not just abstinence from food and drink.

- He explains that the verse came in the context of talking about "the white thread of the black thread", meaning that you are fasting, but you can eat and drink.

3. The concept of "prayer" as communication:

- **Traditional interpretation:** specific words and deeds, beginning with takbeer and concluding with delivery.
- The new interpretation:
  - **Connect with God:** The speaker sees prayer as communication with God, not just physical movements.
  - **Connect with others:** He sees prayer as communication with others, an exchange of ideas and knowledge.
  - **Prayer of Thought:** Calls for a "prayer of thought", that is, contemplation and reflection on the signs of God, the universe and life.
  - **Prayer as a state of examination:** Prayer as a state of examination of ideas, visions, and information
- Evidence from the Qur'an:
  - "Prayer was a timed book for the believers" (an-Nisa: 103).
    - The speaker points out that prayer is a "timed book", that is, it is linked to time, and time is time, place and circumstances, and this indicates that prayer changes with the change of time, place and circumstances.
  - "And pray in remembrance of me" (Taha: 14).
    - The speaker points out that the purpose of prayer is to "remember God", and remembrance is to reflect and meditate on the signs of God, on the universe and in life.
  - "Recite what has been revealed to you from the Scripture and pray, for prayer forbids fornication and evil" (Al-Ankabut: 45).
    - The speaker points out that prayer forbids fornication and evil, and this indicates that prayer is communication with God and with others, and leads to the refinement of morals and the improvement of behavior.

4. The concept of the "mosque" as a place of thought:

- **Traditional interpretation:** a place dedicated to performing worship, especially the five daily prayers.
- The new interpretation:
  - **A place of thought: The** speaker believes that the mosque is a place of thought, reflection, research and knowledge, not just a place to perform worship.
  - **New Mosque:** Calls for "new mosques" with bright ideas and new visions, instead of traditional mosques with stereotypical ideas.
  - **Al-Aqsa Mosque as a symbol:** He sees Al-Aqsa Mosque as a symbol of knowledge and science, not just a geographical place.
- Evidence from the Qur'an:
  - "Glory be to Him who was taken captive by His servant at night from the Sacred Mosque to the Al-Aqsa Mosque, around which He blessed us to show Him of our signs" (Al-Isra'a: 1).
    - The speaker points out that the Isra from the Grand Mosque to the Al-Aqsa Mosque is a symbol of the transition from ignorance to knowledge, and from darkness to light.

5. The concept of the "sacred month" as a case:

- **Traditional interpretation: The** months in which fighting is forbidden, namely: Dhu al-Qi'dah, Dhul-Hijjah, Muharram, and Rajab.
- The new interpretation:
  - **A state of awareness:** The speaker believes that the sacred month is a state of awareness and awareness, not just a period of time.
  - **Harami month:** indicates that the sacred month is a "forbidden" month, that is, it is a month in which everything that is negative is forbidden, and in which the focus must be on science, knowledge and positive thinking.
- Evidence from the Qur'an:
  - "The sacred month is the sacred month and the forbidden month is retribution" (Al-Baqarah: 194).
    - The speaker points out that the sacred month is matched by another sacred month, and this indicates that the sacred month is a condition, not just a period of time.

It should be emphasized that these interpretations are a particular vision of contemplators, and may not agree with prevailing traditional interpretations.

113 YOU ARE FORBIDDEN:

- **"Haram" as protection and holiness: The** word "sanctuary" carries the meanings of protection, the forbidden area that may not be violated, and the holy place. When we say "you are forbidden," we are referring to the person or group addressed in a state of holiness and protection, whether material or spiritual.
- **"Haram" as the beginning of guidance:** Entering into the state of "Haram" means entering into a state of commitment and adherence to certain controls, whether these controls are legitimate (such as Ihram for Hajj or Umrah) or moral (such as commitment to virtues and forsaking vices). This commitment is the beginning of the path to guidance, because it represents the first step towards positive change and closeness to God.
- **"You are forbidden" in the sense that you are in God's protection: the** meaning can be that you are in God's care and keeping, and this comes by adhering to His teachings. And since you are in keeping it, this is the beginning of guidance.
- **"You are haram" (plural haram) meaning forbidden:** the meaning may be that you entered ihram (for Hajj or Umrah). Ihram is the intention to enter into asceticism, and it has prohibitions that the mahram must avoid. Abiding by these prohibitions is the beginning of the path of guidance and closeness to God during this ritual.
- **"You are forbidden" means that you are holy/good.** The beginning of the path to guidance lies in being pure in heart and spiritually.

Summary of meaning:

"You are forbidden: the beginning of your guidance" means that entering into a state of holiness, protection, and commitment (whether material, spiritual, or legitimate) is the first and essential step on the path to guidance and access to God. It is a declaration that a person has made a decision to change and strive for the best, and that this decision is the beginning of their journey towards light and guidance.

114 GRAND MOSQUE

- **The Grand Mosque as a spiritual beginning:** The Grand Mosque is the qibla of Muslims, and they go to it in their prayers five times a day. His visit to perform Hajj or Umrah is a deep spiritual journey, representing a new beginning, purification of sins and closeness to God.
- **The Holy Quran as a Guide and Guidance:** "Your Circus Begins with the Book" means that the Holy Quran is the guide and guide in this spiritual journey. It is the book that God revealed to his Prophet Muhammad, may God bless him and grant him peace, and carries the teachings and rulings of Islam, and is the guide for the Muslim in all aspects of his life.
- **Integration between place and book:** The phrase links the holiest place (the Grand Mosque) and the holiest book (the Holy Qur'an). This connection confirms that the true spiritual journey begins with turning to God in the holiest place on earth, committing to His guidance and following His teachings in His Holy Book.
- **"Circus" may mean your journey in life in general:** it can be interpreted as adhering to the teachings of the Koran in the Grand Mosque as the beginning of your life as a Muslim.

The phrase, then, sums up the essence of Islam: turning to God (the Grand Mosque) and adhering to His guidance (the Holy Qur'an) as the beginning of an ongoing journey of faith.

115 ANALYSIS OF "AL-AQSA"

Analysis of "Al-Aqsa" with its meanings (place name and preference name) greatly enriches understanding, and shows how a single word can carry multiple layers of meanings.

A- Maximum: Place name and preference name:

- **Al-Aqsa (place name):** Al-Aqsa Mosque in Jerusalem, a holy place with a long history and great religious symbolism.
- **Maximum (preference name):** farthest, maximum end, maximum.
- **Revelation of the Qur'an:** Deep understanding and full application of the teachings of the Qur'an.

B- Interpretation of the phrase "Al-Aqsa: The revelation of the Qur'an":

- **Linking symbol and purpose:** Al-Aqsa Mosque (place name) becomes *a symbol* of the ultimate goal (name of preference) that the believer seeks. "The revelation of the Qur'an" is *the means to* achieve this goal.
- **Ultimate Goal:** The phrase calls for the maximum understanding and application of the Qur'an. Al-Aqsa Mosque (name of place) Here *is an incentive* and a reminder of the importance of this endeavor.
- **An integrated journey:** Reaching the maximum understanding of the Qur'an is a gradual process, starting with the basics and ending with deepening. Al-Aqsa Mosque is part of this broader journey.

C- Rhetorical interpretation:

- **Alliteration and pun: The** presence of the words "Al-Aqsa" with two different meanings constitutes an alliteration (verbal similarity) and a pun (near and far meaning), which adds beauty and influence to the phrase.
- **The metaphorical meaning:** "From the Grand Mosque to the Al-Aqsa Mosque" is not just a spatial transition, but a spiritual journey from the beginning to perfection, from monotheism to prophecy, from faith in God to faith in His messengers.

D- Additional semantics:

- **Isra and Mi'raj: The** phrase evokes the journey of Isra and Mi'raj, which is a journey of spiritual and cognitive elevation.
- **Shared History**: The journey refers to the common history of the two mosques, and their history with the prophets.
- **Jerusalem as a symbol:** Jerusalem (where the Al-Aqsa Mosque) becomes a symbol of the place where religious and spiritual history converge.

5. Integration of meanings:

- The phrase combines the spatial dimension (Al-Aqsa Mosque) and the spiritual dimension (the ultimate goal), between the means (the Qur'an) and the goal (closeness to God).
- An integrated understanding of the phrase requires a combination of literal meaning (moving between two mosques) and figurative meaning (the overall spiritual journey).

Adding this point to the previous answer makes it more comprehensive and deep, as it clarifies:

1. **Intentional verbal manipulation: The** use of the word "Al-Aqsa" with its two different meanings is not just a coincidence, but is intended to enrich the meaning and add layers of semantics.
2. **Multiple symbolism:** Al-Aqsa Mosque is not just a place, but a multidimensional symbol (goal, motivation, stop on a journey, symbol of holiness).
3. **The intrinsic relationship: The** relationship between "Al-Aqsa" (in its two meanings) and "the revelation of the Qur'an" is not just a spatial or temporal relationship, but rather an essential relationship between the means and the end, and between the symbol and the meaning.

116 HAJAR'S CONCEPT:

- **Linguistic meaning:** It comes from the root "abandonment", which means to leave, move away and move from one place to another.
- **Common interpretation:** As I mentioned, it is understood as moving from your usual place of residence to a new place, whether it is inside or outside the country.
- **Figurative interpretation (abandonment of the inherited):** It can refer to abandoning old customs and traditions (inherited) and adopting new ideas or ways of life. This is a moral "abandonment" and not necessarily material. It can be positive (development and progress) or negative (abandonment of important values).
- **In the religious context:** the Prophet's migration from Mecca to Medina is a pivotal event in Islamic history.

Immigrants (plural of migrants):

- **Linguistic meaning: the** noun of the subject of the verb "emigrate", i.e. those who emigrated. A migrant is a person who leaves his home.
- **General interpretation:** People who leave their place of origin and move to another place, whether for economic, political, social, religious, or other reasons.
- Interpretation in the Islamic context (which is the most important):
  - **Muhajireen (by definition):** They are the honorable companions who migrated with the Prophet Muhammad (peace and blessings of Allaah be upon him) from Mecca to Medina.
  - **Reason for the migration:** The migration was to flee religion from the persecution and torture that the early Muslims in Mecca were subjected to by the Quraysh.
  - Important:
    - Hijra is considered a milestone in Islamic history, as it is the beginning of the Hijri calendar.
    - Immigrants have great merit and a special status in Islam, as they are those who left their homes, money and families for the sake of Allah and in support of His religion. Allah has mentioned them in the Holy Quran and praised them.
    - The Muhajireen together with the Ansar established the first nucleus of the city's Islamic community.
- **Metaphorical interpretation (as in Hajar):** The term "immigrants" or the verb "emigration" can be used metaphorically to express leaving something moral, such as leaving bad habits, or staying away from destructive thoughts.

Aners:

- **Linguistic meaning:** plural of "supporter", which is the one who supports, supports and supports.
- **Historical and religious interpretation:** As I mentioned, they are the inhabitants of Medina (formerly Yathrib) who received, supported and sheltered the Prophet Muhammad (peace be upon him) and the immigrants from Mecca.
- **Importance:** The Ansar played a decisive role in the establishment of the first Islamic state, and they were credited with supporting Islam.
- **General meaning:** The word "supporters" can be used in general terms to denote supporters and supporters of any cause or person.

The difference between Muhajireen and Ansar:

- **Muhajireen:** They are those who migrated from Mecca to Medina.
- **Ansar:** They are the people of Medina (Al-Aws and Khazraj) who received, sheltered and supported the immigrants.

In general, the word immigrants carries a great charge in Islamic history, and is associated with sacrifice, faith and patience.

117 THE CONCEPT OF "ORPHAN" AND "HELPER":

Surat Al-Ma'un: Help, Mercy, and Lost Guidance

In the name of God, the most merciful, the most merciful

Have you seen the one who lies about religion (1) then he who calls the orphan (2) and does not exhort the food of the poor (3) woe to the worshippers (4) who are easy about their prayers (5) those who see (6) and forbid food (7)

Extended analysis and interpretation:

1. **The denunciatory question:** "Do you see the one who lies about religion?" – wonder and denunciation of the situation of those who lie on the Day of Judgment and Retribution.
2. Qualities of a liar with religion – a deeper look:
   - "Then is he who calls the orphan":
     - **Traditional meaning:** the orphan is violently pushed and oppressed, and not sympathetic to him.
     - **The added meaning:** "Let the orphan" also mean *neglecting* the orphan, leaving him without guidance or education. The orphan here is not only the one who has lost his parents biologically, but everyone who has lost the care and guidance necessary for his proper development, whether it is due to the loss of parents or due to neglect and negligence in education.
   - "He does not exhort the food of the poor": he does not exhort himself or others to feed the hungry and needy, which indicates hardness of heart and lack of mercy.
3. **Threat to the unwary worshipers:** "Woe to the worshippers who are ignorant of their prayers": Destruction for the worshippers who perform prayer unconsciously and unthoughtfully, they are oblivious to its true purposes.
4. Showing off and preventing the remon – the essence of the problem:
   - "Those who see": they pray for appearances and praise, not for devotion to God.
   - "And they forbid help": They prevent the simplest forms of help and assistance from others, whether material (such as food and drink) or moral (such as advice and guidance).

Linking between "orphan" and "Ma'un":

- **Orphanhood as a state of need:** The orphan, whether he has lost his parents or has no guidance, is in need. This need may be material (food, shelter) or moral (education, guidance, care).
- **Withholding the aid from the orphan:** Withholding the aid from the orphan is the embodiment of hardness of heart and the absence of mercy. It is the denial of material and moral aid to someone who desperately needs it.
- **Responsibility towards "orphans": The** surah, with this understanding, does not only call for the care of orphans in the traditional sense, but also calls for attention to everyone who is an orphan – all those who need guidance, education and care. This includes:
  - Neglected children.
  - Lost youth who lack guidance.

- Anyone who lacks the knowledge and guidance needed for a decent life.

Conclusion:

Surah Al-Ma'un, with this expanded understanding, becomes a universal call for mercy, giving and guidance. It rebukes those who lie about religion not only by their visible actions (such as abandoning prayer), but also by their negligence towards others, especially those who are most in need of help – "orphans" in their broad sense. The surah urges the provision of "ma'un" (material and moral aid) to everyone in need, and the guidance and education of all those who lack them, because that is the essence of true religion. It is a reminder that true faith is not complete without good deeds that It translates into mercy, giving and guidance to others.

118 FOUNDATIONS OF THE NEW INTERPRETATION: AND THE CREATOR OF THE VERSE "MUSLIMS AND MUSLIM WOMEN..." IN SURAT AL-AHZAB

1. **Rejection of gender discrimination:** The new interpretation rejects the traditional reading that divides virtues between men and women based on gender. The addition of the xiphoid alif in feminine words is considered to be a later distortion that entrenches this distinction.
2. **Intellectual and cognitive context:** The commentary emphasizes that Surat al-Ahzab includes an "intellectual fighter" and dialogues between the Prophet and the Companions on the one hand, and other sects on the other. Thus, words such as "Muslim men and women" do not refer to gender, but to different categories of participants in this dialogue based on their level of comprehension of the Qur'anic argument.
3. Muslim women and believers as cognitive categories:
   - **Muslim women:** They are those who are convinced of the Qur'anic argument and criticize it after contemplation and understanding (oppressed by the argument).
   - **Believing women:** They are those who believe with mental conviction after their argument has prevailed with evidence and proof (those whose mind has been tightened by argument).
4. **Application of Tafsir to the rest of the attributes:** This interpretation extends to the rest of the attributes in the verse (qanatin and qantat, honest and truthful, etc.), where they are understood as signifiers of different levels of religiosity and commitment based on the degree of understanding and conviction of the Qur'anic argument.

The meaning of "fasting men and women" in this context:

Based on this interpretation, "fasting men" does not only mean men and women who fast Ramadan in the traditional sense. Rather, it means:

- **Fasting people (in the contemplative sense):** They are those who refrain from speaking about religion and the Qur'an until after deep reflection and confirmation of the meanings.

- **Fasting women:** They are a category of believers (whether men or women) who demonstrate a certain level of religiosity and commitment based on their understanding and contemplation of the Qur'anic argument, and this may include:
  - Adhere to fasting (in the traditional sense) as part of their expression of piety.
  - Commitment to fasting (in the contemplative sense) as a test of speech in religion until after contemplation.
  - Reaching a high level of understanding and certainty makes them "oppressed by argument" or "those whose minds have been injected with argument."

In other words:

- "Fasting women" are a category of believers characterized by deep contemplation of the Qur'an and adherence to its provisions, and this may include adherence to fasting in its traditional and contemplative senses. They represent an advanced level of understanding and faith.
- There is no separation between "fasting" and "fasting" based on gender, but on the level of reflection, understanding and commitment.

The importance of this interpretation:

- **Transcends gender discrimination:** offers an interpretation that transcends traditional gender divisions, and focuses on the spiritual and epistemological essence of faith and Islam.
- **Encourages reflection:** calls for a deeper understanding of the Qur'anic discourse, reflection on each word and understanding its meaning in its own context.
- **Linking fasting and piety:** emphasizes that fasting (in its two meanings) is a path to piety, and that piety is the fruit of a correct understanding of God's words.
- **It presents an integrated vision of religion:** it links faith, Islam, qunoot, honesty, patience, reverence, charity, fasting, preservation of the vulva and remembrance, and considers them all integrated aspects of the believer's personality.

Conclusion:

This interpretation of the verse "The Muslim men and women..." It offers a new and innovative vision, consistent with the contemplative explanations we have previously given for fasting. It is an interpretation that calls for transcending superficial readings of the Qur'anic text, and diving into its depths to extract its treasures and inner meanings.

119 HELL IN THE QURAN

Dear human you are in hell, hell is not a barbecue room as the heritage told you your life is repeated and you are dead now as your previous lives you are in hell there will be no change unless you start Leave what your fathers and grandfathers did to greet you God return to his book it is one book from the beginning and a revelation that suggests to you and not to someone else

Sura Al-Baqarah

We may see you turn your face in the sky, so let us give you a kiss that you like, and your face will be full of the part of the Sacred Mosque, and where you were not full, your faces will be divided into it, and those who have written the Book may know that it is the truth from their Lord, and God is not oblivious to what they do (144)

The kiss is not a geographical place, but it exists in you, you accepted what you accept in your religion, work or study, so make your destination to what you touched from your grandfather, your diligence in a way that pleases God, so you feel tranquility and satisfaction in your heart, so you are a Muslim to God and safe and secure in your home, that is, yourself, you are the one in which you build your ideas, your sciences, to be based on yourself and others

Sura Al-Baqarah

And when we made the house as a place for men and our mother, and they took the place of Abraham as a prayer room, and we entrusted to Abraham and Ishmael to purify my house for those who are devoted, and those who kneel and prostrate (125)

Maqam Ibrahim (Doubt Search Certainty) Chapel Call him what he did You are the house as you raise its rules and purify it that is, rid your mind of what it is full of legacies and purify yourself and purify it to pass through the stages of raising your awareness to make your home cleansed of what you deprived yourself before by taking the inheritance

Your mosque is what touched you again and what you worked hard in terms of science and research after purifying the soul and mind your home becomes safe in you verses of evidence and his book and his sciences

So that your opinions that circulate in your house with submission and submission to God so you secure yourself and be assured and others will secure you and awareness you are the observer of your home

Mind

Self

He has succeeded from her Zakat, only the purified people touch it, a purification from the heritage that touches your heart its verses

heart

(The Qur'an of dawn was witnessed) means the reading that explodes for you to witness because it collapsed and became apparent to the contemplative reading trembles what is inside you of the diseases of the soul and blow up the mountains of your darkness and acknowledge them your eye and explode the facts to drink from them and purify the heart dawn is the stage of blowing up facts and explaining phenomena and theories and putting a boundary between the contradictory to reach monotheism after man was in the world of light when he forgot the monotheistic facts his light disappeared and divided from unity to pluralism and duality fell to the lower grades

Then God created him again through his light he breathed into his soul and this puff is still going on Man needs to purify himself in order to limp to the straight path and to achieve monotheism for this consciousness so that man knows his truth by itself When

he realizes the systems of the universe, he will recognize oneness and be the dawn of truth

120 THE HEAVENLY TABLE: FOOD FOR THE BODY OR FOOD FOR THE SOUL? REFLECTIONS ON SURAT AL-MA'IDAH

Surat Al-Ma'idah (The Table), the fifth chapter of the Holy Qur'an, is full of stories, rulings and legislation rich in lessons and lessons. One of the most prominent stories that bear her name and provoke reflection is the story of the apostles, the supporters of Jesus, peace be upon him, asking for a table to be lowered from heaven. The common and direct interpretation sees in this table a real food, a sensory miracle that confirms the truth of Jesus' prophecy and strengthens the faith of his followers. But could this story carry deeper connotations and a symbolic meaning beyond material food?

Why did the apostles ask for the table?

When we reflect on the request of the apostles as stated in the Holy Qur'an: "When the apostles said, 'Jesus, son of Mary, can your Lord bring down a table from heaven upon us?' He said, 'Fear Allah if you are believers'" (al-Ma'id: 112), we find that their response to Jesus' warning reveals their true motives: "They said, 'We want to eat of it, and our hearts will be reassured, and we will know that you have believed us and we will be among the two witnesses' (al-Ma'idah: 113).

The focus here is not just eating, but on higher ends:

1. **Reassurance of hearts:** The most important goal is serenity of heart and spiritual certainty.
2. **Certainty Knowledge:** Absolute certainty of the sincerity of the message of Jesus, peace be upon him.
3. **Witness:** To be witnesses of a great divine sign.

These goals, especially "tranquility of hearts," lead us to ask: Is material food the only or best way to achieve this deep spiritual reassurance?

Issa prayer: Eid and Aya

Jesus, peace be upon him, responded to their request, and called upon his Lord, saying: "O Allah, our Lord, send down a table from heaven for us, which will be for us a feast for the first and the last of us, and a sign from you, and bless us while you are the best of the righteous" (Al-Ma'idah: 114).

The word "feast for the first and the last" carries the connotation of continuity and immortality, a description that may not fit perfectly with a temporary feast that ends with the end of eating. Describing it as a "sign from you" confirms that it is a miracle and a divine signifier. Could this "verse" and the ongoing "feast" be something of a timeless spiritual and moral nature?

Linking verses: Dhikr is the table of hearts

When searching in the Qur'an for the source of reassurance of hearts, we find the clear answer in Surat Al-Ra'd: "Those who believe and their hearts are reassured by the remembrance of Allah, but by the remembrance of Allah the hearts are reassured" (Al-

Ra'd: 28). The divine remembrance is the spiritual nourishment with which souls dwell and hearts are reassured.

What greater remembrance than the Holy Qur'an itself, which Allah describes at the beginning of Surah (pbuh) as "Dhu dhikr" (p. 1)? The Qur'an is the wise remembrance, it is the word of God that He revealed as guidance, mercy and light to the worlds.

If we link the apostles' request for "tranquility of hearts" to what reassures hearts, which is "remembrance of God", and if the Qur'an is "Dhikr", can the "table" they asked for be a symbol of divine revelation, of the heavenly book that carries guidance and tranquility?

The severity of the warning and the universality of the message

Allah the Almighty, after the supplication of Jesus, responded by saying: "Allah said, 'I am her house upon you, and whoever disbelieves any more of you, I will torment him with torment, and I will not torment him with any of the worlds' (Al-Ma'idah: 115). This warning is stern and unprecedented. Is this severe threat commensurate with mere disbelief after seeing a dining table, or is it more appropriate for those who disbelieve in guidance, light and the eternal message after it has been revealed and the argument has been established?

Heavenly messages do not come to feed limited individuals or groups, but to reform the methods of nations and return them to God's instinct. The Holy Qur'an is the final message, the divine table revealed by God to be a guide to the worlds, a spiritual feast renewed with every recitation and reflection, whose blessing continues for the first and last Muslims. The Almighty says: "We have revealed to you a book in which you are mentioned, will you not be reasonable" (Al-Anbiya: 10), and says: "Allah will confirm those who believe in the firm saying in this life and in the hereafter" (Ibrahim: 27), and this firm saying is the Qur'an.

The Qur'an: The Table Accused of Witchcraft

If the table is a symbol of the Qur'an, this explains how it is "a feast for the first and the last." The Qur'an is an immortal book, its verses are recited, its rulings followed, and it is the source of guidance and reassurance for believers throughout the ages. It is the great blessing that God warned against disbelief and alteration: "Have you not seen to those who changed the grace of God into disbelief and turned their people into the abode of war" (Ibrahim: 28).

When the Prophet Muhammad (peace and blessings of Allaah be upon him) came to this great spiritual table, the Holy Qur'an, the attitude of many disbelievers was to reject and accuse, just as the clear truth is rejected and the verses are met with denial. They have described the Qur'an as "clear magic" in many places, and this is in line with the nature of rejecting miracles and major verses.

Conclusion

Contemplating the story of the table from a symbolic perspective opens up broad horizons for understanding the interdependence of the Qur'an and the depth of its message. The table requested by the apostles may be a harbinger and a good news of the Great Table, the table of the Holy Qur'an, the spiritual nourishment revealed by God

to be a reason for reassurance of hearts, a light that guides the truth, a permanent feast for the believers, and a lasting and eternal verse. It is an interpretation that makes the intensity of the divine warning understandable, and is consistent with the universality of the messages and the immortality of the remembrance of God. The Holy Qur'an remains the divine table extended to all mankind, who disbelieves in it yet. Knowing it has put himself in great danger, and whoever comes to it with a believing heart finds in it healing, mercy, tranquility and guidance.

121 MARRIAGE(SO MARRY WHATEVER WOMEN YOU WANT)

- The new interpretation:

- Marriage is not a physical or social relationship, but rather "ensured" the education of consciousness.

"Women" stands for ideas or people with low awareness, and "men" for teachers or people with high awareness.

-The key:

Marriage here is an educational and spiritual responsibility, not just a legitimate contract.

122 FIRE (HELL)

- The new interpretation:

- Fire is not a place of torment, but a state of:

- Psychological pain (such as lying, injustice, hatred).

- Distress caused by negative thoughts.

-The key:

"Hell" is a reality that man lives because of his wrong choices.

123 SLAUGHTERING (I SEE IN A DREAM THAT I AM SLAUGHTERING YOU)

- The new interpretation:

- Slaughter is a symbol of sacrificing old ideas or outdated beliefs.

- The story of Abraham and his son means abandoning the "I" to achieve spiritual development.

-The key:

Slaughtering here is to "kill" ignorance and selfishness.

124 THE CONCEPT OF "ANTS" IN THE QUR'AN

The new interpretation:

- Ants symbolize negative thoughts or people who try to hinder human development spiritually or materially. They can also represent difficult experiences and challenges that face a person in his life journey.
- "Valley of the Ants" is the stage of confrontation with these obstacles and challenges. This stage may be a testing period of faith or patience or a phase that requires making difficult decisions.

- **Key**:

Ants represent internal "obsessions" that try to destroy man's inner peace, self-confidence and ability to achieve his goals. It may also represent negative external influences that try to frustrate and discourage it.

- **Linking with the story of the companions of Paradise**:

As mentioned in Surat Al-Qalam, "ants" can be linked to the companions of Paradise who swore to make it sacrificial (i.e. to cut its fruits early in the morning) and do not exclude (i.e. do not give the poor their right). Their bad intentions and selfish decision can be considered metaphorically "ants" that invade their hearts and destroy the blessing of their paradise.

Analysis of the concept of "ants" in the Qur'an with citing verses:

1. Ants as a symbol of organization and teamwork (with a deeper metaphorical connotation):
   - **The original verse:** "Even when they come upon the valley of ants, an ant says, O ants, enter your dwellings, Solomon and his soldiers will not destroy you, and they will not feel" (An-Naml: 18).
   - **Traditional interpretation:** focuses on ants' ability to organize, collaborate and sense of responsibility.

- **Figurative interpretation (as in the text):** It sees ants as representing forces or ideas that would be destructive if not handled wisely. The "Valley of the Ants" represents an environment or stage in which these challenges abound. Ant warning represents awareness of the existence of these forces and the need to take shelter from them or deal with them with caution.

2. Ants as a symbol of weakness and abundance (with a deeper metaphorical connotation):

- There is no verse that explicitly mentions ants in the context of weakness, but it can be linked to the following:
- **Verse (a general example of weakness):** "O people, strike a parable, so listen to it, for those who are called apart from Allah will not create flies, even if they gather to Him, and if flies rob them of something, they will not save Him from Him, the weakness of the seeker and the wanted" (Hajj: 73).

Metaphorical explanation:

Even with a lot of ants, it is weak. This weakness reminds us of the weakness of man in the face of great challenges or in front of the many obsessions that may surround him. These obsessions or challenges may be "small" in themselves (like ants), but their abundance and accumulation can have a significant impact.

When Solomon and his soldiers represent strength, ants represent a weakness that must guard against strength, but at the same time a weakness that power (Solomon) must watch out for.

1. Linking the "ants" to the story of the owners of paradise:

- **Verses:** "We have colored them as we have the companions of Paradise, when they swore to make it fast, and they did not exclude it, and a sect from your Lord floated over it while they were sleeping, and it became like a sariem" (Al-Qalam: 17-20).
- **Metaphorical interpretation: The** owners of paradise represent people who have been obsessed with negative thoughts (metaphorical ants) such as greed, greed and stinginess. These thoughts "invaded" their hearts and "destroyed" their paradise.
- "Taaf Alha Taif" represents the devastating result of the "ant invasion" of the heart, and this result came while they were asleep (oblivious).

Extended Conclusion:

"Ants" in the Qur'an, in addition to its literal connotation as an insect, carries deeper symbolism. It can represent:

- **Negative forces or thoughts:** which must be guarded against and dealt with wisely.
- **Challenges and difficult experiences:** that a person goes through in his life.
- **Inner obsessions:** which try to destroy inner peace.
- **Human vulnerability:** in the face of many negative influences.
- **Warning against inattention**: When a person is oblivious, the consequences come.

This metaphorical interpretation does not negate the traditional interpretation, but rather adds another layer of meaning to it, making the Qur'anic text useful for human life and challenges at all times and places.

125 Essay Series: Contemplating the verses of "Like a Mosquito" in Surat Al-Baqarah – Between Tradition and Renewal

Introduction: The importance of context and reflection in understanding the parables of the Qur'an

Qur'anic proverbs are not mere stories or fleeting analogies, but divine tools to approximate profound meanings, test faith, and stimulate reason to reflect. One of the most prominent of these proverbs is the proverb "mosquito" in Surat Al-Baqarah. To understand this parable and the surrounding verses, it is necessary to consider the general and specific Qur'anic context, review the efforts of commentators and contemplators through the ages, and critically analyze the understandings that are presented.

125.1 The prevailing interpretation of the proverb of the "mosquito" and its connotations (Al-Baqarah: 26)

- **The text of the verse:** "Allah is not ashamed to strike an example of a mosquito and above it, but those who believe know that it is the truth from their Lord, but those who disbelieve say what Allah wants with it, for example, he will lead him astray a lot and guide him a lot, and only the wicked will lead him astray" (Al-Baqarah: 26).

- **The essence of the prevailing interpretation:**

  - **God is not ashamed:** an affirmation that God Almighty does not refrain from setting an example for any creature, no matter how small or despicable it may seem in the eyes of men, because wisdom is not in the size of the parable but in its significance.

  - **Mosquito and above:** Referring to the known insect "mosquito", and "above" may mean what is larger than it, or what is more accurate and smaller than it, or what is more than it in some characteristic (such as contempt in the eyes of deniers or perfection in creation).

  - **People's attitude:** Believers are increasingly believing and believing that the truth is from God. The disbelievers ridicule and wonder about the intention, and they become even more misguided.

  - **Delusion and guidance:** The same parable is a reason for guidance for those who want it, and a reason for misguidance for those who have immorality and stubbornness in their hearts.

- **The deep connotations and meanings in this interpretation:**

  - **The greatness of God's power in his smallest creature:** drawing attention to the miracle of creation even in a mosquito.

  - **Challenging deniers and mockers:** a response to those who denounced proverbial with creatures they see as trivial.

- **Faith test:** Quranic proverbs reveal the constituents of the breasts.
- **Man's responsibility to understand:** Guidance and delusion are linked to how man receives signs.

- **Criticism and analysis:** This interpretation is clear and consistent with the appearance of the word and the context of the Qur'anic challenge. This is unanimous among the commentators. He may sometimes see that he focuses more on the miraculous aspect of the creature than other dimensions of the parable, but this does not negate its strength and coherence.

125.2 Immoral people and breaking the covenant – the consequences of refraining from the signs of God (Al-Baqarah: 27)

- **The text of the verse:** "Those who break the covenant of Allah after His covenant and break what Allah commanded him to deliver and corrupt the earth, those are the losers" (Al-Baqarah: 27).

- **Link to the previous verse:** This verse describes the "wicked" who are mentioned at the end of verse 26 as being likewise misled by God.

- **Characteristics of as received:**
  - **Breaking God's Covenant: The** covenant here includes the innate covenant of faith, the covenants made to previous nations, and the covenant of faith in the apostles and books.
  - **Severing what God has commanded to deliver:** It includes cutting off wombs, severing ties with truth and guidance, separating the word of believers, and not following what God has revealed.
  - **Corruption on earth:** includes material corruption (such as injustice and murder) and moral corruption (such as spreading infidelity, misguidance and sins).

- **Deep connotations:**
  - The close link between attitude towards the signs of God (such as the proverb) and practical and ethical behavior.
  - Immorality is not just a passing sin, but a way of life based on rebellion against God's commands.
  - The consequence of this immorality is the loss shown in this world and the hereafter.

- **The efforts of the contemplators: The** contemplators associate these attributes with those who offer to contemplate the Qur'an and follow its whims, and they see that the first step of immorality is to underestimate the signs and covenants of God.

125.3 Signs of divine power and an invitation to reflect (Al-Baqarah: 28-29)

- **The text of the two verses:** "How can you disbelieve in Allah when you are dead, and He will revive you, then He will kill you, then He will revive you, and then to Him you will return (28) He is the One who created for you all that is on earth, and then He ascended to heaven, and they are seven heavens, and He knows all things."

- **Contextualization:** After mentioning the condition of the wicked and their punishment, these verses come as a denunciation of disbelief and a reminder of the signs of power that require faith and thanksgiving.

- **Prevailing interpretation and semantics:**

  - **"You were dead, and I will revive you":**

    - Direct meaning: You were nihilistic (or sperm) and I created you and revived you the worldly life.

    - A deeper meaning referred to by some commentators (and consistent with some attempts at contemplation): You were dead in hearts in ignorance and disbelief, and God revived you with the light of mission and faith.

  - **"Then He will kill you and then He will revive you":** the well-known physical death, then the resurrection on the Day of Resurrection for reckoning.

  - **The creation of the earth and the leveling of the heavens:** signs of omnipotence and universal knowledge, and that everything in the universe is devoted to man and prepared for him.

- **The efforts of those who contemplate these verses:**

  - Affirming that contemplating oneself and prospects is one of the strongest reasons for faith.

  - The link between material revival and moral revival (revival of hearts with guidance).

  - Inferring from these verses the oneness of God and His worthiness for worship.

125.4 New hermeneutic attempts at the proverb of the "mosquito" – analysis and criticism

- **The emergence of alternative interpretations:** In the modern era, with the multiplicity of intellectual approaches, attempts have emerged to introduce new interpretations of the "mosquito" that go beyond the direct literal interpretation of the insect.

  - **The hypothesis of "Baousa" Balsad:** The claim that the origin of the word in manuscripts is "Baousa" (Balsad) and not "mosquito" (Balad).

- **Interpretation of "Bawsa" in the sense of turmoil:** linking it to the root of "Baas", which benefits the disorder, and interpreting it as "disorder in understanding the verses".

- **Interpretation of "not ashamed" in the sense of "revives":** changing the meaning of the verb to benefit the revival of the truth and the manifestation of falsehood.

- **Interpret the context accordingly: it** is the wicked who go astray because of this "disorder" resulting from their lack of contemplation, break the "covenant of contemplation", and corrupt the "earth" (i.e. contemplation and not the material earth).

1. Disagreement over the etymology:
   - This interpretation claims that the original word in Qur'anic manuscripts is "Baousa" (Balsad) and not "Mosquito" (Balad), and that the change was made later because "Baousa" was considered an ugly word in some Arabic dialects.
   - This interpretation denies that "bawsa" is a word with an ugly or obscene meaning, which raises the question of why it should be changed if the original does not carry any offense.
2. For the interpretation of the new linguistic and idiomatic:
   - "He is not ashamed": he does not interpret it in the sense of known modesty, but in the sense of revival, that is, the revival of truth and the revival of falsehood. God revives the truth by explaining and revealing it, and revives falsehood by declaring its invalidity and revealing its falsity.
   - The root of the word "Bawsa" goes back to the verb "Baas", which in Arabic means turmoil and instability.
   - "Baoussa": It is interpreted in the sense of confusion in the understanding of Qur'anic verses and the lack of a logical and straight interpretation, especially in verses that are believed to contain insults or insults to humans.
   - "Above": refers to the exacerbation and increase of this disorder due to erroneous interpretations and misleading interpretations that are based on a disturbed understanding of the verse.
   - This interpretation links the verse to another verse: "The most important of them divide the mercy of your Lord, we divided among them their living in the worldly life, and we exalted them above each other by degrees to mock each other" (Ornament: 32), to indicate that the disparity between people in understanding and perception is part of God's wisdom in His creation.
3. Criticism of traditional interpretations:
   - This interpretation accuses some traditional interpretations and hadiths of distorting the meanings of the Qur'an, distorting them from their correct intentions, leading to false accusations of the Prophet Muhammad (PBUH) and harming people's lives.
   - He considers these false interpretations to be part of the "temptation of God" that leads the wicked, that is, those who deviate from the path of truth and correct contemplation.
4. The importance of reflection:
   - This interpretation emphasizes that true believers understand that Baousa refers to the truth and the need for deep reflection on the verses of the Qur'an, and that the solution to the disorder of understanding can only come through this reflection.

- On the other hand, infidels or immoral people reject this understanding, and consider the use of the word a lack of politeness or mockery, without realizing its true purpose.

5. God's Covenant and Corruption on Earth:

- "Those who break God's covenant" are interpreted as those who break the link between the true and inner meanings of the Qur'an and people, leading to corruption in the "land" (meaning land and contemplation), not the material "land."
- It links lack of foresight to the spread of suspicion and a misunderstanding of the Qur'an, which makes these "losers" in this world and the hereafter.

III. Comparison of the two interpretations:

Comparison	Traditional interpretation	The new interpretation
General meaning	He set an example with small creatures to signify God's power.	Showing disorder in understanding verses and the resulting misinterpretations.
"Not ashamed"	Known modesty.	Revival (revival of truth and revival of falsehood).
"Mosquito"	The well-known insect.	Disorder in understanding verses.
"and above"	What is larger or smaller than a mosquito.	Exacerbation of the disorder due to misinterpretations.
Evidence	The direct linguistic meaning of the words, the context of the verses in Surat Al-Baqarah, the sayings of the audience of commentators throughout history.	An unusual linguistic interpretation of the words "yahya" and "bawsa", linked to another verse (al-Zukhruf: 32), a claim about the origin of the word in manuscripts.
Strengths	Harmony with the appearance of the verse, agreement with the statements of the audience of commentators, simplicity and clarity.	Trying to link the verse to deeper topics (reflection, correct understanding, responsibility of the interpreter), emphasizing the importance of reflection.
vulnerabilities	It may not provide a deep explanation of the relationship between the verse and the following verses (concerning the breaking of the covenant and covenant).	It relies on unfamiliar linguistic interpretations, contrary to the well-known interpretation of the public of commentators, and needs strong evidence from Qur'anic manuscripts.

Acceptance and diffusion	It is widespread, and therefore the audience of commentators.	Limited in circulation and needs further research and scrutiny.
Subject position	It presents it as the prevailing and famous interpretation.	It presents it as a proposed alternative that needs to be studied.

Conclusion:

This topic has reviewed two different interpretations of the verse, "God is not ashamed to strike an example with a mosquito and above." While the traditional tafsir focuses on the apparent meaning of the verse and interprets it in the context of proverbial small creatures to signify the power of God, the new tafsir offers a different vision linking the verse to the concept of turmoil in understanding the Qur'an and the importance of contemplation in reaching the correct meanings.

The new interpretation, although it does not represent the interpretation agreed upon among scholars, opens the door for discussion and reflection on the verses of the Holy Qur'an, and emphasizes the need for deep reflection and not sufficiency with superficial meanings. This interpretation remains only a proposal that needs further scientific and historical research and scrutiny, especially with regard to the origin of the word "Bawsa" and its precise linguistic meaning.

Finally, the difference in interpretation does not necessarily mean the absolute error of one of the parties, but each interpretation may have a facet of truth, especially since the Holy Qur'an is a porter of facets, and bears multiple meanings that are manifested to those who reflect on its verses through the ages.

125.5 THE "MOSQUITO" AS A SYMBOL OF THE ACCURACY OF CREATION AND THE EFFECT OF THE EASY ACT - A BALANCED INTERPRETIVE REFLECTION

- **Is it possible to bypass the literal meaning of the mosquito without falling into a misfortune?**

- Here we can refer to **the hermeneutical interpretation that links the "mosquito" (with the opposite) to the root of "some**

  - **The basic idea:** the mosquito, with its smallness and precision, symbolizes the "some" or the small part that has a great impact, or the constant precise action.

  - **Suggested linkages:**

    - **The basis of human creation:** "lead you to one another" (the marital relationship that is "some" of time and effort but creates life and nation).

    - **Accuracy of covenants and covenants:** Breaking "some" of the covenant can lead to significant corruption.

    - **The effect of the small verb:** the gaze, the word, the easy taste (in the story of Adam and the tree) are all "mosquitoes" actions (precise and small) but have consequences.

- **Harmony with context:**
  - It is in tune with the description of immoral people who break the covenant (even in its parts) and corrupt.
  - It is in harmony with the reminder of God's ability to create and revive from "some" (sperm, etc.).
- **Features of this hermeneutic reflection (if accepted):**
  - He does not deny the etymology of the word "mosquito" (in contrast) and does not manipulate the text.
  - He tries to derive deeper meanings and symbolism from the proverb.
  - The parable is linked to fundamental issues in the surah (creation, family, covenants, responsibility).
- **Controls for this type of reflection:**
  - It should not contradict the explicit language or the purposes of Sharia.
  - To have a document from other Quranic or linguistic evidence.
  - To remain in the circle of "contemplation and deduction" and not to cut off the divine intention.

Conclusion: Between the constants of the text and the flexibility of reflection

Contemplating the verses of the Qur'an is a sea without a coast. The prevailing interpretation of the proverb of the "mosquito" and the surrounding verses provides a coherent and powerful understanding. Interpretive attempts, whether balanced or grandiose, reflect the vitality of the Muslim mind in its interaction with the text. The basic criterion remains adherence to the constants of the text and language, the scientific methodology, and the desire for a correct understanding that leads to good deeds. "Like a mosquito" will continue to excite minds and invite reflection on the precision of God's work, and on man's responsibility towards the words of his Lord.

126 ASKING FOR FORGIVENESS: DEEPER THAN JUST WORDS. A JOURNEY TO REFORM THOUGHT AND PURIFY THE MIND

Introduction:

In the Holy Qur'an, words are manifested with meanings that go beyond their appearance, and open up wide horizons of understanding and reflection for the contemplative person. One of these pivotal words is the word "forgiveness", which is often understood as a mere request for forgiveness repeated with the tongue. However, is the meaning of asking for forgiveness limited to this verbal dimension only? When contemplating the call of the Prophet of God Noah (peace be upon him) to his people: **{I**

said, ask forgiveness of your Lord, for he was forgiven} (Noah: 10), we can discover deeper dimensions of this venerable worship, making it an integrated process of reforming thought, purifying the mind, and shifting the course from negative to positive.

Beyond the word: seeking forgiveness as an intellectual and psychological process

The understanding that asks forgiveness as a process that goes beyond the tongue to touch the mind and soul is based on the fact that heartfelt and intellectual actions are the basis and essence of worship in Islam. Words that echo the lips have no value if they do not resonate in the heart and balance in thought. From this standpoint, seeking forgiveness can be seen as:

1. **Intellectual review of the self and relationship with God:** True forgiveness requires a pause with oneself, and a review of the ideas that led to negligence or guilt. It involves a conscious awareness of error, an acknowledgment of human weakness, and a correction of misconceptions about self (such as arrogance or despair) and about God (such as doubting His mercy or despairing of His forgiveness).
2. **Turning negative thoughts into positive ones:** This argument sees forgiveness as a dynamic process that aims to replace negative thoughts that may dominate the mind with constructive positive thoughts.
   - **From despair to hope:** Instead of despairing of God's mercy because of so many sins, forgiveness sows in the soul hope and hope in His vast forgiveness ("He was forgiven").
   - **From doubt to certainty:** Instead of doubting God's power, justice, or wisdom, asking for forgiveness promotes certainty and trust in God and His promise to those who seek forgiveness.
   - **From a negative view of oneself to acceptance and the pursuit of change:** Rather than excessive self-flagellation or contempt, forgiveness leads to the acceptance of human nature that makes mistakes and injures, with a sincere determination to change and reform.
   - **From despair to optimism:** Instead of a gloomy outlook on the future due to past mistakes, asking for forgiveness opens the door to optimism and hope for a better future based on repentance and return to God.
3. **"Purification of the mind" and purification of the interior:** Seeking forgiveness in this profound sense is similar to the process of "filtering" or purifying the mind and heart from harmful intellectual and psychological impurities. It removes the residues of doubts, the scourge of despair and the dust of despair, replacing them with the purity of certainty, the light of hope, and the tranquility of trust in God.

Key: Reform of thought precedes the tongue

The essence of this profound understanding lies in the principle that **"true forgiveness begins with the reform of thought before the tongue."** Words spoken by the tongue must be a true expression of a sound state of mind and heart.

- It is not enough to say "I ask God's forgiveness" while insisting on your thoughts that led you to error.
- It is not enough to ask for forgiveness with your tongue and your heart is desperate for God's mercy.
- It is not enough to hesitate to ask for forgiveness while your thought still justifies your negligence or plans to return to it.

Reforming the intellectual system, correcting the perception of God, the soul and guilt, is the basis on which an acceptable and effective request for forgiveness is built. When the mind changes, the feeling changes, and when the feeling changes, the tongue believes, and the limbs follow the good deed.

Dimensional integration: does this understanding eliminate the role of the tongue?

It is important to emphasize that highlighting the intellectual and psychological dimension of seeking forgiveness does not necessarily mean eliminating the role of the tongue or the original meaning of the word (asking for forgiveness). Islam is a religion that balances between the outer and the inner, between the work of the heart, the verbal action and the work of the limbs.

- **Pronunciation is an expression and acknowledgment:** Uttering forgiveness is an acknowledgment of the tongue and an acknowledgment of negligence, and it is required by Sharia and has a reward and reward, as indicated by many texts.
- **Seeking forgiveness is an integrated process:** It can be said that the optimal forgiveness is an integrated process that includes:

1. **Intellectual awareness:** recognizing error and reviewing thoughts.
2. **A heartfelt feeling:** regret for what has passed and hope in God's mercy.
3. **Verbal acknowledgment:** Uttering a request for forgiveness.
4. **Practical determination:** determination not to return and to seek reform.

Deep understanding enriches traditional understanding and does not necessarily eliminate it, but emphasizes that the word alone is not enough, and that the depth of seeking forgiveness lies in its impact on thought, heart and behavior.

Seeking forgiveness and the keys to livelihood (the context of Surat Noah):

Some may wonder about the relationship of this deep understanding to the context of Surat Noah, where he linked asking for forgiveness directly to the descent of rain and the abundance of money, sons, gardens and rivers. This relationship can be understood from several angles:

- **Sins as a barrier:** Sins (resulting from wrong thoughts and behaviors) are a barrier that prevents blessings from descending. Sincere seeking forgiveness (which includes changing thought and behavior) removes this barrier.
- **Changing Thought Changes Reality:** When Noah's people change their negative thoughts (disbelief, stubbornness, shirk) and sincerely seek forgiveness, this inner change will inevitably lead to a change in their behavior and relationship with God and the universe, bringing God's mercy and blessings.
- **Trust in God brings sustenance:** Seeking forgiveness that purifies the mind from doubt and despair and cultivates trust in God, makes man more positive, striving and trusting, and these are all keys to livelihood and success.

Conclusion:

Seeking forgiveness, with this broad perspective, is not just a word to be said, but a way of life, a constant journey to purify oneself and reform oneself. It is an invitation to review our negative thoughts, purify them with the light of certainty and hope, and replace them with positive thoughts that yield goodness in word and deed. When we live asking for forgiveness in this depth, it turns from a mere word to a driving force for change for the better, and it already becomes a key to the doors of mercy, forgiveness

and blessing in this world and the hereafter, believing God's promise: **{He was forgiving}**.

127 "AND HIS THRONE WAS ON WATER": DECIPHERING DIVINE SOVEREIGNTY AND COSMIC ORDER

In Surah Hud, there is a verse that carries profound cosmic images that provoke reflection and reflection: "He who created the heavens and the earth in six days and His throne was on the water, so that you may do the best work..." (Hud: 7). Interpreters have long been preoccupied with understanding the meaning of "throne" and "water" in this context, and most traditional interpretations revolved around a real physical throne resting over real water before the creation of the heavens and the earth.

But can these words carry deeper connotations, symbols that reveal the nature of divine control and the order that governs the universe? A new interpretation, moving away from literal embodiment, proposes a different vision of this key verse.

The throne: not a chair but a symbol of sovereignty and order

In this interpretation, the "throne" (arsh) is not seen as a physical chair or seat on which the Creator sits, for Allah Almighty is free from the likeness of His creation and from the need for a place or space "that is not like Him" (Ash-Shura: 11). Instead, the "throne" is understood as a powerful metaphor that expresses:

1. **Absolute Sovereignty: The** throne represents the pinnacle of power, control and divine domination of everything in existence. It is an expression of undisputed king and authority.
2. **The order of the universe:** The throne symbolizes the precise divine order, and the governing laws that God established to run the universe, from the movement of astronomers and galaxies to the most accurate laws of physics, chemistry and biology. It is the cosmic "power structure" or "control center".
3. **Cosmic Law (Key):** More specifically, the throne can be considered the "cosmic law" itself. It is the set of divine principles and laws (laws of God) that ensure the stability, flow and regularity of the universe. This law is the basis of everything, and it is He who preserves the heavens and the earth.

Water: not ordinary water but a symbol of life and knowledge

"Water" (water), instead of being interpreted literally, is seen in this interpretation as a symbol of:

1. **The principle of life:** Water is the origin of material life as we know "and we made of water every living thing" (The Prophets: 30). In this symbolic context, water may refer to a "pre-creation" state full of possibilities, to the elementary matter or potential energy from which life and orderly existence emerged. It represents the sea of infinite possibilities.
2. **Knowledge and wisdom:** Just as water revives the dead earth, science and knowledge revive minds and hearts. Water here may symbolize eternal divine

knowledge, or wisdom that is the basis of creation and management. Knowledge is what gives "life" to understanding and insight.

"And His Throne Was on Water": The Rule of Law over Life and Possibility

When these two symbolic concepts are put together, the meaning of "and his throne was on the water" becomes as follows:

- God's absolute sovereignty, cosmic order, and governing law (the throne) existed, dominated, and was founded on the principle of life, possibilities, and knowledge (water) even before the emergence of visible creation (the heavens and the earth).
- This means that divine law and order precede, surrounds, and controls material creation. Life, knowledge and all possibilities are subject to this supreme law (the throne).
- He points out that the universe did not arise from random chaos, but was founded on a base of order (the throne) that governs the flow of life and knowledge (water).

Purpose: Affliction and Test

We must not forget the context of the verse and its stated purpose: "... May you do a better job." The foundation of this divine system (the throne) on the principle of life and possibility (water), and the subsequent creation of the heavens and the earth, was all in order to prepare the stage for the testing of man, the creature charged with free will, to show through his work the extent of his harmony with this divine system and his following the guidance of his Creator.

Conclusion

The interpretation of the "throne" as a symbol of sovereignty, order and cosmic law, and "water" as a symbol of life, knowledge and possibilities, provides a more abstract and profound understanding of the verse. It distances us from analogy and embodiment, and focuses on the greatness of the Creator through the greatness of His system and law that governs everything. This interpretation opens the door to further reflection on the signs of God, for a deeper understanding of His laws in the universe and in the human soul, stressing that everything in existence, from the atom to the galaxy, and from the drop of water to the throne of divine authority, It follows order, wisdom and purpose.

128 "We created you and then photographed you": The Journey of Continuous Creation and Self-Formation in the Qur'an

In Surat Al-A'raf, a central verse describes the beginning of the human story and God's honor of Adam: "We created you, then we photographed you, and then we said to the angels, 'Bow down to Adam'..." (Al-A'raf: 11). "We created you" is usually understood as the initial creation of humanity, and "We imaged" as giving physical form or discrimination. But can this verse be read in greater depth, revealing a dynamic and ongoing process that each of us has on our existential journey?

A new interpretive vision, based on symbolism and the psychological dimension, offers a different reading of these keywords, transforming them from a mere narrative of a past historical event to a description of a vivid and ongoing process of human consciousness development.

"We created you": creation as a continuous process of evolution, not a past event

According to this interpretation, "we created you" is not limited to the initial biological creation that occurred and ended. Rather, it refers to a continuous and permanent process of "creation", which is **the intellectual and spiritual development** of man. It expresses the immense potential that God has deposited in each individual to grow, learn, and transcend. God "creates" in us the ability to understand, the ability to believe, and the ability to change and evolve day by day. This "creation" is renewed with every new knowledge we acquire, every spiritual insight we reach, and every challenge we overcome broadens our perceptions. And it lifts our consciousness.

Then We Photographed You: Shaping Identity through Life Experiences

If "creation" is the process of continuous development of possibilities, then "photography" – "Then we photographed you" – represents, in this perspective, **the formation of the individual and unique identity of each human being**. This formation does not take place all at once, but is the cumulative result of life's experiences and experiences. Every situation we go through, every decision we make, every relationship we build, every success and every failure, contributes to our "portrayal", that is, to sculpting our personality, defining our values, refining our identity. It is a dynamic "image" process that is formed, changed and grows with life's journey.

The key: man recreates himself daily through his choices

The essence of this vision lies in the fact that man is not merely a passive product of the process of external creation and imagery, but an active partner in this process. Through **the conscious choices** he makes every day, man constantly "creates" and "photographs" himself. Choosing knowledge over ignorance, choosing truth over lying, choosing love over hate, choosing evolution over inertia – all these choices are like chisel blows that sculpt man's inner image and reshape his spiritual and intellectual reality. We are in a continuous process of "self-creation", Responsible for the final image we become.

Summary of the curriculum: The Qur'an as a mirror of the self

This reading of the verse "We created you and then imaged you" is an example of an exegetical methodology that seeks to make the Qur'an more than just a historical text or a set of rulings, but rather **a "mirror" for understanding the human self and achieving inner happiness**. This vision is based on:

1. **Symbolism:** Transforming Quranic words and concepts from their direct physical or historical meanings into deep psychological and spiritual symbols and connotations that address the journey of individual consciousness.
2. **Criticism (implicit or explicit):** questioning or transcending traditional interpretations that may be considered rigid or unable to address the challenges of the age and the complexities of the human psyche, or that focus on the apparent without diving into the inner meanings.

3. **Subjectivity (addressing the soul):** Emphasizing that the Qur'anic discourse, in essence, is directed directly at the "human soul", and that each individual can and must find his or her own resonance and experience in the verses of God.
4. **Awareness and Application:** The close link between understanding these Qur'anic concepts with their symbolic depth and practical application in the life of the individual to achieve spiritual growth, inner tranquility, and freedom from psychological constraints.

In this way, the Qur'an becomes a living guide to raising awareness, a deeper understanding of the mysteries of the soul, and a roadmap for the ongoing journey of "creation" and "photography" that we all embark on, which ultimately aims to achieve the best version of ourselves, and to get closer to our Creator.

129 From "Humans" to "Man": A Journey of Consciousness and Conflict in a Contemporary Interpretation of the Creation Story – An In-Depth Look

Introduction :

This research does not merely provide another interpretation of the creation story, but rather an attempt to re-read the Qur'anic text with a contemporary vision, transcending traditional literal interpretations, and diving deep into symbolic meanings and philosophical connotations. It is an invitation to reflect on the story of creation not as a past and ending historical event, but as an ongoing story embodied in the journey of human consciousness and its constant struggle between good and evil, between inertia and evolution, between blind following and free choice. The research is based on a precise linguistic interpretation of Qur'anic verses, and introduces new concepts about key terms. That make up the fabric of the story: "humans", "man", "blood", "caliph", "Adam's program", "paradise", "mole tree", and the roles of both "Satan" and Satan.

1. Humans and Man: The duality of existence and consciousness:

- Humans: Pre-consciousness:
  - The concept of "humans" here is not limited to the known human race, but extends to all living things that originated from the first cell. It is the state of instinctive existence, where beings follow the laws of nature and instinct, without consciousness, awareness or the ability to choose.
  - This phase, which lasted for millions of years, witnessed a complete coexistence and harmony between living beings and the environment, with each being performing its specific role in the life cycle ("each has taught his prayer and praise").
- Man: The Dawn of Awareness and Responsibility:
  - The emergence of man represents a paradigm shift in the story of existence. It is "humans" who possessed awareness, awareness, and the ability to distinguish between good and evil and, therefore, the ability to choose and take responsibility for actions.
  - It is this fundamental transformation that makes the story of creation a human story par excellence, a story of struggle, development and advancement.

2. Blood: Life Paths and the Prohibition of Intervention (Simplification and Detail):

- **Blood as a cosmic symbol: The** concept of "blood" here goes beyond its limited biological meaning, becoming a symbol of all the vital pathways that govern the universe and ensure its continuation. These pathways include:
  - **Physical paths:** such as the water cycle in nature, the movement of winds, the succession of seasons, and other natural phenomena that follow precise laws.
  - **Biological pathways:** such as food chains, reproduction, growth, evolution, and other vital processes that ensure the continuity and diversity of life.
  - **Spiritual and moral paths:** such as values, principles and laws that regulate societies and achieve justice and balance.
- Prohibition of intervention (in the symbolic sense):
  - "Prohibition of blood" here does not only mean abstaining from blood in the literal sense, but also a prohibition of passive interference in these vital pathways. It is a warning against tampering with the delicate balance that governs the universe.
  - **Corruption and shedding:** Any irresponsible or ill-considered intervention in these paths may lead to:
    - **Corruption:** Changing the natural course, causing disruption and disruption in the system (such as polluting the environment, changing the course of rivers, or spreading destructive ideas).
    - **Shedding:** Stopping the path completely, leading to death or destruction (such as exterminating species, deforestation, or literally bloodshed).

3. The Caliph: The Responsibility and Risks of Change (Extended Explanation):

- Succession: Trust and Responsibility:
  - The caliph is not just a ruler or an authoritarian, but he is the one who bears God's faithfulness on earth, succeeding him in taking care of its affairs. It is a great responsibility that requires awareness, wisdom and justice.
  - Succession is not a privilege, but an assignment that requires the constant pursuit of reform and development.
- Difference and innovation:
  - To be a true caliph, man must have the ability to think independently, put forward new ideas, and challenge the status quo.
  - Succession requires a "successor", that is, a break with old ideas and outdated practices, and a quest for renewal and innovation.
- Change risks:
  - The change sought by the caliph may be positive (reform) and negative (corruption). This is where awareness and responsibility come into play in directing this change toward good.
  - The interception of the angels (in the symbolic sense) is a warning of these dangers, and an affirmation of the importance of wisdom and contemplation at every step.

4. Adam's Program: The Improvement Plan of the Self (deeper detail):

- Adam: A symbol of the perfect human being:
  - "Adam" is not just a proper name for the first human beings, but a symbol of the perfect man, who seeks to achieve the divine plan of self-elevation.

- "Adam" is an integrated program, equipped with marked features, that aims to transform man from the state of instinctive existence to a state of full awareness and responsibility.

- Program Phases:
  - **Milestones: The** prophets (Adam, Noah, Abraham, Imran) represent key milestones in this program, each representing an advanced stage in the development of human consciousness and the embodiment of certain values and principles.
  - **Branches:** The program is divided into two main branches:
    - **The Children of Adam:** They represent the general line of human development, and include the prophets who brought general messages to all humanity.
    - **Children of Israel:** They represent the special line that focused on the Israelites, and include the prophets who came with their own messages.
- Ultimate Goal:
  - The goal of the "Adam's program" is to reach the state of "apostle humans", that is, the man who was able to activate all the bodies of prophecy, to achieve a balance between the material and the spiritual aspect, and to reach a high degree of awareness and responsibility.
  - The Prophet Muhammad (pbuh) represents the seal of prophecy, that is, he completed this program and brought the divine message to its peak.

5. Adam's Garden and the Mole Tree: Symbols in the Earth (Simplify and Clarify):

- Adam's Paradise: Not a Geographical Place:
  - Analysis rejects the traditional understanding of heaven as a material place only in the afterlife. "Adam's Paradise" is a state that can be achieved in this world, a state of contentment, happiness and harmony with oneself and the universe.
  - It is a state of abundance and prosperity, where man feels neither hunger (spiritual emptiness) nor nakedness (material deficiency).
- Mole tree: a symbol of forbidden knowledge:
  - The "mole tree" is not a real tree, but a symbol of forbidden knowledge, knowledge that transcends the boundaries of human consciousness and leads to corruption and delusion.
  - Eating from a tree represents crossing boundaries, defying the divine will, and pursuing knowledge in illegal ways.
- Mole: Not eternal survival:
  - "Mole" in this context does not mean eternal life in the literal sense, but rather harmony with the laws of the universe, balancing body and soul, living in a state of inner peace and harmony with existence.

6. Satan: the catalyst for evolution and choice:

- Satan: Not Just a Wicked One:
  - The analysis offers a different view of Satan's role, not just an evil force that seeks to seduce and mislead man. Satan is the catalyst for evolution, the force that drives man to think and choose.
  - His refusal to worship Adam is not an absolute rejection of the divine plan, but an expression of dissatisfaction with some aspects of it, and a desire to prove a different point of view.
- Satan: The Other Choice:
  - Satan represents the other choice, the disobedient choice, the choice that challenges the prevailing and asks the difficult questions.

- It is the force that pushes man out of the comfort zone, to face challenges, and to seek knowledge and discovery.

- Satan's role in activating Adam's program:
  - By challenging Adam and whispering about him, Satan pushes man to activate his instinct, use his mind, and make his own decisions.
  - It is Satan who puts man to the real test, the test of choosing between good and evil, between blind following and enlightened consciousness.

7. Satan: Activating the Adam program with controls (additional explanation):

Satan represents the force that deflects the course of Adam's program, by seducing people and embellishing falsehood for them.

Satan exploits man's weaknesses to achieve his goals.

Satan works in secret and in public.

Confronting the devil is by:

Awareness: Awareness of Satan's existence and plans.

Will: the ability to resist seduction.

Seeking help from God: Asking God for help in the face of Satan.

Conclusion:

This research offers a contemporary interpretation of the creation story, going beyond traditional literal readings, and diving deep into symbolic meanings and philosophical connotations. It is an invitation to a new understanding of the Qur'an, one that focuses on essence rather than form, and on meaning rather than letter.

This interpretation does not eliminate other interpretations, but rather adds a new dimension to them, opening wider horizons for reflection and reflection. It invites us to see in the story of creation a continuous story, embodied in our daily lives, in our internal struggles, in our constant quest for perfection and elevation.

130 THE CONCEPT OF HUNTING IN THE QUR'AN:

1. Literal (direct) meaning:

- **Sea fishing:** refers to the process of extracting marine organisms (fish, etc.) to benefit from them as food or otherwise. It is absolutely halal in Islamic law.
- **Land hunting:** refers to the process of catching wild animals. It is haraam for the mahram (in the case of ihram for Hajj or Umrah) and it is permissible in other cases.

2. Figurative (symbolic) meaning:

- Sea fishing as a symbol of God's knowledge:
  - **A science from the Most Merciful:** The sea, with its magnitude and breadth, symbolizes God's infinite knowledge. To benefit from the sea (whether by artisanal fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.

- **Words of God:** The sea represents a repository of God's signs and words that do not run out, reflecting the breadth of His knowledge and wisdom.

- Land hunting as a symbol of human science:
- **Science from humans:** Hunting on land requires skills and techniques that humans acquire through learning, experimenting and interacting with the environment. This represents the science that humans acquire from each other and through experience.

3. Livelihood and transcendence and their relationship to hunting:

- **Hunting as a source of livelihood:** Hunting (both types) is one of the means of livelihood that God has dedicated to man.
- Comprehensive livelihood (material and moral):
- **Material:** includes money, food, shelter, and everything a person needs for his livelihood.
- **Moral:** includes tranquility, wisdom, opportunities, guidance, useful knowledge, health, and everything that enriches human life spiritually and intellectually.
- **The verse indicates:** "There is no animal on earth except for Allah to provide for it" (Hud: 6).
- Spiritual transcendence and true sustenance:
- **Piety is the key to livelihood:** True sustenance and spiritual transcendence are linked to God's piety. Whenever a person fears his Lord, God opens the doors of livelihood for him and makes his affairs easier for him.
- **The verse indicates:** "Whoever fears Allah will make a way out for him and provide him from where he is not reckoned" (Talaq: 2-3).
- **Meaning:** Piety brings man not only material sustenance, but also moral sustenance (such as blessing, success, happiness), and opens doors to goodness that he did not expect.
- **Trust in God:** Understanding that the livelihood from God (whether material or spiritual) enhances reliance on Him, and pushes man to seek and take the reasons with confidence that God is the Raziq.

4. Provisions relating to fishing:

- **Permissibility and prohibition:** Fishing the sea is absolutely permissible, while hunting on land is forbidden for the forbidden.
- **The wisdom of prohibition: The** prohibition of hunting land on the forbidden has multiple rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Punishment:** Anyone who violates the provisions of hunting (especially the forbidden) has a penalty detailed in the Qur'an.

Conclusion:

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, livelihood (both material and moral), spiritual transcendence, trust, and legal rulings. It connects the world of matter and the world of the spirit, and reminds us that everything in the universe is God's plan and harness, that piety is the key to true sustenance and spiritual transcendence, and that we must seek, work and trust in God in all our matters.

131 THE CONCEPT OF HORSES AND MULES

1. Quranic verse:

- "And horses, mules, and donkeys to ride, and adornment, and creates what ye do not know" (An-Nahl: 8).

2. Traditional interpretation:

- The verse mentions these animals (horses, mules, donkeys) as a blessing from God that He harnessed to man for riding and adornment. It also points out that God creates what humans do not know, opening the door to contemplation of the greatness of creation.

3. The new symbolic interpretation:

- Horses:
  - **Symbol:** Imagination, creativity, launch, ambition, creative ideas that push man forward.
  - **Explanation:** The horse, with its strength, speed and beauty, symbolizes the creative abilities inherent in man, which enables him to achieve great achievements and transcend limits.
- Mules:
  - **Symbol:** heavy thoughts, negative beliefs, bad habits, hesitation, fear, everything that hinders and hinders human progress.
  - **Explanation:** Mules, with their hybrid nature (between horse and donkey) that may be stubborn and difficult, symbolize thoughts and beliefs that burden man and prevent him from setting out and free.

4. Key: Choice and Responsibility:

- **"To ride it":** This phrase in the verse is the key. God has harnessed these creatures (in their literal and symbolic sense) to man, but it is man who chooses what he rides:
  - **Horse riding:** choosing imagination and creativity, adopting positive ideas, and striving for development and growth.
  - **Mule riding:** Giving in to negative thoughts, clinging to obstructive beliefs, and fear of change and renewal.
- **Responsibility:** Man is responsible for his choice. It is he who decides which "ride" to use on his life journey.

5. Linking to the concept of fishing:

- This symbolic interpretation can be linked to the concept of "hunting" in a broader sense. "Hunting" positive and creative thoughts (like horses) is what helps a person achieve his goals and elevate himself. "Hunting" negative and obstructive thoughts (like mules) is what leads to backwardness and stagnation.

Comprehensive Conclusion :

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, livelihood (both material and moral), spiritual transcendence, trust, legal rulings, and even the creative abilities inherent in man. It connects the world of matter with the world of the spirit, and reminds us that everything in the universe is God's provision and harness, that piety is the key to true sustenance and spiritual transcendence, that we must seek, work and

trust in God in all our matters, and choose wisely the "ride" who will help us in our life journey, Armed with imagination and creativity (like horses) and avoiding obstructive ideas (like mules).

132 THE CONCEPT OF DONKEYS IN THE QUR'AN

1. Quranic verses that mention donkeys:

- "And horses, mules, and donkeys to ride, and adornment, and creates what ye do not know" (An-Nahl: 8).
- "If I deny the voices to the sound of donkeys" (Luqman: 19).
- "Like those who carried the Torah and then did not carry it, like donkeys, carrying miserable books, like the people who lied about the signs of God, and God does not guide the unjust people" (Friday: 5).

2. Traditional (literal) interpretation:

- **Donkeys as horses for riding and carrying:** In the first verse (An-Nahl: 8), donkeys are mentioned as a blessing from God that He dedicated to man to ride and carry weights.
- **The voice of donkeys as a symbol of repulsion:** In the second verse (Luqman: 19), the braying of donkeys is used as a symbol of the repulsive and annoying voice, in the context of the prohibition of raising the voice and arrogance.
- **The donkey as a symbol of ignorance:** The verse (Friday: 5) gives a blatant example to those who were given knowledge (the Torah) and did not benefit from it, likening it to the donkey that carries valuable books on its back without understanding what is in it.

3. Figurative and symbolic interpretations:

- **Donkeys as a symbol of rigidity and blind imitation:** Donkeys (especially in the Friday verse) can be understood as a symbol for people who follow traditions and customs without thinking or understanding, or who carry knowledge without working with it or benefiting from it.
- **The donkey as a symbol of ignorance and dullness**: The donkey in this case symbolizes a person who does not use his mind and does not try to understand things deeply, but is content with the outward.
- **Donkeys as a symbol of humility (as opposed to arrogance):** In the context of Luqman's verse, the prohibition to raise the voice (which is similar to braying donkeys) can be understood as a call to humility and lowering the wing, and to stay away from arrogance and arrogance.

4. Linking to the concept of "hunting":

- **"Hunting" useful knowledge:** In the context of the Friday verse, it can be considered that true "hunting" is the use of knowledge and its application in life, not just carrying or preserving it without understanding. He who carries knowledge without working with it is like a donkey who carries valuable books without benefiting from them.
- **Avoid "hunting" ignorance and imitation:** Humans should avoid "hunting" the negative traits that donkeys symbolize in some contexts (such as ignorance, blind imitation, inertia). Instead, he should seek to "catch" useful science, deep understanding, and independent thinking.

Comprehensive Conclusion :

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to God's knowledge, livelihood, spiritual transcendence, trust, legal rulings, creative abilities, and even warning against negative qualities. It connects the world of matter and the world of the spirit, and reminds us that everything in the universe is God's plan and harness, that piety is the key to true sustenance and spiritual transcendence, that we must seek, work and trust in God in all our matters, and wisely choose the "ride" who will help us in our life journey (armed with imagination and creativity). like horses, avoiding obstructive ideas like mules), and to strive to "hunt" useful knowledge and good qualities, and to avoid "hunting" ignorance and reprehensible traits (which donkeys may symbolize in some contexts).

133 THE DIFFERENCE BETWEEN "KING", "ANGELS", AND "SOUL":

First: The world of matter and the world of creation

1. **The world of command:** It is the world of the unseen and the divine will, and includes:
   - **God:** He is the first and the manifest.
   - Subordinate: It includes:
     - The hidden thing: it is about the soul and tranquility.
     - Prophecy.
     - Types of download and how it happens.
     - God's command.
   - Apparent command: It includes:
     - Subjective phenomenon: It relates to nouns.
     - Quranic phenomenon: includes letters, reading and successive abrogation.
2. **The world of creation:** It is the material world in which we live.

Second: "Al-Malika"

- **Category:** "Malika" (Balyaa) under "command", specifically under "keys to the world of command, faith and believers".
- **Function: The** text links "kingship" to "possession of power", "overcoming obstacles", and "deliverance from the nets of Satan".
- **Suggested Interpretation:** Based on this classification and function, the "king" (Balya) can be interpreted in this text as **divine or inspirational powers**, given to believers to help them overcome obstacles and achieve victory and salvation.

Third: "Angels"

- **Category:** "Angels" (in hamza) within "Collection of Works" and "Types of Angels".
- **Function:** The text links "angels" to:
  - **Preaching and foreboding:** "missionary and warning apostles."
  - **Revelation and inspiration:** "downloading books", "verses of evidence".
  - **Conservation and protection:** "keepers" (in another context).
  - **Fighting and support:** (as in the verse of Al-Imran 125).
- **Traditional Interpretation:** This classification and function is largely consistent with the traditional interpretation of angels in Islam, where they are seen as **light creatures**

created by God to obey Him and carry out His commands, and have multiple functions related to revelation, protecting believers, and carrying out God's will in the universe.

Fourth: "Soul"

- **Category:** "Spirit" under "inner command", linking it to "tranquility" and "commands".
- **Function: The** text associates the "soul" with:
  - **Divine Support:** "A movement from God to support the messengers."
  - **Inspiration and Revelation:** (as in the context of the "faithful spirit").
  - **Tranquility and tranquility:** (as in the context of "tranquility").
- **Interpretation** : Based on this classification and function, the "soul" can be interpreted as **a special divine force**, giving prophets and believers support, inspiration and reassurance.

Conclusion:

1. Malika (Balya): can be understood as "moral or spiritual forces" given to believers as "special help" to overcome life's challenges. They are not necessarily beings, but "divine energy or supply" that helps achieve spiritual and moral victory. [Explanation: Not beings, but powers/energy of believers]
2. Angels (hamza): They are "created beings of light", forming an "organized army" who carry out the commands of the soul (Gabriel and Michal) and the commands of God in general in the universe. Their functions are diverse and relate to the implementation of the divine will in the world of creation. [Disambiguation: Created beings, an organized army of spirit and God]
3. The Spirit: They are "two high entities in the world of command", namely Gabriel and Michal, peace be upon them. They represent a "supreme mediator" between God and the prophets and apostles. They are the source of revelation, command, and guidance for the angels, and they carry "divine power and authority" to carry out God's will. [Clarification: Two High Entities, Supreme Media, Source of Command and Revelation]

134 QIBLA: FROM THE DIRECTION OF PRAYER TO THE COMPASS OF EXISTENTIAL AND INTELLECTUAL LIFE

When the "qibla" is mentioned in the Islamic context, the mind is directly drawn to the Kaaba in Mecca, the unified materialistic trend to which Muslims pray five times a day. It is a symbol of unity, a focal point of worship, with profound historical and spiritual connotations. But can the concept of "kiss" have a broader meaning, beyond mere geographical orientation to become a compass that guides the entire course of life?

A deeper understanding suggests that the "qibla" is not only a point to which we turn with our bodies in prayer, but is, symbolically and more comprehensively, **the existential, intellectual and spiritual direction** that guides human life, decisions and values. It is **the set of principles, beliefs, core values and ultimate purpose** that form the centerpiece of an individual's life and determine his direction in his earthly journey.

Transcending the literal meaning: towards the kiss of the heart and mind

The real achievement of this renewed understanding lies in expanding the significance of the qibla. Instead of being confined to moments of prayer, it becomes a constant state of conscious orientation. Your true kiss, in this broadest sense, is:

- **What you really magnify it:** What ideas, principles, or goals are the top priority in your heart and mind?
- **What you seek:** What is the ultimate goal that directs your efforts and energies?
- **What governs your choices:** What is the value system on which you base when making major and minor decisions in your life?

In this sense, someone's kiss may be money, power, fame, science, service to others, or God's favor. The kiss here is the true "idol" who guides human behavior, whether he realizes it or not.

The Inherited Kiss vs. the Chosen Kiss: A Journey Toward Consciousness

This understanding makes an important distinction between two types of kiss in human life:

1. **The inherited kiss (the kiss of upbringing):** It is the intellectual and value orientation that man almost automatically imbibs from his first environment – family, society, and dominant culture. It is the "first kiss" that we often find ourselves on without conscious choice. This inherited kiss may or may not be valid, but it often lacks individual scrutiny and deep conviction based on thinking. It's like a "kiss of imitation."
2. **The chosen kiss (the kiss of consciousness):** It is the direction that a person chooses for himself consciously and freely after a journey of research, questioning, thinking, criticism and reflection. It is the kiss that the individual reaches after examining the inherited qiblah, comparing it with others, and choosing with conviction and insight the direction that he sees as the right or most appropriate for him. This transition from the inherited qibla to the chosen qibla represents a milestone of intellectual and spiritual maturity, which is the essence of the call of prophets and apostles to free minds from the shackles of blind imitation. It is the "kiss of investigation".

The importance of choosing a kiss consciously

The call to consciously choose the kiss is a call to take responsibility for life. It is an invitation not to be satisfied with what we found our parents and communities, but to embark on a personal journey to discover the truth and determine the direction we want to go. This requires:

- **Contemplation and reflection:** The use of reason to understand the universe, life, and purpose of existence.
- **Seeking knowledge:** not settling for granted and seeking deeper understanding.
- **Intellectual courage:** the ability to question the legacy and challenge prevailing ideas.
- **Sincerity in request:** Moving sincerely towards the search for the truth.

Conclusion

The concept of the "qibla" as an existential and intellectual orientation enriches our understanding of religion and life. It transforms the qiblah from a mere spatial ritual to an inner compass that constantly guides our path. It reminds us that the journey of faith and awareness requires us to move from the "inherited qiblah" that we may be by virtue of habit and tradition, to the "chosen qiblah" that we adopt with conviction and insight,

thus uniting the kiss of the body in prayer and the kiss of the heart and mind in all matters of life, consciously moving towards what we believe and seek.

135 THE GRAND MOSQUE AND THE AL-AQSA MOSQUE: A JOURNEY OF AWARENESS FROM ESTABLISHED TRADITION TO THE FURTHEST HORIZON

The concepts of "Masjid al-Haram" and "Masjid al-Aqsa" occupy a central place in Islamic consciousness. The first is the qiblah of the Muslims and the abode of their hearts, and the second is the path of the Prophet (peace and blessings of Allaah be upon him) and his journey to the highest heavens. These holy places are connected with deep historical, spiritual and ritual dimensions. But can these names, with their symbolic weight, carry deeper connotations that transcend the spatial dimension and touch on man's inner journey towards knowledge and consciousness?

A new interpretive vision offers a symbolic reading of these concepts, transforming them into landmarks in the map of human consciousness and the human psyche.

The Grand Mosque: a symbol of the safe circle of inherited beliefs

In this symbolic interpretation, the "Grand Mosque" is seen not only as the physical construction in Mecca, but as a symbol of:

1. **Inherited beliefs:** The Grand Mosque represents the starting point, origin, intellectual and doctrinal environment in which man is born and received as Muslims. It symbolizes the established traditions, social norms, and convictions that an individual imbibes from his surroundings often without questioning or criticism.
2. **Comfort Zone:** It is the safe and familiar circle of knowledge and convictions. It provides a sense of belonging, identity, and stability, but staying within it without seeking expansion may lead to intellectual and spiritual rigidity.
3. **Basis and departure:** It is the necessary foundation from which we start, the base on which we rest, but it is not necessarily the final destination of the journey of awareness.

Al-Aqsa Mosque: Symbol of the Furthest Horizon of Spiritual and Cognitive Growth

At the other end of this symbolic journey comes the "Al-Aqsa Mosque". The word "Al-Aqsa" means "farthest". In this interpretation, Al-Aqsa Mosque does not represent merely a geographical location in Jerusalem, but symbolizes:

1. **The ultimate and ambitious goal of knowledge:** it represents the distant horizon, the desired goal of continuous spiritual and cognitive development. It is a symbol of the relentless pursuit of deeper understanding, more comprehensive knowledge, and higher awareness.
2. **Transcending the comfort zone:** Reaching the "Al-Aqsa" inherently requires breaking out of the ordinary (the symbolic Grand Mosque), challenging the postulates, and exploring new horizons of thought and spirit. It represents a perpetual state of pursuit and elevation, not a fixed final arrival station.

3. **Continuous spiritual growth:** It is a symbol of spiritual elevation, approaching a deeper understanding of divine and universal truth, and it is an endless journey.

"Foul your face is the part of the Grand Mosque": Exceeding the limits of the ordinary?

Here comes the interesting interpretation of the word "Shatr" in the divine command to go towards the Grand Mosque (al-Baqarah: 144). The common interpretation is "towards", "pickup" or "destination". But if we take the other meaning of the word "part", "edge" or "border", the meaning of the verse may change radically in this symbolic context.

Rather than just a move toward the center of tradition, it may become an invitation to:

- **Standing on the boundaries of the inherited:** "Foul your face is the part (borders/edge) of the Grand Mosque (inherited beliefs)." This may mean an invitation to examine these beliefs, to identify their limits, to understand their scope and end points, in preparation for transcending them.
- **Using the heritage as a starting point rather than an end point:** not necessarily rejecting the heritage (the Grand Mosque), but understanding its limits ("its part") and using it as a conscious starting point towards the farthest horizon (the Al-Aqsa Mosque).
- **Getting out of the closed circle:** Focusing on the "edge" of the comfort zone is the first step to getting out of it and striving for the "maximum".

Isra's journey as a model:

The journey of the Prophet's Isra, from the Grand Mosque to the Al-Aqsa Mosque, can be seen as an archetype of this symbolic journey of consciousness. It is a transition from the firm foundation (Mecca/Haram) to the farthest horizon of knowledge and spiritual elevation (Jerusalem/Al-Aqsa), a prelude to the Mi'raj to the presence of God.

Conclusion

The redefinition of the "Grand Mosque" as a symbol of heritage and intellectual comfort zone, the "Al-Aqsa Mosque" as a symbol of the constant pursuit of knowledge and spiritual growth, and the interpretation of "Shatr" in the sense of borders, provides a dynamic reading of the Qur'an that makes it a constant incentive to question, develop and not be stagnation. It transforms the sacred text from a mere map of geographical places to a map of the journey of human consciousness, inviting each individual to examine his inherited "kiss" and consciously strive for the "maximum" of understanding, knowledge and closeness to the truth.

136 THE "MIDDLE NATION" AS A CAMPAIGN OF RESPONSIBILITY:

1. .Moving from static "charitable" to active "responsibility":
   - The common interpretation focuses on the fact that "middle" means choice and best (as in the saying of the Almighty: "You were the best nation brought out to the people"). This can sometimes be understood as a self-preference given status without the need for constant work.

- The proposed interpretation here links "moderation" (from the verse "We have also made you a middle nation so that you may be martyrs against the people and the Prophet may be a martyr against you") directly to the function mentioned in the same verse: **witnessing to the people**.

2. The meaning of "middle" as a link and balance:
3.
- The Middle Nation stands in the position of "Benny". She is not the original source of the message (this is the prophet/revelation), nor is she just a passive recipient like other nations that have not received the last message or its craft.
- It mediates in the sense that it carries the trust (message) from the source to convey and embody it in front of others (people). It is the standard to be judged, and the witness to be cited.

4. Certification as a notification and enforcement responsibility:
- "Martyrs against the people" means not only witnessing, but establishing the argument and presenting the model. Testimony is by word (informing and calling) and by deed (applying the curriculum to be an example).
- This testimony requires a deep understanding of the message, a faithful representation of it in reality, and a relentless pursuit to communicate it to others with wisdom and good advice.

5. Linking moderation to the practical and ethical role:
- This interpretation makes "moderation" not just an attribute (such as balance and moderation), but an **important and a function**.
- This task entails a huge moral responsibility: honesty in transmission, justice in witness, patience in the hardship of reporting, compassion for people, and good example.
- Failure in this responsibility is not merely negligence, but a betrayal of the "middle" position with which God has honored them.

Conclusion:

This proposition presents the "middle nation" not as an entity with absolute and inherited "advantage", but as a bearer of a grave "responsibility." Moderation here means entrusting the task of bearing witness to the truth before humanity, and mediating between the guidance of prophecy and people's need for it. It is an interpretation that inspires a sense of duty and urges diligent work to achieve the purpose of this moderation, which is to establish God's argument over His creation through a nation that bears witness to Him in word and deed.

137 FOOLISHNESS IN THE ISLAMIC HERITAGE AND THE NOBLE QUR'AN: A MULTIFACETED CONCEPT

The terms "foolishness" and "foolishness" are among the terms strongly present in the Holy Quran and Islamic heritage (Sunnah, sayings of scholars, and jurisprudence). It goes beyond mere "ignorance" or "lack of reason" in its superficial sense, to deeper behavioral, ethical, intellectual and financial dimensions. Understanding this concept is

necessary to grasp important aspects of Islamic directives related to individual and societal behavior.

1. Linguistic meaning:

The linguistic root (SPH) revolves around the meanings of lightness, turmoil, movement, lack of mind or dream. It is said: "The wind blew the branches," that is, its tilt and movement. Foolishness has lightness, indiscretion and lack of sobriety and wisdom.

2. Foolishness in the Holy Quran:

The Qur'an uses the terms "foolishness" and "foolishness" in a variety of contexts, demonstrating its multifaceted aspects:

- Foolishness in the sense of rejecting the truth and refraining from guidance:
  - In the face of the call of faith, those who are exposed described the believers as fools, and the Qur'an responds to them as the true fools because of their ignorance of the truth and their choice of delusion: "And when it is said to them, Believe as men believe, they say, 'Do we believe as the foolish believe?' (al-Baqarah: 13). Here, foolishness is the inability to see the true interest and choose what harms over what works in the matter of eschatological destiny.
  - Some people's objection to changing the qiblah has been described as the saying of fools, because it is an objection to a divine command based on wisdom they do not realize: "The foolish people will say what they did about their qiblah that they were..." (Al-Baqarah: 142). Here foolishness is associated with objection without knowledge or understanding, and adherence to falsehood.
- Foolishness in the sense of financial misconduct and incapacity to manage funds:
  - This is the most famous meaning in the practical and jurisprudential context. Allah commanded the saints not to hand over the money to those who do not dispose of it properly in order to preserve it and their interests and the interests of society: "Do not give the foolish people your wealth, which Allah has made for you, and bless them with it, and clothe them, and say a good word to them" (An-Nisa: 5). The foolishness here is the lack of rationality in managing money, whether by waste, waste or inability to invest it properly.
- Foolishness in the sense of recklessness and committing sins that bring punishment:
  - In the supplication of the Prophet Moses, peace be upon him, he sought refuge in Allah from the fact that his people deserved to perish because of the deeds of the foolish among them: "... If it is nothing but your temptation, you will lead astray by whomever you want and guide whoever you want, you and Lina, so forgive us and have mercy on us, and you are the best of forgivers... We were destroyed by what the foolish of us did..." (Al-A'raf: 155). Here, foolishness represents reckless and reckless acts that go against God's command and warrant His wrath.

3. Foolishness in Sunnah and Heritage:

- **Sunnah:** The Sunnah warned against mixing with fools, wasting money, obscene speech, and anger that leads to reckless behavior. All of these can fall under the umbrella of foolishness in its various meanings.
- **Islamic jurisprudence:** Based on the verse of Surat An-Nisa (5), the jurists developed the provisions of "quarantine on fools", which is to prevent him from disposing of his money himself to protect him and his money, and appoint a guardian or guardian to

manage his financial affairs until he proves his senses. This illustrates the practical and legal dimension of the concept of financial foolishness.

- **Sayings of scholars and writers:** They expanded the description of the manifestations of foolishness to include: haste in things, lack of patience, quick anger, disclosure of secrets, trust in those who do not deserve, talking about what does not mean, mockery of others, and hurtful and harmful speech.

4. Hurtful speech as a manifestation of foolishness:

The explanation that links foolishness with hurtful and harmful speech is a valid and important interpretation, and falls under the broader concept of foolishness. Why?

- **Evidence of light-mindedness:** The use of speech as a weapon of harm rather than a tool for constructive communication reflects a lack of wisdom and balance.
- **Miscalculation of the consequences: A** fool may not realize the devastating impact of his words on the psyche of others and on social relationships.
- **Poor self-control:** Drifting behind anger, arrogance or the desire to insult to utter hurtful words is a form of indiscretion and indiscipline.
- **Contrary to moral guidance:** Islam emphasizes the good word and the preservation of the tongue ("Tell people well", "A Muslim is the one who delivers Muslims from his tongue and hand"). Hurtful speech is immoral behaviour, which can be considered moral immorality.

Conclusion:

Foolishness in the Islamic tradition and the Qur'an is not just a mental characteristic, but a comprehensive concept that describes a deficiency or defect in several aspects:

- **Creed and Thought:** Rejection of Truth and Guidance.
- **Financial management:** misappropriation of money.
- **Behavior and morals:** recklessness, haste, anger, and doing what hurts.
- **Communication:** The use of hurtful and hurtful speech.

It is the antithesis of "wisdom", "rationality" and "dream". Recognizing its various manifestations is an invitation to the Muslim to avoid these qualities and behaviors, and to strive for balance, wisdom and rationality in all aspects of his life, whether in his relationship with his Lord, himself, his money, or others.

138 THE CONCEPT OF "EAST AND WEST"

1. East as a source and beginning (Sunrise):
   - **Awakening of consciousness:** The East represents the moment of the emergence of the idea, the first inspiration, the instinct, the priori, the first question that launches the journey of research. It is the starting point, where light (knowledge) begins to emerge from darkness (ignorance or heedlessness).
   - **Intuition and radiance:** The East may also symbolize the intuitive, radiant, or spiritual side of knowledge, which suddenly appears as the sunrise.
   - **Bully and Energy:** Represents the beginning, the initial enthusiasm, the unpolished energy of untested knowledge.
2. The West as the end and maturity (sunset):

- **Sunset of experience and harvest of wisdom: The** West marks the end of a cycle of learning and experience. Just as the sun in the West has completed its journey in the sky, consciousness in its "West" has gone through experiences, gained experiences, and reached maturity and integration.
- **Analysis and critical thinking: The** West may symbolize the analytical, logical, and reflective aspect of knowledge, which comes after gathering information (which began in the East) to evaluate it and draw wisdom from it.
- **Tranquility and depth:** Sunsets are often accompanied by warm colors and a sense of tranquility and meditation. The West may symbolize quiet wisdom, a deep understanding that comes after the hustle and bustle of research and experimentation, and the ability to see the bigger picture.
- **Completing the course and preparing for a new beginning:** sunset is not an absolute end, but rather a prelude to the night followed by a new sunrise. This symbolizes that maturity and wisdom (the West) are not the end of knowledge, but rather a preparation for a new cycle of consciousness that begins from a new "East", perhaps on a deeper level.

The power of this metaphor:

- **Dynamics and movement:** Linking consciousness to natural and permanent movement (sunrise and sunset), suggesting that consciousness is not a static state but a continuous process.
- **Integration:** Provides an integrated vision of consciousness that includes beginnings and ends, intuition and analysis, initial energy and quiet maturity. Do not prefer East to West or vice versa, but see them as two complementary stages in one journey.
- **Poetic depth:** It uses powerful cosmic symbols (sun, sunrise, sunset) that have a deep resonance in the human psyche.
- **Transcending geopolitics:** It allows talking about the "East" and "West" consciousness within any individual or civilization, away from the usual geographical, political or cultural divisions.

Conclusion:

This metaphorical interpretation of East and West as a symbol of the rising and sunset of consciousness is an insightful and rich vision. It transforms spatial trends into temporal and evolutionary stages in the journey of human knowledge and wisdom. The East is the seed of consciousness, and the West is the fruit of experience and maturity of wisdom, both of which are integral to the ongoing cycle of knowledge and understanding.

139 THE IMPORTANCE OF CRITICAL THINKING AND THE PURSUIT OF KNOWLEDGE:

This dual emphasis on **critical thinking** and the constant pursuit of knowledge is the cornerstone of building a mature and responsible individual and collective consciousness. They are two sides of the same coin: the serious pursuit of truth and understanding.

1. The importance of critical thinking and rejection of blind imitation:

- **Breaking the chains of inheritance:** Blind imitation (whether to parents, society, or authority figures) may convey error as well as right. Relying on it without scrutiny means abandoning individual responsibility to validate beliefs and ideas.
- **Activating the mind as a tool of discernment:** The emphasis on critical thinking is an explicit invitation to use the tool by which God has distinguished man (the mind) in the most important aspects of his life: his beliefs and convictions. It means analyzing, comparing, evaluating evidence, looking for contradictions, and not accepting postulates without proof.
- **Access to firm personal convictions:** The knowledge or faith resulting from research, criticism, and reflection is deeper and more solid than that acquired by pure imitation. It becomes part of the individual's being, not just a mask to wear.
- **Immunity to misinformation:** In an age of information flow (and disinformation), critical thinking becomes vital to sort out the wheat from the fat, and truth from falsehood. Without it, man becomes vulnerable to manipulation and docility.

2. The importance of the continuous pursuit of knowledge and non-stopping:

- **Knowledge is a landless sea:** acknowledging that knowledge is renewable and vast is a motivation to continue researching. Pausing means intellectual rigidity and contentment with little, while the truth may be deeper and broader than what has been reached.
- **Intellectual humility:** The constant pursuit of knowledge requires humility and recognition that no matter how much a person knows, there is still much to learn ("and you have little knowledge"). This protects against intellectual vanity that may lead to the closure of the door to learning.
- **Understanding evolves and matures:** Understanding is not a static state. As time passes and new knowledge and experience are acquired, an individual can reassess and mature their previous understanding. Continuing to strive ensures this development.
- **A journey, not a destination:** The emphasis on "perpetual pursuit" makes knowledge a continuous journey of exploration, not just a goal that man reaches and then stops. This imparts the learning process with constant vitality and passion.

Conclusion:

The text offers a strong call to:

- **Intellectual liberation:** by rejecting blind imitation and practicing conscious criticism.
- **Cognitive dynamism:** by encouraging continuous research and not relying on acquisitions.

They are prerequisites not only for proper understanding, but also for individual growth and civilizational advancement. A person who thinks critically and strives tirelessly is a person who is able to consciously understand the world around him and contribute to its positive development.

140 THE STRAIGHT MULTI-PATH PATH:

1. **The Straight Path as One Destination:** It is important to emphasize first that the "straight path" is in essence one **destination and goal**: the path of truth and guidance that pleases God and leads to salvation and true happiness, as defined by its major foundations in the Qur'an and Sunnah (faith in God, pillars of Islam, basic ethics...).
2. Multiple paths and perspectives to reach it:
   - **Pluralism in understanding and interpretation:** The Qur'anic text and the Sunnah of the Prophet carry the depth and richness that allows it to be understood and absorbed from multiple angles.
     - **Scientific perspective:** The world may see the signs of God in his universe and his delicate system, so he increases in faith and fear, and this is his way to strengthen his connection to the straight path.
     - **Philosophical/theological perspective: Through** rational and logical reflection, the thinker may reach the truth of monotheism and the necessity of revelation, so he adheres to the path with mental conviction.
     - **Spiritual/Sufi perspective:** The traveller may focus on the heartfelt experience, spiritual taste, and feeling of God's presence, thus motivating him to remain on the path.
     - **Jurisprudential / legislative perspective: The** jurist may find his way in deriving rulings and clarifying what is halal and haram, contributing to clarifying the features of the path for people.
     - **Personal experience:** Contemplating personal life experiences, moments of weakness and strength, joy and sadness, may lead an individual to feel his need for God and hold on to His guidance (the path).
   - **"For each destination he is its sponsor":** This diversity can be understood within the framework of the Holy Verse, where each individual or group seeks goodness and access to God through the method or perspective that corresponds to his abilities, inclinations and interests, as long as he remains within the general framework of truth.
3. The importance of track health:
   - The essential point is that these multiple paths or routes must be **"correct".** That is, it must start from the agreed foundations (the Qur'an and Sunnah) and not contradict the basic principles and constants of Islam.
   - Pluralism here is not an acceptance of contradiction, abuse or departure from principles, but rather an acknowledgement of the diversity of methods of understanding, application and experience **within the** circle of truth.
4. Common Goal:
   - Despite the different premises and methods, all these right paths converge on the same ultimate goal: **uprightness to God's command, servitude to Him, and winning His favor and paradise**. The straight path is this axis around which all these efforts and approaches revolve.

Conclusion:

This interpretation provides a broad and rich vision of the concept of the "straight path". It is not a narrow path with a single shape that suits everyone in the same way, but rather **one goal and one basic principles**, which can be accessed, understood and tasted through **multiple and correct approaches and paths**. This acknowledges the diversity of human minds, hearts and experiences, and confirms that the doors of

guidance and understanding are open to those who sincerely seek them from any entrance commensurate with their instinct and abilities, as long as they adhere to the principles and constants.

141 EMPHASIZING THE CONCEPTUAL DIMENSION OF THE QUR'AN:

Clarification and elaboration of this principle:

1. **The Qur'an is not a specialized book (in the modern sense):** the Qur'an is not a book of physics, biology, or history in the purely academic sense. Although it contains accurate and astonishing historical, scientific, and cosmic references, its primary goal is not to provide the details of those sciences per se.
2. **The goal is to guide and build concepts:** The fundamental purpose of the Qur'an is to guide man and build his conception (concept) of God, the universe, life, man himself, the purpose of his existence, and the system of values and ethics that must govern his behavior.
3. **Concepts as the essence of meaning:** Qur'anic verses, even those that seem descriptive, anecdotal, legislative, or scientific signs, carry with them **central concepts**.
   - Cosmic verses: It does not aim to present abstract scientific facts, but to consolidate the concept of the Creator's greatness, power and wisdom (monotheism), and the concept of the universe as an open book full of verses indicating God, the concept of order and balance in creation, and inviting man to reflect and reflect on this creation.
   - Quranic stories: It does not aim to narrate a detailed history, but to provide a lesson and exhortation, and to consolidate concepts such as the Sunnah of God in the nations, the consequence of obedience and disobedience, the importance of patience and steadfastness in the truth, God's mercy on His prophets and guardians.
   - **Legislation and provisions:** It aims not only to regulate outward behavior, but to establish deeper concepts such as **justice (justice), mercy (mercy**), **interest (interest),** and **the preservation of the five necessities** (religion, soul, mind, offspring, money), which are known as **the purposes of Sharia**.
4. **Transcending literalism to spirit and purpose:** Emphasizing the conceptual dimension is an invitation to go beyond standing at the appearance of the word (literalism) to understanding **the spirit of the text and its supreme purposes**. This opens the door to a deeper and more flexible understanding, and allows the Qur'anic text to address every time and place by presenting holistic principles and concepts that can be applied in evolving contexts.
5. **Integration between the apparent and the inner:** This does not mean neglecting the apparent or linguistic meaning, but considering it as the entrance to understanding the deeper meanings and holistic concepts. There is an integration between the word and the meaning, between the apparent and the inner, between the partial judgment and the total purpose.

Why is this assertion important?

- **The Qur'an preserves its universality and immortality:** grand concepts transcend the boundaries of time, space and changing scientific disciplines.
- **Prevents intellectual rigidity:** Sticking to craftsmanship can lead to difficulty in dealing with novelties, while understanding concepts gives flexibility and broader vision.
- **Guiding Scientific Research:** Understanding the conceptual dimension of cosmic verses directs the Muslim researcher to see in science a way to increase faith and glorify the Creator, and not just to prove a literal miracle that may change with the change of scientific theories.
- **Reflection deepens:** invites the reader to dive after words in search of the basic messages and concepts that the Qur'an wants to establish.

Conclusion:

To say that the Qur'an is intrinsically "conceptual" is an awareness of its nature as a comprehensive book of guidance that offers an integrated view of the world and its core values. It is an invitation to be understood not only as a text with a direct literal meaning, but as a sea full of concepts, principles and values that form the basis of Muslim consciousness and behavior, and require constant reflection to explore their depths and apply them in life.

142 THE RELATIONSHIP BETWEEN THE ARABIC LANGUAGE AND THE TONGUE OF THE QUR'AN:

- **Two distinct languages: The** text indicates that the language of the Qur'an (the tongue of the Qur'an) is different from the traditional Arabic language. This means that understanding the Qur'an requires more than just knowledge of Arabic.

143 ANGELS (GABRIEL AND MIKAEL):

- **Angels and angels are words found together in the original manuscript of the Qur'an with different meanings Kings are not material beings:** they are symbols of internal forces or positive thoughts that help man in his life. Like demons, negative thoughts revolve around human thoughts, but angels have the same traditional concept of angels.

Yes, if you are patient and pious, and they will come to you immediately, this is how your Lord will provide you with five thousand angels who are poisoned (125) Here in this verse the angels are creatures of God's soldiers outside the orbit of human thinking.

Application: "Gabriel" symbolizes revelation or knowledge, and "Mikael" symbolizes justice or correct measurement of things.

144 OVERALL VISION:

- **Symbolism:** transforming religious texts into psychological and spiritual concepts.

- **Criticism:** Rejection of superficial traditional interpretations.
- **Subjectivity:** Emphasizing that the Qur'an addresses the human soul.
- **Awareness:** the link between a deep understanding of texts and the achievement of happiness.
- **Contemplation: The** Qur'an calls for reflection, not unconscious adherence to traditions.
- **Bad deeds and sins:** They must be distinguished, sins are forgiven by repentance, while bad deeds are corrected by good deeds.
- **Seeking forgiveness: It** must come from the heart, and be accompanied by a real change in thoughts and behavior.
- **Reflective:** We must think deeply, seek the truth, and apply the teachings of religion in our daily lives.

145 Deconstructing "What Eat the Seven": From Forbidden Food to a Call for Innovation

The phrase "what the seven eat", mentioned in Surat Al-Ma'idah as one of the forbidden foods, carries with it deeper dimensions than the direct literal meaning. Metaphorical interpretation links this prohibition to fundamental concepts such as innovation, scientific research, and the ethics of dealing with business such as buying and selling.

Phenomenological and literal meaning:

For starters, "what ate the seven" is traditionally understood as the remains of prey prey preyed upon by a harmful animal (such as a lion or wolf) and which did not have a legitimate intelligence before its death. Its ruling is prohibition, like the dead woman, based on the explicit Qur'anic text.

Diving into the depths: metaphorical interpretation:

However, the explanation drawn offers a broader view:

1. **"Eating" as assimilation and integration: The** word "eat" was not seen in its narrow sense (eating), but was linked to its linguistic root and the concept of "whole", to denote assimilation, inclusion, integration, and consumption of all available means. To "eat" something is to exhaust it or blend it completely.
2. **"The Seven" as a symbol of the pioneering intruder: The** Seven does not mean only a predator, but a symbol of the initiator, or pioneer who breaks into a field (scientifically, commercially, etc.), takes risks, and exhausts all known ways and means in his "battle" or pursuit of a certain goal.
3. **"What ate the seven": the remnants of failure and a consuming approach:** Based on the above, "what ate the seven" becomes metaphorically **the failed output or impasse** left by that pioneer ("the seven") after exhausting all his means *in a certain way* and did not succeed. It represents the methodology that has proven useless, or the idea that has been consumed and can no longer produce.
4. **"Prohibition" as a prohibition against repeating failure:** The prohibition here goes beyond food to include **the prohibition of blind imitation and the repetition of the same failed experiment with the same tools and methods** used by the "seven" and

proved to be a failure. It is a warning against falling into the trap of intellectual and practical rigidity, wasting time and effort on sterile paths, and expecting different results from the same premises (which is close to the definition of madness as attributed to Einstein).

Link to buying and selling:

This deep understanding is related to the concepts of buying and selling:

- **Selling (follow awareness):** represents transparency, clarity and presentation of the product (whether it is a commodity or an idea) in all its aspects, positive and negative.
- **Buying (evil):** Represents the conscious choice based on a clear vision after the spread and presentation of the object.
- **Contrast:** While "eating seven" (metaphorically) represents the consumption of failure and inertia, conscious buying and selling represents an exchange of "living" value based on clarity and integrity. Integrity in dealing Avoid being a "seventh" (exploiter) or "prey" (blind imitator of failure).

Practicality:

This interpretation is not merely a theoretical reflection, but has clear practical applications:

- **In scientific research:** It is an explicit call to avoid "eating the past" any repetition of research that has proven to be failed or useless. Instead, build on previous studies ("literature review"), identify gaps ("what the seven left behind"), and then innovate using new tools and methodologies ("changing the environment and tools").
- **In entrepreneurship and economics:** a warning against imitating failed business models or entering into "predatory" investments that are not considered while emphasizing the importance of transparency and innovation in delivering value.

Conclusion:

The phrase "what ate the seven", according to this analysis derived from our dialogue, transforms from a mere food taboo to a profound philosophy that encourages critical thinking, calls for transcending blind imitation, and stimulates innovation and renewal. It is a reminder that wisdom lies not only in following the rules, but in understanding their spirit and consciously applying them to avoid consuming paths of failure and to strive for all that is alive and productive.

146 THE SUBJECT OF DISBELIEF FROM A QURANIC AND LINGUISTIC PERSPECTIVE

1. Correcting the concept of infidelity:

Denial of the existence of God: Disbelief is not necessarily the denial of the existence of God, but is a broader and more general concept.

Disbelief is actually linked: disbelief actually determines what a person disbelieved, not just a belief.

Disbelief in Taghut: Disbelief in Taghut is praiseworthy, while disbelief in God and His grace is blameworthy.

2. Disbelief in the language and the Qur'an:

Not covering and covering: Most commentators believe that disbelief is covering and covering, citing a verse from Surat Al-Hadid.

Ijtihad in interpretation: The lecturer questions this interpretation, and cites another verse from Surat Al-Fath to prove that the infidels are not necessarily the farmers.

Unbelief is abstinence: Unbelief is not just a cover-up, it is a refusal to do something that should have been done.

Infidelity is the reward for fleeing: The infidel is the one who rewards you with fleeing instead of thanking and appreciating.

The opposite of disbelief is thanksgiving: The opposite of disbelief is thanksgiving, not faith as some believe.

3. Analysis of the structure of the word "disbelief":

K + Far: infidelity consists of "k" (sufficiency) and "escape" (escape).

The infidel is rewarded with fleeing: The infidel is the one who rewards you with fleeing instead of thanksgiving.

4. Examples from the Qur'an:

Atonement: Atonement is the thing that rewards fleeing and allows guilt to be overcome.

Kaafir : Kaafir is not the plural of infidels, but are harmful behaviors that lead to infidelity.

Camphor: Camphor is what prevents things from turning around and keeps the situation going.

Infidelity is the efficient place to take refuge.

5. Faith and disbelief:

Faith and disbelief go hand in hand, but they are not necessarily opposite.

Infidelity is a conscious choice: Infidelity is often a conscious choice to preserve interests.

6. Notes and Alerts:

Western countries: Western countries are not necessarily Muslim or believing countries, but rather safe and secure countries.

Kufr and Shirk: There is no direct relationship between kufr and shirk.

In the Koran there is neither the word "infidel" nor "infidel".

7. Practical examples:

Prophetic Hadith: A prophetic hadith about the infidelity of the partner that actually clarifies the concept of disbelief.

Quranic verse: A Qur'anic verse that links na'sī (delay) with increased kufr.

8. Conclusion:

Unbelief is aware: Unbelief is always aware and conscious choice.

Infidelity is rewarding by fleeing: Disbelief is rewarding someone by fleeing instead of thanksgiving.

Unbelief and polytheism are two different concepts.

The lecture offers a new and detailed vision of the concept of kufr, calls for a reconsideration of common concepts and a more in-depth reflection of the Qur'an.

147 THE CONCEPT OF THE ELEPHANT (DID NOT YOU SEE HOW YOUR LORD DID TO THE OWNERS OF THE ELEPHANT):

- Traditional (literal) meaning: refers to the well-known historical story of Abraha's army that tried to destroy the Kaaba with elephants, and how God destroyed them.
- New (symbolic) meaning:
  - The elephant symbolizes outdated thoughts and rigid beliefs: the elephant represents the enormity of traditional and unfounded ideas, which prevent man from spiritual development and progress. These ideas are usually inherited from previous generations without critical thinking or scrutiny..
  - Elephant owners are people who hold on to these ideas: they are individuals and groups who refuse to give up their old beliefs, even if they are wrong or harmful. They may try to impose these ideas on others by force..
  - Deception in misleading: represents the failure of the elephant owners' attempt to achieve their goal (destroying the Kaaba), because outdated ideas cannot triumph over the right.
  - Ababil bird: symbolizes the power of reflection and critical thinking, and of people who seek knowledge and wisdom. This "bird" carries "stones" of consciousness and knowledge that it drops on the "elephant owners" to destroy their outdated thoughts.
  - The Kaaba: symbolizes the common and pure instinct of man, which ignorance (the owners of the elephant) seeks to destroy.
- Examples:

o Harmful customs and traditions: Adhering to some old customs and traditions that harm society (such as revenge, female genital mutilation, underage marriage) can be considered "elephant owners"".

o Religious or intellectual fanaticism: refusing to listen to the other opinion and adhering to one idea without discussion is considered an "elephant owner"".

o Fear of change: Refusal to evolve, renew and cling to the old for fear of the unknown is considered one of the "elephant owners"".

. Ants (Valley of the Ants):

- Traditional (literal) meaning: refers to the well-known insect.
- New (symbolic) meaning:

o Ants represent negative thoughts and frustrated people: Ants symbolize the smallness of negative thoughts that may seem harmless at first, but multiply and spread rapidly to form a "valley" that hinders human progress..

o Ant owners are the people who spread rumors and lies: they are individuals who speak ill of others, try to discourage and frustrate them.

o "Enter your dwellings": means beware of these negative thoughts and not allow them to affect the mind and heart.

- Examples:

o Obsessions and negative thoughts: fear of failure, doubt in abilities, excessive anxiety, are all "ants" thoughts to beware of.

o Negative people: friends or relatives who discourage and underestimate ambitions are "ant owners"".

o Negative media: fake news and rumors that spread fear and despair are from the "Valley of the Ants".

3. The cow (and Moses said to his people, "God commands you to slaughter a cow"):

- Traditional (literal) meaning: refers to the well-known story in Surat Al-Baqarah.
- New (symbolic) meaning:

o The cow represents stagnant thoughts and beliefs: the cow symbolizes old ideas and beliefs that do not serve man and do not help him develop. These thoughts are fixed and firmly established in the mind, and are difficult to give up..

o Slaughtering a cow means getting rid of these thoughts: slaughtering a cow is not a physical act, but a symbol of abandoning old ideas and outdated beliefs that hinder progress..

o Cow qualities:

 Bright yellow is pleasing to the beholder: it means that these ideas may seem attractive and comfortable at first, but they are really useless.

 Do not humiliate the earth and do not water the plough: it means that these ideas do not bear fruit and do not serve to build a better life.

 Non-existent postulate: means that these ideas may seem complete and complete, but in fact they are incomplete and misleading.

- Examples:

o Myths and legends: Clinging to unfounded myths and legends is considered a "cow" that must be discarded.

o Stereotypes: Stereotypical thinking and ready-made templates that limit creativity and innovation are considered "the cow".

o Bad habits: Addiction to bad habits (such as smoking, laziness, procrastination) is considered a "cow"".

The purpose of this symbolic interpretation:

- Making the Qur'an more vibrant: transforming Qur'anic stories from mere historical events into practical lessons that can be applied in everyday life.
- Deepening Understanding: Helping the reader understand the deep meanings behind Qur'anic texts.
- Encouraging reflection: Encourage the reader to think critically and reflect on the verses of the Qur'an.
- Self-repair: helping a person to discover his defects and weaknesses and work to repair them.

148 THE THRONE OF YOUR LORD

Dr. Hani explained in a concept of "the throne of your Lord and the bearers of the throne" from a scientific and religious perspective, relying on the Holy Quran and the Sunnah of the Prophet, in addition to new visions and interpretations. The following is a summary of the most important points addressed by Dr. Hani:

1. Definition of the throne:

It is not the throne of God, but the throne of your Lord: the talk here is not about the absolute throne of God, which is not surrounded by science, but about the "throne of your Lord" that belongs to man and is linked to him.

The throne of your Lord is your brain: Dr. Hani believes that the throne of your Lord is the human brain with trillions of neurons and neurotransmitters, the locations of the penetrating stars, and the junctions of nerves that give the bursts of electrical messages.

The layers of the throne are three brains: Dr. Hani divides the throne into three levels or brains located in the skull:

Brainstem (reptile brain): controls involuntary vital functions such as heartbeat, breathing and blood pressure.

The limbic system (chemobrain): converts thoughts and feelings into chemicals, and controls consciousness, learning, memory, and a sense of fear and security.

Modern cerebral cortex (thinking mind): responsible for logical deduction, strategic thinking, sensory perception, spatial logic and general memory.

2. Throne Campaign:

Eight brain tasks: Dr. Hani believes that the holders of the throne are not necessarily angels, but eight basic tasks of the brain, distributed between the right and left lobes.

Tasks of the right lobe:

Rhythm.

Spatial perception and dimensions.

Fantasy and daydreaming.

Colors and see the overall picture.

Tasks of the left lobe:

Talk.

Logic.

Numbers and sequences.

Linear and analytical skills.

The lobes do not mix: Dr. Hani explains that the right and left lobes of the brain work separately, do not mix, but communicate through nerve impulses that transmit suggestion, imagination and imagination from the right lobe to the left lobe to turn into action.

Right side of revelation and inspiration: Indicates that revelation and inspiration descend on the right side of the brain, where intuition and holistic perception are located.

3. The King throughout it:

They are not the primary holders of the throne: Dr. Hani distinguishes between the eight main holders of the throne, and the "king throughout it" who represent the sub-characteristics of each of the tasks of the holders of the throne.

The importance of the right side (sensory): It shows that people who write their book with their right hand (those with the sensory side of the brain) are characterized by satisfied living, joy and connection beyond matter, because they are connected to the right side of the phase.

The importance of the left side (physical): It explains that people who write their book in their north (those with the physical side of the brain) rely on materialism and logic only, and the results of their work are material only, and they may suffer from psychological and physical problems due to focusing on matter and neglecting the sensory aspect.

Characteristics of right-wingers: They are characterized by visual practical explanation, the use of mental images, the processing of information in a holistic way, the production of ideas by the event, the preference for works that need abstract thinking, preoccupation with more than one work at a time, the ability to improvise quickly, the preference for free experiences, and facing problems without seriousness.

Characteristics of the owners of the north: They are characterized by verbal explanation, the use of complex language, the processing of information in succession, the production of ideas with logic only, the preference for works that require tangible thought, the preference for activities that require research and arrangement, focusing on only one work, the preference for specific experiences, and facing problems seriously.

149 FOR THE SYSTEMATIC INTERPRETATION OF THE CONCEPTS OF "BELIEVER", "BELIEVERS", "BELIEVER", "MUSLIM", AND "MUSLIMS" IN THE HOLY QUR'AN

1. Linguistic roots and Quranic context:

- Faith (A-M-N):

- Language: includes safety and reassurance.

- The Qur'an: "Who fed them from hunger and secured them from fear" (Quraish: 4) — Linking faith and providing security.

- Islam (S-L-M):

- Language: peace and surrender.

- The Qur'an: "One of the best religion who surrenders his face to God" (An-Nisa: 125) — surrender to God while spreading peace.

2. Traditional interpretation:

- Faith:

- Doctrine: believing with the heart, acknowledging with the tongue, and acting with the limbs.

- Evidence: Gabriel's hadith: "Faith is to believe in God and His angels..."

-Islam:

- Pillars: Shahadatan, prayer, zakat, fasting, pilgrimage.

- Evidence: "So establish prayer and pay zakat" (Al-Baqarah: 43).

3. The new (socio-moral) interpretation:

- Faith:

- Concept: Giving safety to society through justice and protection of rights.

- Evidence: Hadith: «The believer is the one who secures people for their blood and wealth».

-Islam:

- Concept: Achieving peace through coexistence and rejection of violence.

- Evidence: "If they run for peace, then go to it" (Al-Anfal: 61).

4. The main differences between the two concepts:

| Concept | Traditional Interpretation | New Interpretation |

|--|-|--|

| Faith | Heartfelt belief and individual worship. | A societal act that guarantees security and justice. |

| Islam | Ritual practices. | A civilized project for peacebuilding. |

| Goal | Ensure one's salvation. | Community reform and justice |

5. Qur'anic evidence supporting the new interpretation:

- Faith:

"O you who believe, be able to do so" (an-Nisa: 135) — the link between faith and justice.

-Islam:

"Enter into all peace" (Al-Baqarah: 208) — the call for the universality of peace.

6. Contemporary Applications:

- In judgment:

Applying consultation and justice as an expression of practical faith.

- In economics:

Prohibition of usury and fraud to ensure the security of transactions.

- In International Relations:

Adopting dialogue instead of conflict, in accordance with the Almighty's saying: "And argue with them in the best way" (Al-Nahl: 125).

7. Challenges and Responses:

- Challenge: Accusing the new interpretation of neglecting worship.

Response: Worship is a training in moral discipline, as in "Prayer forbids fornication" (Al-Ankabut: 45).

- Challenge: reducing Islam to peace without jihad.

Response: Jihad is a defense of rights, as in "Permission for those who fight" (Hajj: 39).

8. Conclusion:

- True faith: heartfelt belief translates into community security.

- True Islam: surrender to God reflects peace with creation.

- Objective: To build a society in which rights are preserved and dignity preserved.

Basic references:

- The Holy Quran.

- Sahih al-Bukhari and Muslim.

- Books of Maqasid interpretation (such as Shatibi and Ibn Ashour).

150 DETAILING MY CONCEPT OF PRAISE AND THANKS

1. Praise in the Holy Quran: Definition and Comprehensiveness

- Language : Praise is the praise of the optional beautiful, whether it is a blessing or an attribute of perfection.

- Sharia: Praise is more general than thanksgiving; it includes praising the divine self with its attributes and actions, even without receiving direct grace.

- An example of the Almighty's saying: "Praise be to Allah, Lord of the Worlds" [Al-Fatihah: 2], which is a praise of Allah for Himself before His blessings.

- And his saying: "He is Allah, there is no god but Him, praise be to Him in the first and the hereafter" [Al-Qasas: 70], that is, praise be to Him at all times and places.

Praise as a cosmic system:

- Praise is a divine system, based on verses such as:

- "If I ask them who created the heavens and the earth to say Allah, say praise be to Allah" [Luqman: 25].

- Interpretation: "Praise" here is not just praise, but it is the method by which the heavens and the earth were created, that is, the universe is based on the system of praise by praising God, as in his saying: "And if there is anything but praise be to Him" [Al-Isra'a: 44].

2. Thanksgiving in the Holy Quran: Personalization and Attachment to Blessings

- Language: Thanksgiving is the recognition of grace while striving with the heart, tongue and limbs.

- Sharia: Thanksgiving is linked to responding to blessings, as in the Almighty's saying: "If you give thanks for your blessings" [Ibrahim: 7].

The fundamental difference between praise and thanksgiving:

| Praise | Thanksgiving |

|||

| He praises God for himself and his attributes (even without grace). | He praises God for giving grace. |

| It includes all beings (angels, heavens, earth). | Special for the sane in charge. |

| Example: Glory be to Allah and Praise be to Him. | Example: "Give thanks to Allah if you worship Him" [al-Baqarah: 172]. |

3. Praise and Thanksgiving in the Prophet's Hadith

- The hadith mentioned: "Praise be to Allah fills the balance", shows that praise is the work of my heart and tongue that fills the balance of good deeds for its comprehensiveness and the depth of its connection to faith.

- As for thanksgiving: it has a practical aspect, such as the saying of the Prophet (peace and blessings of Allaah be upon him): "Whoever does not thank people does not thank God" (directed by al-Tirmidhi).

4. Some problems and their solution

a) "Does God need our praise?"

- Answer: Allah is rich in praise of us, but praise benefits us, for it is:

1. Realization of slavery: "The jinn and mankind were created only to be worshiped" [Al-Dhariyat: 56].

2. A reason to increase: "If you are thankful for your increase."

3. Protection from torment: "What Allah will do with your torment if you give thanks and believe" [An-Nisa: 147].

b) "Praise is a stand-alone system"

- This interpretation (which sees Al-Hamad as a "system") needs legal controls:

- Sahih: Praise is the attribute of God (as in his name "Hamid"), which is the method of creation (all creatures praise His praise).

- Error: Considering praise as an "independent force" from God; God is the source of order, and praise is one of His actions.

5. Quranic models to illustrate the difference

- Praise in creation:

When your Lord said to the angels, "I will make a caliph in the earth," they said, "Will I make someone corrupt in it?" We praise your praise﴾ [al-Baqarah: 30].

- Angels praise God before man's creation, i.e. praise His absolute wisdom.

- Thanksgiving in blessings:

﴿Eat of what Allah has provided you with good halal and give thanks for the blessings of Allah﴾ [Al-Nahl: 114].

6. Conclusion: Praise is more general and comprehensive

- Praise be to God: a cosmic origin (encompassing all creatures) and a heartfelt cult (needless reason).

- Thanksgiving: a human branch (associated with graces), and a practical worship (which actually requires).

7. Answering the last question: "What is the meaning of the name Muhammad?"

- Muhammad: He is the one who is very praised for his praise to God, or for being praised in the heavens and the earth.

- Ahmad: Superlatives (more praiseworthy), the name preached by Jesus, peace be upon him:

﴿And the good news of a messenger who will come after me named Ahmad﴾ [Row: 6].

8. Last Recommendation

Qur'anic concepts are not understood in isolation from linguistic context and legal consensus, for "praise as a system" is an idea that needs to be taken carefully, but it may be understood as a manifestation of God's wisdom in His creation, not as an independent force.

Allah knows best, and may Allah's prayers be upon our master Muhammad and his family and companions.

Sources of suggestions of some thinkers (such as Professor Amin Sabri and Benouda Abdel Ghani)

151 THE "MERCIFUL" NAME OF GOD: ITS DEEP MEANINGS AND IMPACT ON OUR LIVES

The name of God "the Merciful" is one of the most beautiful names that carry deep connotations and directly affect the believer's life, behavior and understanding of the universe. It is not just an attribute, but a key to understanding man's relationship with his Lord and the world around him. Let's dive into the secrets of this blessed name:

1. Linguistic and legal meaning:

- **Rahim:** A word derived from the linguistic root (R-H-M), which revolves around the meanings of tenderness, kindness, compassion and softness. The name "merciful" refers to the divine self, which is always and especially merciful.
- The subtle difference between "Rahman" and "Merciful":
  - **Rahman:** refers to the broad and comprehensive mercy that pervades all creation (their believer and disbeliever, human and animal) in this world. It is the mercy of giving, finding and sustenance.
  - **Al-Rahim: It concerns more God's** mercy to the believers, which is the mercy of guidance and success in this world, and the mercy of forgiveness and special in'am in the hereafter. This meaning is evident in the Almighty' s saying: **"The believers were merciful"** (Al-Ahzab: 43). While "Rahman" is an adjective associated with God, "merciful" is an adjective of action that shows its effects in dealing with His faithful servants in particular.

2. Manifestations of mercy in the daily basmala:

When a Muslim begins his day and business by saying **"In the name of Allah, the Most Gracious, the Most Merciful**", he is not just repeating words, but is:

- **Invocation of mercy:** Associates every action and intention with God's mercy, asking for help, success and blessing.
- **Declaration of Connection:** Affirms that this mercy is the foundation of his relationship with God and what he will do.

3. Mercy as the basis of bonds:

- **Mercy is the essential "connection":** it is the one that repairs and strengthens the bond between the servant and his Lord (through repentance and forgiveness), between man and his fellow man (through compassion and tolerance), and between man and the universe (through kindness to creatures).
- **Without mercy, life disintegrates:** ruthlessness leads to cruelty, estrangement and interruption, which makes life lose its meaning and balance. The message of the Prophet Muhammad (peace and blessings of Allaah be upon him) was the embodiment of this universal mercy: **"We have sent you only as a mercy to the worlds"** (Al-Anbiya: 107).

4. The name "merciful" and interdependence (philosophical/spiritual vision):

(This part is presented as a speculative idea that links the spiritual and the material, not a proven scientific fact)

- **Bonds and strengthening of being:** Some believe that every strong and healthy relationship that a person builds (with God through worship, with people through love and cooperation, with the universe through meditation and kindness) contributes to building a psychological and spiritual "support network" that may reflect positively on his general health.
- **Disintegration and its impact:** On the contrary, it is believed that the break of these vital bonds (isolation, estrangement, distance from God) may contribute to a sense of loss and increase susceptibility to psychological disorders such as depression, because man loses his spiritual and social "anchors". The name "Merciful" invites us to strengthen these bonds.

5. How do we do the name "merciful" in our lives?

Activating this name is not limited to knowledge, but requires practical behavior:

- Step One: Awareness and Evoking:
  - Start your day with **"In the Name of Allah, the Most Gracious, the Most Merciful"** with a present heart, contemplating the greatness of the mercy with which you open your work.
- Step Two: Building Bridges of Mercy:
  - Treat people with compassion and compassion, especially the weak and needy.
  - Pray for your womb, forgive the abuser, and bring joy to the hearts of others.
  - Attach to animals, plants and all the creatures around you.
- Third Step: Supplication by Name:
  - Pray to God by His "Merciful" name, and say **"O Merciful, have mercy on me"** or **"O Merciful, O Merciful",** especially in times of distress and distress, believing in His answer.

6. "The Merciful" in the Rehab of the Qur'an:

- The name "**Al-Rahim" is repeated** in the Holy Qur'an **114 times** (if we consider the basmala in every surah except repentance), and this remarkable repetition confirms the centrality of the attribute of mercy in the divine message.
- The name "merciful" is often associated with other adjectives that indicate forgiveness and compassion, such as the saying: **"Allah is merciful to people"** (al-Baqarah: 143), which reinforces the sense of God's safety and kindness.

7. The fruits of living in the name of the "Merciful":

- **Spirituality: A** deep sense of tranquility and tranquility, knowing that you are in the care of a merciful God, who forgives mistakes and accepts repentance.
- **Psychological:** Easing feelings of anxiety, fear and stress, by enhancing the sense of connection to God and the security of His closeness.
- **Social:** Building healthy and solid human relationships based on compassion, tolerance and cooperation, which strengthens the fabric of society.

In conclusion:

The name of God "the Merciful" is not just a title mentioned, but an **integrated way of life**. It is a call to rebuild and strengthen our bonds: first with our Creator, then with ourselves, with others, and with the entire universe. The deeper we become aware of this great name and apply it in our behavior, the more we discover that mercy is the secret of balance, stability and salvation in this world and the hereafter. As the Prophet (peace and blessings of Allaah be upon him) taught us: **"Whoever does not have mercy on people, Allaah the Almighty will not have mercy on him"** (agreed). Let us be merciful to have mercy on us.

152 REVIVING THE COUNTRY: AMONG THE RUINS OF THE SELF AND THE ARCHITECTURE OF THE SOUL

Introduction: Country as a Mirror of the Self

The concept of "country" is not confined to a geographical space drawn by artificial borders on maps; it is an entity that breathes, vibrants, and genuinely reflects the consciousness and values of its inhabitants. The country is the condensed symbol of the self, both individual and collective. Just as buildings are built with stones and hands, the spiritual country is built with consciousness and faith, and breathed into it by freedom from the shackles of ignorance and blind dependence. This section delves into the concept of "reviving the country" not only as a process of physical restoration, but also as a deep spiritual renewal, inspired by the idea of the dialectical interaction between the destruction of the inner self and the architecture of the soul. The real.

The Duality of Desolation and Reconstruction: The Dead Country and the Faithful Country

Intellectual reflection, sometimes inspired by profound literary or poetic texts, proposes a fundamental duality: "dead country" versus "faithful country".

- **Dead Country:** symbolizes a state of mortal stillness, intellectual and spiritual stagnation. Ignorance prevails, symbolic idols disguised as absolute power, money that has become an end, or outdated traditions that have lost their meaning and become chains. It is a country of the collective unconscious, where the individual uncritically perpetuates his subordination to the inheritance, to patriarchal authority (in its broad sense, whether social or political) that demands blind obedience ("patriarchal brother").
- **The faithful country:** It is the desired opposite, it is the state that the prophets and reformers yearn for, and in which Ibrahim Al-Khalil (peace be upon him) called: **"Lord, make this a safe country"** (Al-Baqarah: 126). It is not just material security, but intellectual and spiritual security. It is a country of enlightened consciousness and living faith, where man is liberated from internal and external idolatry, and establishes a normal relationship with his Creator, with his true self, and with his society.

The country as a reflection of the self: a journey from the inside out

The process of reviving the country cannot be separated from the process of reviving the individual self.

- **The dead country is a reflection of a dead self:** a self mired in the swamp of immedial desires and impolite instincts, captive to its cognitive ignorance and intellectual dependence.
- **A faithful country is the embodiment of an alert self: a** self that has been freed from the shackles of the false ego, opened its windows to the light of truth, and came into contact with God and with higher human values.

In this sense, the revival of the country becomes primarily an internal journey; a process **of purification and purification of the soul**. It requires the destruction of self-idols (vanity, selfishness, fear, ignorance), and the construction of the "temple of the soul" on the foundations of piety, knowledge and responsible freedom.

Critical Awareness and the Power of Language

The key to reviving the country is **critical awareness**. This does not mean merely a superficial critique of political or social reality, but a deeper ability to:

- **Self-criticism:** questioning preconceived ideas and inherited beliefs.
- **Criticism of heritage:** Re-reading heritage with a critical eye, capable of distinguishing between the wheat and the fat, between what is valid for every time and place and what is born of its historical context and its role has ended.
- **Rejection of blind postulates:** freedom from automatic submission to traditions and norms that contradict sound reason and authentic spiritual values.

Language **plays** a pivotal role in shaping this awareness. Language is not just a neutral communication tool, but a carrier of thought and a problem of consciousness. Deconstructing the semantics of words, as sometimes hinted at in deep reflections (such as linking "section" to the meaning of physical fragmentation with a deeper meaning such as elevation "tracing transcendence"), reveals how language can be an editorial or shackling tool. Rediscovering the intrinsic meanings of words and concepts is an integral part of the process of renaissance and revival of the country.

Spiritual Experience and Burden of Responsibility

A country cannot live without its members undergoing transformative spiritual and intellectual experiences, such as those that led Abraham (peace be upon him) to break

material and moral idols and choose pure monotheism. This experience is not necessarily an isolated mystical experience, but rather any situation or event that shakes man from deep down, pushes him to search for the true meaning of life, and awakens in him **a sense of responsibility** towards himself, his society and his Creator.

An "oath" (in the symbolic sense of commitment and undertaking), as can be interpreted, is a bearing of this responsibility. The revival of the country requires:

- **Individual responsibility:** self-purification, seeking knowledge, good work.
- **Collective responsibility:** striving for justice, fighting corruption, distributing wealth and opportunities fairly ("God's division" as a call for social and economic justice), and proselytizing good and preventing evil wisely.

The dialectical relationship between the individual and the group

The revival of the country is **an existential project** in which the threads of the individual and the collective are inextricably intertwined.

- The individual cannot achieve complete emancipation in a stagnant and restricted society.
- Society cannot rise without the awareness and internal liberation of its members.

This relationship requires a delicate balance between individual rights and collective duties, between freedom of creativity and criticism and commitment to the common good. It is a continuous dynamic process of conscious construction and demolition, purification and renewal, based on a deep understanding of religion in its libertarian essence, of language as an instrument of consciousness, and of reality with its challenges and opportunities.

Conclusion: Towards the Honest Country

Reviving the country is not just a utopian dream or a political slogan; it is **an existential and civilized necessity**. It is a continuous path of spiritual and intellectual renewal, of individual and collective liberation from everything that hinders man from achieving his full humanity and mission on earth. It is self-building and community building on solid foundations of critical awareness, living faith, and moral responsibility. It is a journey that may be arduous and challenging, but it is the only journey that leads to the "honest country" to which every seeker of truth, justice and tranquility aspires.

153 THE CONCEPT OF PARADISE AND RIVERS IN THE HOLY QURAN

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1. Rivers in the Qur'an (Zahir and Esoteric Meaning):

- **Agreement on the apparent meaning:** All interpretations agree that the rivers mentioned in the description of paradise are real rivers in which different types of drinks

(water, milk, wine, honey) flow. This is the outward meaning that everyone who reads the verses understands.

- **Esoteral/symbolic meaning:** In addition to the phenomenological meaning, rivers can be understood as symbols of:
  - **Science and knowledge:** As I mentioned, rivers can symbolize the divine sciences and knowledge that flow into the heart of the believer and increase his faith and certainty.
  - **Mercy and Satisfaction:** Rivers can symbolize the mercy and divine satisfaction that immerses the believer in Paradise.
  - **Good deeds:** Rivers can symbolize good deeds that "take place" for a person in his life and whose good deeds continue in the hereafter.
  - **Comfort and tranquility:** Rivers can symbolize the comfort and tranquility that the believer feels in Paradise, as running water brings tranquility.

2. Paradise in this world and the hereafter:

- **Eschatological Paradise:** It is the greatest reward that God has promised to the believers in the hereafter, and it is the abode of resident bliss that is not lacking or troubled.
- **Earthly Paradise:** Paradise in this world can be a state of satisfaction, happiness and tranquility that a believer feels as a result of his closeness to God and obedience to Him. This "paradise" is the fruit of faith and good deeds, and is a prelude to eschatological paradise.
- **Linking the two paradises:** The earthly paradise is a "path" to the eschatological paradise, for whoever tastes the sweetness of faith and obedience in this world, longs to meet God in the hereafter and the bliss of his paradise.

3. Symbolic interpretation (controls and importance):

- **The importance of symbolic interpretation:** Symbolic interpretation opens new horizons for understanding the Qur'an, revealing deep meanings that may not appear to the average reader. It helps to link the Qur'anic text to the daily life of the believer, and makes him more influential in his behavior and morals.
- Symbolic interpretation controls:
  - **Non-violation of language:** The symbolic interpretation must be compatible with the meanings of words in the Arabic language.
  - **Non-conflict context:** The symbolic interpretation must be consistent with the general context of the verses.
  - **Non-contradiction of faith:** Symbolic interpretation must not contradict the origins of the Islamic faith.
  - **Based on evidence:** It is preferable for the symbolic interpretation to have evidence from the Qur'an, the Sunnah or the sayings of the righteous predecessors.

4. Purification and sanctification:

- **God is nothing like Him:** We must believe that God is nothing like Him, and that the attributes and bliss of Paradise are not like the attributes and bliss of the world.
- **Mandate:** In metaphysical matters of which we do not know the truth, we must delegate their knowledge to God, and believe in them as stated in the Qur'an and Sunnah.

5. Beware of misinterpretations:

- **Perverted esoteric interpretations:** There are some sects and groups that deviated in the interpretation of the Qur'an, and presented esoteric interpretations that are not based on evidence, and contradict the principles of religion. You should beware of these interpretations.
- **Focus on the external:** We should not neglect the apparent meaning of the verses, as the origin is to understand the Qur'anic text in its appearance, and then we can search for the esoteric meanings.

6. Rivers as a symbol of guidance:

- **Integrated interpretation:** As I mentioned, rivers can be a symbol of divine guidance and mercy, and this complements the picture and does not contradict other meanings.

Addendum:

The rivers in paradise are not just symbols, they are **a reality**, but a reality of a special nature that transcends our limited understanding. We can understand them as symbols in order to contemplate their spiritual meanings, but we must not deny their material reality in the afterlife.

Conclusion:

An integrated and balanced vision of the Committee and the rivers in the Qur'an, combining the apparent and esoteric meanings, and taking into account the legal and linguistic controls. Symbolic interpretation can be very useful in understanding the Qur'an and contemplating its meanings, but it must be done with caution and within the legal controls.

154 DOES GOD EXIST? RETHINKING COSMIC AND SUBJECTIVE EVIDENCE

Introduction:

- **Raising the question:** The question "Does God exist?" is one of the oldest and deepest questions that has preoccupied humanity. It is a question that touches on the essence of our existence, the source of our values, and the meaning of our lives. This question is not limited to religious or atheists, but is a question asked by every thinking person at some point in his life.
- **Answering this question (or even just thinking about it) has a profound impact on our worldview, on our behavior and morality, and on our relationship with others and the universe**.
- **Transcending the traditional dialectic:** The debate over the existence of God is often confined to the framework of the duality of absolute faith and absolute denial. This research seeks to offer a different approach, going beyond this traditional argument, and opening up new horizons for reflection on this existential question.

Cosmic Evidence (Design and System):

- Design argument (end):
  - **Simplified presentation: The** universe we live in is not random chaos, but is characterized by amazing order and extreme precision. The movement of the planets,

the succession of seasons, life cycles, ecological balance... All these phenomena indicate the existence of a smart mastermind or designer who created and perfected this system.

- Examples:
  - Accuracy of physical constants: If the value of any of the physical constants (such as the gravitational constant, or the speed of light) were slightly different than they are, the universe would not be habitable.
  - Harmony of natural laws: The laws of physics, chemistry and biology work in amazing harmony that allows life to exist and develop.
- **Natural laws need to be explained:** where did these laws come from, and what guarantees their accuracy and continuity? The existence of laws does not negate the need for a legislator for these laws.
- **Chance is not enough:** even if we assume that there are an infinite number of universes, the question remains: why do universes exist at all?
- **Evolution does not explain the origin of life:** Evolution explains the diversity of life, but it does not explain how life arose from inanimate matter.

Biological evidence (complexity):

- The argument of biological complexity:
  - **Presentation:** Living organisms, especially organs such as the eye, brain, or immune system, are characterized by enormous complexity that is difficult to explain by mere chance or random evolution. This complexity suggests the existence of an intelligent creator.
  - **The eye as an example:** The eye is a very complex organ, consisting of multiple parts that work in a precise format to produce the image.
- Criticism of the argument of complexity:
  - **Progressive evolution:** Evolutionary biology provides models of how the eye develops gradually, from simple light-sensitive cells to the complex eye we know.
  - **Not understanding doesn't mean it's not possible:** Maybe not understanding how a particular organ evolves doesn't mean it hasn't evolved, but rather that we haven't discovered the mechanisms yet.
- Response to criticism (irreducible complexity):
  - **The concept of irreducible complexity:** Some biological systems are so complex that removing any part of them completely loses their function. This suggests that they did not develop gradually, because the intermediate parts would not be functional.
  - Examples (controversial):
    - Bacterial flagellum: A highly complex molecular motor used by some types of bacteria to move.
    - Blood Clotting Cascade: A complex series of chemical reactions that cause blood to clot.
  - **Note:** The concept of irreducible complexity is still highly controversial in the scientific community.

Self-evidence (religious experience and instinct):

- The argument of religious experience:
  - **Presentation:** Many people throughout history and from different cultures experience a sense of higher power, receive inspiration, or feel a spiritual connection to the universe. These experiences may be evidence of God's existence.
  - **Examples:** prayer, meditation, awe in nature, near-death experiences.

- Criticism of the argument of religious experience:
  - **Subjectivity:** Religious experiences are subjective, vary from person to person, and cannot be generalized as objective evidence for all.
  - **Psychological and social factors:** These experiences may be the result of psychological factors (such as: need for safety, fear of death), or social factors (such as: religious upbringing, social pressure).
- Response to criticism:
  - **Religious experience represents a personal connection:** even if the experience is subjective, it may represent a real connection to the divine self to those who experience it.
  - **Instinct: The** feeling of God's presence may be part of human instinct, that is, it is an authentic feeling that exists in every human being.

Limits of Science:

- Science does not answer all questions:
  - Science (with its empirical method) focuses on the explanation of natural phenomena and does not necessarily address metaphysical questions (e.g., purpose of existence, meaning of life, existence of God).
  - This does not mean that science is "against religion", but rather that each has its own field.

155 GOD'S WORDS: IS IT AN AUDIBLE VOICE OR INSPIRATION AND UNDERSTANDING?

Introduction:

- **Moving from Being to Communicating:** Having addressed in the previous paragraph the question of God's existence, we now move on to another equally important question: If God exists, how does He communicate with humans? Does He talk to them in the same way we talk to each other?
- **Importance of the question:** Understanding the nature of God's "words" has a significant impact on our understanding of religion, on our relationship with God, and on our interpretation of religious texts.
- **Different concepts: The** concept of "God's words" varies across religions and cultures. In some traditions, "God's words" are understood as direct revelation (audible words), while in others, they are understood as inspiration or inner guidance.

The concept of "the word of God" in the Qur'an (traditional interpretation):

- Revelation:
  - **Traditional interpretation:** Revelation is the main way in which God communicates with prophets. Revelation is usually understood as either direct words heard by the prophet, inspiration thrown into his heart, or a vision he sees in a dream.
  - Examples from the Qur'an:
    - "No human being could speak to Allah except by revelation or from behind a veil or by sending a messenger to suggest with his permission whatever he wants, for he is Ali Hakim" (Ash-Shura: 51).
    - "We have revealed to you as we have revealed to Noah and the prophets after him" (an-Nisa: 163).

- Heavenly Books:
  - **Traditional interpretation:** The heavenly books (such as the Qur'an, the Torah, the Bible) are the words of God revealed to the prophets.
  - Examples from the Qur'an:
    - "Allah has revealed the best hadith, a book similar to Mathani" (Az-Zumar: 23).
    - "And it is for the revelation of the Lord of the worlds * the faithful spirit * descended upon your heart to be one of the forebodings" (poets: 192-194).
- Problems in the traditional interpretation:
  - **Does God speak with a voice?If** God speaks with a voice, does He have a tongue and a throat? This contradicts the concept of transcendence (that God is nothing like Him).
  - **How to understand the differences between the heavenly books?If** all the heavenly books are from God, why are there differences between them?
  - **Is revelation confined to the prophets?** Can non-prophets receive inspiration or guidance from God?

Symbolic and esoteric interpretation (Moses as an example):

- The story of Moses and the words of God (symbolic interpretation):
  - **Introduction:** The story of Moses and the words of God in the Qur'an can be understood in a symbolic way that goes beyond literal understanding. This method does not negate the traditional interpretation, but rather adds another dimension to it.
  - Interpretation of symbols (as mentioned in previous texts):
    - **Moses walks with his family:** He represents the man who seeks in life with all his knowledge and abilities, and is not satisfied with routine living, but seeks knowledge and development.
    - **Ines Fire:** Represents attention to a new phenomenon or idea, which may seem unfamiliar or even frightening (such as new scientific experiments, or deep spiritual thoughts).
    - **Stay:** Moses' request to his "people" (his old knowledge, his preconceptions) is to stay aside, because he is about to embark on a new experience that requires an open mind and a prepared heart.
    - **Phase:** symbolizes evolution and elevation (whether scientific or spiritual).
    - **May I bring you from it news or a flame:** it represents Moses' desire to understand the new phenomenon, either with full knowledge (Jathwa) or at least with a preliminary understanding (news).
    - **Or I find guidance on the fire:** it represents the possibility of finding new guidance through this experience.
    - **The Call from the Tree:** Represents the revelation and inspiration that comes from a divine source (the tree here is a symbol of the universe, of life, or of divine knowledge).
    - **Take off your slippers:** It represents the abandonment of old preconceptions and beliefs (or even the ego) to enter the "sacred valley" (the new spiritual or scientific experience).
    - **Drop your stick:** It represents abandoning total dependence on previous knowledge (the stick) to face new challenges, and being willing to accept new ideas that may seem strange.

- **Living:** New ideas that may seem frightening at first, but hold great potential (such as scientific discoveries that could change our worldview).
- **Hold your hand in your pocket:** Diving into experimentation, research, using available tools (hand) to access knowledge (white light).
- **Join you with your wing of monk: the** collection of fruits (knowledge) gained from experience, which was initially a source of fear.
  - **Linking symbols and meaning:** This symbolic interpretation suggests that the "word of God" may be an inspiration, a new idea, a scientific discovery, a profound spiritual experience... It is not necessarily an audible voice, but a light that illuminates the mind and heart.

God's Words in the Universe:

- Laws of the Universe:
  - The laws of physics, chemistry, biology... These precise laws governing the universe can be considered "the words of God" (meaning they express His will, power, and wisdom).
  - Whenever we discover a new law, it is as if we are "hearing" a new word from the "word of God."
- Natural phenomena:
  - Earthquakes, volcanoes, stars, galaxies... These great phenomena can be considered "signs" or "signs" signifying the existence and greatness of God.
  - Meditation on these phenomena may be a way to "hear" God's words.
- Scientific discoveries:
  - Each new scientific discovery reveals to us an aspect of the universe, and can be considered the "word of God" (in the sense that it reveals to us His knowledge and wisdom).
  - Science and religion are not contradictory, but rather different ways of understanding the "words of God."
- Inspiration and Internal Mentorship:
  - A person may feel inspired or inward guidance that guides him to the good, helps him make a difficult decision, or inspires him with a new idea. This inspiration can be considered "the word of God" (meaning that it is a spiritual connection with God).

Conclusion:

- **The "words of God" are broader and deeper:** The "words of God" are not confined to the heavenly books or in the direct revelation of the prophets, but are broader and deeper than that. It exists in the universe, in life, in science, in inspiration...
- **Meditation and reflection:** In order to "hear" God's words, we must be meditative, reflective, open to everything around us.
- Additional Notes:
- Citing other Qur'anic verses that support the idea that the "word of God" is not necessarily an audible voice (e.g., "What is spoken of passion is but a revelation" (An-Najm: 3-4).

156 GOD'S VISION: IS IT POSSIBLE IN THIS WORLD?

Introduction:

- **Moving on to the question of vision:** Having explored the concept of "God's words" in the previous research, we now move on to another question that many ask: Can man see God?
- **Old question:** This question is not new, it is a question as old as humanity itself. This question has preoccupied philosophers, mystics, and theologians throughout the ages.
- **Different answers:** The answers to this question vary according to religions and beliefs. Some say that seeing God is impossible in this world, others say that it is possible, but under certain conditions.

The people of Moses asked to see God aloud:

- **Qur'anic Story:** The Qur'an tells the story of the people of Moses who asked Him to see Allah aloud (i.e., a clear visual vision): "When you said, O Moses, we will not believe you until we see Allah aloud, the thunderbolt took you while you were looking" (al-Baqarah: 55).
- **Traditional interpretation:** This text is usually understood to mean that the request of Moses' people was wrong, that seeing God aloud was impossible in this world, and that the thunderbolt was a punishment for this request.
- Questions:
  - Was the request of Moses' people a mistake in itself? Is it not natural for man to want to see his Creator?
  - Why were they punished by lightning? Was the punishment death?
  - What does "as you look" mean? Were they seeing something?

Moses himself asked to see God:

- **Qur'anic verse:** The Qur'an also narrates that Moses himself asked God to see him: "And when Moses came to meet us and spoke to his Lord, he said, 'Lord, show me look at you,' he said, 'You will not see me, but look at the mountain, and if it settles in its place, you will see me.'
- **Traditional interpretation:** This text is usually understood to mean that God told Moses that his vision was impossible in this world, that God's manifestation of the mountain was proof of this, and that Moses' shock was due to the greatness of the transfiguration.
- Questions:
  - Was Moses' request a mistake? Isn't Moses a prophet, who knows the limits of what can and cannot?
  - What does "you won't see me" mean? Is it an absolute negation of vision in this world, or a negation of a certain type of vision?
  - What is the meaning of "God's transfiguration of the mountain"? Was the Transfiguration a physical apparition?
  - Why was Moses stunned? Was stun death?

The symbolic interpretation of the vision (as mentioned in the previous texts):

- **Traditional interpretation**: seeing God is not possible
- **Re-reading texts:** Qur'anic texts related to God's vision can be understood in a symbolic way that goes beyond literal understanding. This reading does not negate the traditional interpretation, but rather adds another dimension to it.
- Interpretation of symbols:

- **Vision: It** is not necessarily seeing with the naked eye (sight), but it may be seeing with the heart (insight), that is, the deep perception and understanding of God's truth, attributes, and signs.
- **Al-Jahra:** It is not necessarily the direct vision of the divine, but it may be the clear and clear vision of the signs of God in the universe and in the soul.
- **Thunderbolt:** It is not necessarily physical death, but it may be a cognitive shock, a state of astonishment, confusion and astonishment that afflicts man when he realizes the greatness and majesty of God.
- **Resurrection:** It is not necessarily a return from physical death, but it may be clarity of vision, exposure of the truth, the disappearance of the blur from the heart and mind.
- **Thanksgiving:** not only for resurrection (if interpreted as returning from the dead), but for recognizing the greatness of God and His signs, and for being guided to the truth.
- **God's Manifestation of the Mountain:** It is not necessarily a physical manifestation of the divine, but may be a manifestation of God's signs, power, and greatness in the universe (the mountain here is a symbol of the universe or creatures).
- **Moses was stunned:** not necessarily death, but may be a state of amazement, astonishment, and annihilation in the greatness of God.

- **Linking symbols and meaning:** This symbolic interpretation indicates that God's vision is possible in this world, but it is not a vision with the naked eye, but a vision with the heart and mind, a vision of God's signs in the universe and in the soul, a vision that requires spiritual preparation and rehabilitation.

Seeing God in His Signs:

- **God is not hidden:** God is not hidden from His servants, but He is visible in everything. The Qur'an says: "Wherever they turn, the face of Allah will follow" (al-Baqarah: 115). He also says: "We will show them our signs in the horizons and in themselves until they realize that it is the truth" (chapter: 53).
- Signs of God in the universe:
  - **Natural phenomena:** sun, moon, stars, galaxies, mountains, seas, earthquakes, volcanoes... All these phenomena are signs that signify the existence of God, His greatness, and His power.
  - **Natural laws:** laws of physics, chemistry, biology... These precise laws governing the universe are also signs of God's wisdom and knowledge.
  - **Beauty and order: The** beauty and order that exist in the universe (from the atom to the galaxy) are also signs of the Creator's creativity.
- Signs of God in the soul:
  - **Creation:** The creation of man in the best calendar is one of the signs of God.
  - **Mind and Thought:** The ability to think, perceive and understand is a sign of God.
  - **Heart and soul:** Spiritual feelings and sensations are a sign of God.
  - **Instinct: The** inclination to goodness, truth and beauty is a sign of God.
- How do we see God in His signs?:
  - **Contemplation and reflection:** contemplation of the universe and the soul, and contemplation of the signs of God.

- **Science and Knowledge:** Seeking to discover the laws of the universe and understand its secrets.
- **Self-purification:** purifying the heart from heedlessness and desires, and developing virtuous morals.
- **Worship:** Performing acts of worship (such as prayer and fasting) with a humbled heart and an open mind.

Conclusion:

- **God's vision is possible: God's** vision is possible in this world, but it is not a vision with the naked eye, but a vision with the heart and mind, a vision of His signs in the universe and in the soul.
- **Vision requires pursuit:** This vision does not come by chance, but requires human endeavor and effort, requiring reflection, reflection and self-purification.
- **Vision Degrees:** God's vision is not on one degree, but is varying degrees, according to the degree of man's faith, knowledge and purification of himself.
- The importance of understanding the meanings of Quranic verses:

Additional Notes:

- Citing other Qur'anic verses that support the idea that God's vision is by His signs (e.g., "Say, 'Look what is in the heavens and the earth'" (Yunus: 101)).

157 THE POWER OF DELIVERY: THE KEY TO INNER PEACE AND REAL SUCCESS

Introduction:

- **Delivery: The essence of Islam:** Submission is not just a word, it is the essence and soul of Islam. It is the key to inner peace, tranquility, and true success in this world and the hereafter.
- **Submission is not surrender:** Submission is not weakness, surrender or passivity, but an inner strength stemming from trust in God and certainty in His wisdom and mercy.
- **Submission is not anesthesia:** Submission is not a drug with which a person escapes reality, but rather a motivation for action, positivity and striving, while leaving the results to God.

What is delivery? (Multiple definitions):

1. **Psychological comfort:** Delivery is the cessation of stress and inner suffering. It is a natural spiritual sedative that dispenses with artificial sedatives.
2. **Delegating the matter to God:** " It is a feeling of complete satisfaction with what God chooses for us, and the confidence that His choice is the best.
3. **Consent of the Intention:** Submission is that our intention (what we wish) is compatible with God's will. Our choice is consistent with God's choice for us.
4. **Dispensing with the measure:** "Manage for me, for I do not manage well." It is an acknowledgment of our weakness and impotence, and a surrender to God Almighty.
5. **Trusting in God:** "Oh God, do not call me to myself in the twinkling of an eye." It is a feeling of lack of God, of relying on Him in every small and big way.
6. **Contentment with fate:** "Hawaya where God has destined." It is an acceptance of God's predestination (good and evil) with satisfaction and tranquility.

7. **Supplication and action:** Submission does not contradict supplication and action, but rather pushes them. We pray to God what we love, do what we can, and then hand it over to God.

Submission in the life of the Prophet and the righteous:

- **The Prophet (peace and blessings of Allaah be upon him):** He used to sleep on the tasleem and wake up to it. He would pray: "O Allah, I surrendered myself to You..."
- **Omar bin Abdul Aziz:** He used to say: "Hawaya where God has decreed."
- **Imam al-Shafi'i:** He used to say: "We pray to Allah for what we love, and if what we hate happens, we do not contradict Allah in what He loves."
- **Abraham, peace be upon him:** He was an example of submission when God ordered him to slaughter his son Ishmael.

Delivery in our daily lives:

- Planning and management:
  - **Planning:** Required by Sharia, the Prophet (peace and blessings of Allaah be upon him) used to plan for the smallest details (as in the Hijra and the Battle of Badr).
  - **Dispensation:** It is the world of the unseen that only God knows. We must plan, but not interfere with God's management.
  - **The rule:** "Relieve yourself of the plan after planning, for what God has done for you is not done for yourself."
- Examples from reality:
  - **The story of a young man who wanted to marry for residency:** an example of circumventing the measure, and how God provided him with goodness from another way.
  - **The story of Muhammad Socrates:** An example of submission and trust in God, and how God provided him from where he does not count.
  - **The story of a woman seeking treatment:** an example of the importance of delivery in the face of disease.
  - **The story of moving to university housing**: an example that delivery brings good.
  - **The story of Zakaria**: an example of delivery in the exam.

Delivery Benefits:

- **Stress and anxiety removal:** Delivery removes stress and anxiety caused by overthinking.
- **Energy saving:** Delivery saves the energy we waste in anxiety and suffering, and directs it towards work and achievement.
- **Unleashing creativity:** Delivery frees the mind from constraints, and allows it to think of new solutions and alternatives.
- **Inner Peace:** Submission brings tranquility, tranquility and contentment.

How do we deliver?:

- **Supplication:** We sincerely and urgently pray to God to bless us with delivery.
- **Dhikr:** We often remember God, especially "There is no power or power except in God."
- **Reflection:** We reflect on the signs of God in the universe and in ourselves.
- **Acceptance:** We accept God's predestination (good and evil) with consent.
- **Certainty: We** believe that God is the mastermind, and that His choice for us is the best.

- **Charity**: To bring out the best in us

Conclusion:

Delivery is not a theoretical concept, it is a way of life,

Important Alerts:

- **Submission does not mean abolishing reason:** it means using it in planning, leaving the measure to God.
- **Surrendering does not mean canceling emotions:** it means dealing with them wisely, not allowing them to control us.
- **Submission does not mean not striving:** it means striving with trust in God.
- **Delivery is not one-time:** it is an ongoing process, you need constant renewal and reminder.
- **Submission to Muslims** Submission needs to know that God exists and to believe in Him and with His word

Invitation:

- Let us surrender our affairs to God, let us trust in His wisdom and mercy, and let us live in peace and tranquility.
- Let us make submission our motto in life: "O God, I surrender myself to You".

I hope this detailed summary was helpful!

158 THE MEANING OF THE HOUR IN THE QURAN

1. **It is not just the Day of Resurrection: the** author acknowledges the traditional eschatological meaning (Resurrection Day), but argues that the "hour" *is not limited* to this one event.
2. **A moment of exposure and clarity:** The "clock" represents a specific point in time at which something becomes *known*, *clear*, or *obvious*. It is a moment of detection or manifestation. This can relate to: **Understanding a Qur'anic verse:** As in the case of "The Splitting of the Moon", the "Hour" comes when *the true meaning* of the verse becomes clear through scientific understanding and linguistic analysis.
   - **Certain event:** the author confirmed in the previous text that this event actually occurred.
3. **Expansion of consciousness (capacity): The** author associates the "hour" with the linguistic root "capacity", which means "breadth", "capacity" or "capacity". This suggests that the "hour" is also a state *of expansion of understanding* or *awareness*. It is a time when one's knowledge and understanding expand exponentially.
4. **Suddenly and suddenly: The** author repeatedly asserts that the "hour" will come "suddenly" – suddenly, unexpectedly, or suddenly. This reinforces the idea that they cannot be accurately predicted or preceded by specific and identifiable signs (in the traditional sense). Suddenness applies both to the possible event of the end of time *and* to moments of revelation or individual understanding.
5. **Transformative event (earthquake): The** author uses the metaphor of "earthquake" to describe the effect of the "clock". This "earthquake" represents the intellectual and spiritual turmoil that comes with a profound shift in understanding. It is a vibration of one's basic beliefs and assumptions.

6. **Failure of the "bet":** In the context of the discussion of the "splitting of the moon", the "hour" is associated with the failure of God's supposed "bet" on humanity." The hour is approaching because the bond between God and humanity has been severed, and God, from the author's point of view, has lost the motivation to delay it.
7. **Partially arrived already (its signs):** the author believes that some of the "signs" of the Hour have already occurred, based on his interpretation of Qur'anic verses. This contradicts the traditional view that major signs are future events.

In short:

The author's understanding of the "clock" is multifaceted. It's not just the end of the world. It is a moment of revelation, a state of expanded consciousness, a sudden and transformative event, and in the specific context of their interpretation, the result of the severed relationship between God and humanity. It is a concept that encompasses a cosmic event (a possible end of time) and individual moments of deep understanding. It is an event that occurred/occurs/will occur suddenly, without any prior signs. Traditional signs, either misinterpreted, or have already occurred.

159 From Wandering to Guidance: A Journey into the Concepts of Shirk and Monotheism

Introduction:

The issue of monotheism and polytheism is one of the most important issues that have occupied religious and philosophical thought throughout history. Monotheism is the essence of heavenly messages, and polytheism is deviation from them. This research deals with the concepts of polytheism, polytheist, Jewish, Christian and Muslim sincere, and seeks a deeper understanding of these terms in the light of the Holy Quran and the Sunnah of the Prophet, and how to avoid falling into polytheism in all its forms.

The Jew and the Christian: Between Stagnation and Deviation:

In the course of this research, Jews and Christians represent two models of deviation from monotheism, albeit in different ways. The Jew (as a model, not as a judge of each individual) tends to adhere strongly to inherited traditions, even if they go against clear truth or common sense. This is the "trap of imitation", which leads to intellectual rigidity, disruption of reason and rejection of ijtihad. A Qur'anic example is their claim that fire will only touch them for a few days, a false claim based on a false understanding of heritage.

The Christian (as a model, not as a judge of each individual) tends to drift behind new ideas without sufficient scrutiny or forethought, which can lead to falling into the "trap of passion", where passion and personal opinion are put before legal evidence. A Qur'anic example of this is their taking their pontiffs and monks as lords apart from God, a kind of shirk of obedience.

The polytheist: the collector of contradictions:

The polytheist is the one who combines the extremism of the Jew in clinging to the old, and the extremism of the Christian in drifting behind the new. It lacks a clear methodology of thinking, and relies on personal whims and interests rather than truth. This leads to the "trap of fabrication", where truth is mixed with falsehood, and believes in some writers and disbelieves in others, as the Holy Qur'an described the situation of some of the children of Israel: "Do you believe in some writers and disbelieve in some?"

Shirk: The Origin of Misguidance:

Shirk is the root of all deviation and delusion, and it is the greatest of sins and the darkest injustice, because it dispenses worship to the undeserved, and it is God alone. Shirk is not just idolatry, it is a broad concept that includes:

- **Shirk worship:** such as praying for someone other than Allah or slaughtering for someone other than Allah.
- **Shirk of Godhead:** such as believing in the existence of a Creator or Raziq other than Allah.
- **Shirk of names and attributes:** such as describing God with the attributes of the created.
- **Shirk of followers:** such as obedience to the creature in disobedience to the Creator.
- **The trap of love, fear and hope:** such as if a person loves something with God as he loves God, or is afraid of a creature like his fear of God, or hopes for something that only God can do.
- **Trap of ideas**: It is the most dangerous so that it infiltrates the minds and hearts without being felt by its owner.

The true Muslim: the model of monotheism:

In contrast to these perverted models, the "true Muslim" emerges as a model of pure monotheism and moderation. He is the one who follows the sect of Abraham, peace be upon him, which is Islam, and saves worship to God alone, and repudiates polytheism in all its forms. A true Muslim balances transmission and reason, follows the legal evidence, understands religion correctly, and does not fall into extremism or negligence.

Ways to avoid shirk:

To avoid falling into the trap in all its forms, it is necessary to:

1. **Devotion of worship to God:** and purification of the heart from everything else.
2. **Follow the legal evidence:** and not to put the passion or personal opinion on the words of God and the words of His Messenger.
3. **Correct understanding of religion:** and refer to the original sources (Qur'an and Sunnah) with the understanding of the righteous predecessors.
4. **Critical reflection:** and not to be led by ideas without scrutiny and reflection.
5. **Seeking useful knowledge:** from its correct sources.
6. **Sitting with the righteous:** and staying away from the people of heresy and misguidance.
7. **Supplication and supplication to God:** by guidance and steadfastness in the truth.
8. **Innocence from polytheism and its people:** disloyalty to the polytheists or imitating them.

Conclusion:

Understanding the concepts of polytheism and monotheism is the key to guidance and happiness in this world and the hereafter. Let us be careful to be Hanafa Muslims, who follow the truth wherever it is, avoid polytheism in all its forms, and seek to achieve pure monotheism in their hearts, minds and deeds.

160 TOWARDS A DEEPER UNDERSTANDING OF POLYTHEISM: FROM IDOLATRY TO THE TRAP OF IDEAS

Introduction:

Shirk is often understood as mere idolatry or idolatry, but this understanding is limited and limited. Shirk is a broader and deeper concept, encompassing multiple forms of deviation from monotheism, whether visible or hidden, in worship, thought, or behavior. This research explores the concept of shirk in its various dimensions, and sheds light on the danger of hidden shirk that may infiltrate the hearts without being felt by its owner.

Shirk: Not Just Idolatry:

It is true that idolatry is one of the most prominent and obvious forms of polytheism, but it is not the only one. Shirk can take many forms, including:

- **Shirk of worship:** It is the disbursement of any type of worship to other than Allah, such as supplication, slaughter, vows and distress other than Allah. (Contemporary example: praying for the dead or asking for intercession from them).
- **Shirk of Godhead:** It is the belief that there is a creator, sustainer or administrator of the universe other than God. (Contemporary example: believing that constellations or planets affect people's lives).
- **Shirk of names and attributes:** It is the description of God with the attributes of the created or his likeness to them. (Contemporary example: describing God as a "body" or "hand" in the sensual sense of creatures).
- **Shirk of following:** It is obeying the creature in disobedience to the Creator, or following one's passion without legitimate evidence. (Contemporary example: obedience to man-made laws that analyze what God has forbidden or prohibit what God has forbidden).
- **The trap of love:** It is when a person loves something with God as his love for God, or more. (Contemporary example: love money, fame, or position more than love of God).
- **Fear trap:** It is when a person is afraid of a creature such as his fear of God, or more. (Contemporary example: Fear of losing a job or livelihood more than fear of God's wrath).
- **The trap of hope:** It is for man to hope for something from a creature that only God can do. (Contemporary example: relying on material causes alone to achieve goals and forgetting to rely on God).

Ideas Trap: The Hidden Danger:

One of the most dangerous types of shirk is "shirk of ideas", which is the polytheism that infiltrates the minds and hearts without being felt by its owner. This trap can be in the form of:

- **Bigotry:** of opinions, doctrines or persons, and the rejection of the truth simply because it contradicts what man is accustomed to.
- **Following the whims:** presenting personal opinion on legal evidence, and interpreting texts to conform to whims.
- **Blind imitation:** for parents and grandparents or for society, without critical thinking or scrutiny.
- **Fabrication:** between truth and falsehood, belief in some writers and disbelief in others.Contemporary examples: racism, extreme nationalism, extreme secularism, atheism).

Children of Israel: A Model of Intellectual Polytheism:

The Israelites in the Qur'an provide a clear example of intellectual polytheism. They have fallen into various forms of this polytheism, whether it is their distortion of the Torah, their following of their whims, or their fanaticism of their inherited traditions.

The path to pure monotheism:

To avoid shirk in all its forms, it is necessary to:

- **Devotion of worship to God alone:** and purification of the heart from everything but God.
- **Follow the legal evidence:** and not to put the passion or personal opinion on the words of God and the words of His Messenger.
- **Correct understanding of religion:** and refer to the original sources (Qur'an and Sunnah) with the understanding of the righteous predecessors.
- **Critical reflection:** and not to be drawn into ideas without scrutiny or reflection.
- **Innocence from polytheism and its people:** disloyalty to the polytheists or imitating them.
- **Seeking useful knowledge:** from its correct sources (the Qur'an and Sunnah) and understanding them with the understanding of the righteous predecessors.
- **Sitting with the righteous:** and staying away from the people of heresy and misguidance.
- **Supplication and supplication to God** for guidance and steadfastness on the truth.

Conclusion:

Shirk is not just idolatry, it is a broader concept that encompasses multiple forms of deviation from monotheism. Shirk of ideas is one of the most dangerous types of polytheism, because it may infiltrate the hearts without being felt by its owner. The path to pure monotheism is devotion to worship to God alone, following the legal evidence, correct understanding of religion, critical reflection, and innocence from polytheism and its people. Let us strive to cleanse our hearts and minds of all forms of polytheism, and let us strive for pure monotheism, which is the basis of happiness in this world and the hereafter.

161 The Heart in the Qur'an: The Ventilator of Contemplation and the Engine of Flipping Ideas to Clarify Meanings

Introduction:

The term "heart" in the Holy Qur'an is a rich semantic treasure, which goes beyond the superficial understanding of the beating physical organ, to refer to **the center of consciousness, perception and deep understanding**. It is **the home of reason and contemplation, and the place of flipping thoughts** in the journey of exploring the meanings of verses and extracting gifts. This topic explores this Qur'anic concept of the heart, highlighting its pivotal role in the process of reflection, and how it can be an engine for flipping ideas to clarify the meanings inherent in the folds of God's words.

The heart: beyond the physical organ – the compass of the soul and the eye of the mind

In the Qur'anic discourse, the "heart" is not limited to being a blood pump, but goes beyond it to become **an abstract concept that refers to the spiritual and moral aspect of man**. It is **the compass** of the Spirit, which is guided by the light of Revelation, and the eye of the mind, which sees the truths and perceives meanings.The heart is **the object of deep understanding and true consciousness**, and it is the tool that man possesses to communicate with the world of the unseen and receive divine guidance.

Heart is the engine of reflection: the dynamic of flipping thoughts to interrogate verses

The relationship between heart and contemplation in the Qur'an is organic and vital. The heart is not just a passive repository of information, but an **active engine that injects life into the process of reflection**. It **flips ideas, analyzes meanings, compares evidence, and interrogates verses** to extract their buried treasures. The process of reflection is not just a superficial reading of words, but a **deep intellectual journey led by the heart**, where thoughts interact and fluctuate in a relentless quest to understand God's will.

Manifestations of the role of the heart in contemplation and flipping ideas in the Qur'an:

The importance of the heart in contemplation and stirring thoughts is evident in many Qur'anic verses, which emphasize this central function of the heart in understanding God's words:

- **{Do they not contemplate the Qur'an or on the hearts of its locks}**: This verse puts contemplation in the Qur'an as opposed to the existence of "locks on the hearts". Contemplation is **the function of a healthy open heart**, while closed hearts are those that cannot contemplate and understand. This highlights that contemplation is not just a mental process, but a **heartfelt response to God's words**.
- {There is a remembrance of the one who had a heart or heard while he was a martyr}: This verse links the "remembrance" (lesson and remembrance) with the existence of a conscious "heart". It is the living heart that receives and interacts with the anniversary, drawing lessons and lessons. This emphasizes that the heart is the instrument of assimilation and deep understanding of divine remembrance.

- **{And it is imprinted on their hearts, they do not understand}**: This verse depicts the state of the hearts on which it was "imprinted", and as a result "they do not understand". Jurisprudence and deep understanding **emanate from a healthy heart**, while a sealed heart is unable to comprehend and comprehend. This makes it clear that **Qur'anic understanding is not just superficial knowledge, but a heartfelt jurisprudence that transcends the apparent to the inner**.
- **{To make it a reminder for you and a conscious ear}**: In the interpretation of "conscious ear", it is often referred to as not only the physical ear, but **the conscious heart ear**. It is the conscious heart that "understands", understands, memorizes and contemplates what it hears from the Qur'an. This links **consciousness, understanding and the heart**, emphasizing the role of the heart in comprehending God's words.
- **The** revelation of the Qur'an to the "heart" of the Prophet (peace and blessings of Allaah be upon him) is evidence that the heart is the object of receiving and absorbing revelation**.** The heart is the vessel that received God's words and carried them to communicate them to people.

"The Heart of the Table": The Search for Essence and Core in the Qur'anic Text

The phrase "the heart of the table", although not directly Qur'an, expresses **the purpose of Qur'anic reflection: to reach the essence of meanings and the core of the purposes**. The "heart" of something is within it and its conclusion, and the "table" here symbolizes the rich and diverse text of the Qur'an. The "heart of the table" is **the relentless pursuit of the deep meanings, holistic purposes, and essential gifts** of the Holy Qur'an.

How does the heart turn thoughts during reflection?

The process of flipping thoughts in the heart during reflection is **a dynamic and active process** that includes:

- **Possible Meanings Analysis:** Exploring the various connotations and interpretations that a verse can carry, and not settling for the superficial apparent meaning.
- **Evoking evidence and evidence:** linking the verse to other verses, the Sunnah of the Prophet, the historical context, and various sciences and knowledge, to strengthen and deepen understanding.
- **Asking questions and problems:** Interact with the Qur'anic text by asking questions and inquiries, trying to answer them, and facing potential problems with critical thinking and serious research.
- **Linking the verse to the lived reality:** applying the meanings of the verse to daily life, trying to draw lessons and lessons that are useful in reality, and transforming theoretical understanding into practical behavior.
- **Meditation and deep reflection:** Being alone with oneself and contemplating the meanings of the verse, and letting the heart interact with it freely, to receive inspirations and divine conquests.

Conclusion:

The heart in the Qur'an is **the center of contemplation and the engine of flipping thoughts**. It is the tool that man possesses to understand God's words and to clarify their profound meanings. The process of reflection is not just a passing reading, but an **intellectual and spiritual journey led by the heart**, where the mind fluctuates, the mind interacts, and the insight is enlightened, to receive guidance and light from God's words.

A healthy heart is one that contemplates the Qur'an, overturns its thoughts in its meanings, and always strives to reach the "heart of the table" – the essence of meanings and the core of the Qur'anic purposes. Let us make our hearts a fan of reflection, an engine of stirring of thoughts, so that we may enjoy the treasures and gifts of the Qur'an in our lives.

162 "THE DEAD" AND "THE DEAD": A LOGICAL ANALYSIS AND QUR'ANIC EVIDENCE IN UNDERSTANDING "SPIRITUAL DEATH"

Introduction:

The distinction between the words "dead" and "dead" in the Qur'an raises an important debate about the nature of death and life, not only in their biological sense, but also in their spiritual and moral sense.A logical analysis supported by Qur'anic evidence suggests that there is a metaphorical connotation of the word "dead" referring to "spiritual death." The aim of this topic is to evaluate this logical analysis and Qur'anic evidence, and to provide an opinion on the relevance of this interpretation.

Logical analysis of the concept of "spiritual death":

Logical analysis is based on the idea that language, especially Quranic language, carries multiple levels of meaning, going beyond literalism to symbolism and metaphor. Thus, the use of words such as "death" and "life" should not be limited to the biological meaning, but can extend to moral and spiritual situations.

Logically, the concept of "spiritual death" is consistent with the Islamic idea of **the heart as the center of consciousness and faith**. If the heart is the home of faith and spirituality, it makes sense that there is a state of "death" of the heart, represented by the absence of faith and spirituality, just as there is a "death" of the body represented by the cessation of its vital functions.

This logical analysis finds support in **the nature of the Qur'anic message itself**, which places great emphasis on **guidance and spiritual and moral reform**. If the Qur'an seeks to revive hearts and enlighten minds, it makes sense to speak of a state of "spiritual death" that needs such revival.

Quranic Supporting Evidence:

The analysis is based on several Qur'anic evidence, most notably:

1. **The story of Abraham (peace be upon him) and the "resurrection of the dead" (al-Baqarah: 260):** As detailed in the previous dialogue, this analysis suggests that Abraham's question "Show me how to revive the dead" is not about direct biological resurrection, but **rather about "resurrecting dead hearts by faith."** The general context of the story, and Abraham's dialogue with his polytheistic people, indicates that his interest was focused on guiding them and bringing them out of the "death" of polytheism into the "life" of faith. The birds that Abraham ordered to be cut and

dispersed and then invited to return alive can symbolize the **dismantling of false (dead) ideas and beliefs and their recombination with a new and reviving (living**) understanding.

2. **Verses describing infidels as "dead", "deaf" and "blind":** Qur'anic verses describe infidels and lost people with adjectives such as "dead", "deaf" and "blind" (e.g. Romans: 52, ants: 80, Fatir: 22). These descriptions cannot be understood literally in a biological sense, because the infidels are physically alive, hear and see. Rather, they are **metaphorical** descriptions that refer to **the death of their hearts from the truth, deafening their ears to hearing guidance, and blindness to seeing the signs of God**. This metaphorical use of "death" in describing the living supports the idea of "spiritual death."
3. **Verses of "resurrection" after "death":** Other verses speak of "resurrection" of people after "death" (e.g. cattle: 122). In many of these verses, the context is related to guidance and faith. "Death" here can be explained by **delusion and disbelief**, and "revival" by **guidance and faith**. This reinforces the idea that "death" and "life" can have spiritual and moral connotations.

Evaluation of logical analysis and Quranic evidence:

In my opinion, the logical analysis of the concept of "spiritual death" **is valid and convincing**, and the Qur'anic evidence **strongly supports** it. The interpretation of "the dead" in some contexts in the figurative sense of "the dead of hearts is dead of faith" opens up wider horizons for understanding the Qur'an and makes it more in line with its purposes of guidance and spiritual reform.

Strengths of the analysis:

- **Harmony with the purposes of the Qur'an:** Metaphorical interpretation is in line with the Qur'anic emphasis on guidance and spiritual reform.
- **Compatibility with linguistic comprehension:** The Arabic language is rich in metaphor and metaphor, and the use of "death" in a metaphorical sense is not alien to language.
- **Consistent interpretation of verses:** Provides a consistent interpretation of a number of verses that speak of "death", "life" and "revival", and solves problems that may arise when adhering to only literal interpretation.

Points worth further reflection:

- **Contextual discrimination: The** challenge remains in **identifying contexts** in which "dead" in a figurative sense, and those in a literal sense. This requires careful consideration of each verse and its context.
- **Avoid excessive figurative interpretation:** Care must be taken not to over-interpret metaphorically so that the original literal meaning is neglected when needed. The balance between literal and figurative meaning is the basis of correct understanding.

My final opinion:

I see the logical analysis and Qur'anic evidence as making **a strong case** in favor of a metaphorical connotation of the word "dead" referring to "spiritual death." This interpretation does not negate the literal meaning of the word, but rather adds to it a deeper and richer dimension, and allows for a more comprehensive understanding of the Qur'anic message about life and death, soul and body, guidance and delusion.

Adopting this interpretation contributes to the renewal of our understanding of religion and makes it more vital and influential in our contemporary lives.

Conclusion:

The understanding of "dead" and "dead" in the Qur'an goes beyond superficial linguistic discrimination. Logical analysis and Qur'anic evidence invite us to explore the metaphorical and symbolic dimensions of the Qur'anic language, and to understand "spiritual death" as a true moral state that needs to be "revived" by guidance and faith. This deeper understanding enriches our reflection on the Qur'an and makes its message closer and more effective in our lives.

163 Breaking Intellectual Idols: A Critical Reading of the Stories of the Prophets

Introduction:

In the Islamic religious tradition, the stories of the prophets are not merely historical accounts of past events, but rather as guiding torches that illuminate the paths of thought, and invite deep reflection on the laws of the universe and life. Among these stories, the stories of Moses (peace be upon him) with the mountain and Abraham (peace be upon him) with the bird stand out as unique models that call for breaking intellectual idols, overcoming the rigid stereotypes of knowledge, and moving towards wider horizons of constructive critical thinking.

Moses and the Mountain: The Limits of Human Perception

In Surat Al-A'raf, Moses (peace be upon him) asks his Lord to see him, and the divine answer comes to him: "You will not see me, but look at the mountain, and if it settles in its place, you will see me, and when his Lord manifested himself to the mountain, he made it Dhaka and Moses was stunned" (Al-A'raf: 143). At first glance, the scene may seem like a mere manifestation of divine greatness that humans cannot bear, but reflecting on the symbolism of the story reveals deeper meanings.

The mountain, with its solidity and stability, represents here the limited material perceptions in which we trap unseen truths. Moses' insistence on "sensory vision" is a reflection of man's innate desire to reduce the Absolute to concrete forms, which hinders deeper spiritual understanding.

When God is manifested to the mountain, He is manifested not by Himself – Far from Him – but by the light of His knowledge, by the reality of His existence beyond material perceptions. The collapse of the mountain is a symbol of the collapse of those rigid perceptions when confronted with transcendent truths. As for the shock of Moses, it is not just a loss of consciousness, but a shock of knowledge that shakes the human being, and pushes it to reconsider its postulates and beliefs.

Abraham and the bird: faith between doubt and certainty

In Surat Al-Baqarah, Ibrahim (peace be upon him) asks his Lord: "Lord, show me how to revive the dead, he said, "Did you not believe, he said yes, but let my heart be reassured" (Al-Baqarah: 260). God commands him to take four of the birds, cut them off,

then put a part on each mountain, and then call them, and they will come to Him in pursuit.

This story is not merely a divine miracle, but a profound lesson in the nature of faith. Abraham's question is not a question of doubt, but a question of clarification, a question of the seeker of certainty that does not contradict reason, but rather integrates with it.

The act of cutting birds and mixing their parts indicates the need to deconstruct legacies and prejudices, to understand them more deeply. It is a call not to accept ready-made ideas uncritically and to consciously reconstruct them, after examining and testing them.

The return of birds to life is a symbol of faith that is reborn, after going through the stage of doubt and questioning. It is a stronger and more solid faith, because it did not come through blind imitation, but through personal experience and mental conviction.

Critical Thinking: The Bridge to Truth

Both stories criticize the negative paradigm of dealing with beliefs, where unconscious submission and inertiacy on legacies without thinking. They call for a redefinition of faith, not just as a collection of rituals and rituals, but as a dynamic dialogue with the great existential questions.

As Imam Ali ibn Abi Talib said: "You do not know the truth by men, know the truth and know its people." Truth is not measured by the standards of persons, nor is it confined to rigid molds, but it is a light that illuminates minds and hearts, and calls for continuous renewal.

Contemporary Applications: From Symbol to Reality

Calling for critical thinking is not just an intellectual luxury, but a life necessity, in an age of changes and challenges.

- **In education:** We must move from a culture of indoctrination to a culture of questioning, from providing ready-made answers to encouraging students to ask questions and seek their own answers.
- **In social reform:** we must break free from literal readings of religious texts, which sanctify the past without understanding its context, and adopt more open and flexible readings that are in line with the spirit of the times.
- **In personal development:** We should seek to build an individual faith based on reflection and reflection, rather than tribal affiliation to beliefs, and be always willing to review our beliefs and behaviors, and correct them if necessary.

Conclusion:

The stories of the prophets are not merely historical tales, but the framework for an ongoing intellectual movement. Just as the mountain collapsed before the manifestation of truth, dead thoughts must collapse before the light of reason and spirit. The real challenge is to be like Abraham: to confidently dismantle the birds (legacies) and wait for them to return to us alive in a new sense, a vibrant faith, a thought that illuminates the paths.

164 DEFINE THE BASIC CONCEPTS ABOUT ISLAM, FAITH AND SUNNAH

1. Heart: The center of analysis and choice is not just emotion

In traditional interpretations, the heart is often seen as a center of emotion and faith in its inner sense. The heart in it fluctuates thoughts walls of the heart considering it **a "process of analysis and choices".** The heart is not just a blood pump or a repository of emotions, but a center of **awareness where** choices are flipped and behavioral decisions are made. When it is said, "When faith enters into your hearts", it does not mean that faith enters a bodily organ, but rather **that trust and security penetrate into the process of analysis and thinking**, so that behavior becomes a reflection of firm convictions of trust and tranquility.

2. The Muslim: From Religious Identity to Peaceful Behavior

A "Muslim" is usually understood as a person who embraces the religion of Islam and believes in its pillars. But the dialogue proposed a more comprehensive and behavior-focused definition. The "Muslim" in this context is **the person who enters the system of peace and stops harm and aggression**. Islam here is seen as a universal system of peace, and entering into it begins with a commitment to peaceful behavior and an end to aggression. This definition broadens the circle of "Islam" to include all those who adhere to this behavioral system, regardless of apparent religious affiliation.

3. The believer: a higher rank than Islam, the embodiment of trust and security

While Islam is often considered to be the religion and faith as the heartfelt belief, the dialogue made a subtle distinction between them, considering **faith to be a higher rank than Islam**. The "believer" is not only the one who entered the (Muslim) peace system, but he is the one who **gives security and tranquility to those around him, and becomes a source of confidence for society**. Faith here manifests itself in practical behavior and daily dealings, and is the fruit of the penetration of trust and security into the believer's "heart" (in the sense of the process of analysis and choice). The verse "The Bedouins said, 'Believe, say you do not believe, but say our Islam'" explains in this context that the Arabs achieved the rank of Islam by refraining from aggression, but they have not yet reached the rank of faith, which requires gaining the trust of society through contact and treatment.

4. Islam: A universal universal system, not a limited historical religion

The common perception of Islam often limits it to being a religion that began with Noah and was completed with Muhammad, peace be upon him. However, the dialogue radically expanded this concept, considering **Islam as the universal cosmic system that God approved and on which all existence has followed since the beginning of creation**. "To Him is the safest of those in the heavens and the earth, voluntarily and unwillingly" – Islam in this sense is **submission to the laws and laws of the universe**, and it is not just a religious choice, but it is the authentic order of existence. The religion brought by the prophets, including Muhammad, peace be upon him, is the embodiment and elaboration of this cosmic order in a human and historical context.

5. Faith: Trust and Safety, Determinants and Methodology of Know-How

Faith in Arabic means ratification and acknowledgment. But the dialogue focused on another dimension of faith: **trust and security**. The "believer" is the one who provides security and tranquility to others. It was also emphasized that **faith is not merely an abstract belief, but a "knowledge"** – that is, a specific knowledge of disciplines and methods. It is the Qur'an and the Sunnah of the Prophet that determine the paths of faith and guide it in the right direction. This explains the verse "You did not know what the Book was or what faith was" – the Prophet (peace and blessings of Allaah be upon him) knew the concept of general faith as trust and security, but he did not realize **the "knowledge"** of faith in its specific and systematic meaning in the Book.

6. Sunnah of the Prophet: Distinguishing between the functions of "envoy" and "messenger"

In understanding the Sunnah, the dialogue proposed an important distinction between the two functions of the Prophet (peace be upon him): **"envoy" and "messenger".** The Prophet (peace and blessings of Allaah be upon him) was **an "envoy"** to his people in a specific historical context, and had the function **of a "messenger"** with a universal message. This distinction affects the understanding of the Sunnah, as some of the words and actions of the Prophet (peace and blessings of Allaah be upon him) may be **specific as an "emissary"** of a particular context, and are not absolutely binding on every time and place. His words and deeds **as a "messenger"** are more universal and general. This distinction opens the door to a reconsideration of the authenticity of certain aspects of the Sunnah, with a focus on the general purposes of the prophetic message.

7. "The First Muslims" and "The First of the Believers": The Lead of Values, Not Temporal

Phrases such as "I am the first of the Muslims" and "I am the first of the believers" (mentioned in the context of the stories of the prophets) are not understood in the dialogue as **a chronological precedent**, but rather **a precedent of values and high** ranking. The "first Muslim" is the **person who most achieved the value of Islam** in its comprehensive sense, and the "first believer" is **the person who most achieved the value of faith** in a specific context (such as Moses' faith after the mountain experience). This changes our understanding of these phrases, from a mere chronological order to **an appreciation of the value of achievement and perfection in the embodiment of these concepts**.

8. "Unknowingly" does not "learn" nor "know": the indication of know-how and methodology

In the verse "You do not know what the Bible nor the faith," the emphasis is placed on the word "knowing" and distinguishing it from "learn" and "know."Unknowingly" carries the meaning of **"know-how"** – that is, knowledge accompanied by definition, controls and methods. Negation here is not to negate science or absolute knowledge, but to **negate the methodological and specific know-how of faith and the Bible** before revelation is revealed. This underscores the importance of revelation in defining the paths of faith and providing a clear methodology for understanding and action.

Conclusion:

Advocating an understanding of basic Islamic concepts, by focusing on **the behavior, values and general purposes of the message**. **Transcending literal and traditional readings, and adopting a critical thinking methodology that** seeks a deeper and more comprehensive understanding of religion. These new concepts open wide horizons for intellectual dialogue and contribute to the renewal of religious discourse to keep pace with the challenges of the times.

165 FAJR: TRUTH REVEALED AND AWARENESS DAWN.. A NEW READING IN THE VERSE OF "THE QUR'AN OF FAJR"

1. **Criticism of the literal gender interpretation of some verses:**

- The central idea of the article is to critique interpretations that introduce gender discrimination (between male and female) in verses that may not be their primary intention.
- Suggest that some later additions (such as the "alif al-khanjariyya" in the Qur'an) may have established this literal understanding.

2. **Focus on the intellectual and cognitive context of the verses:**

- The call to understand the verses in their broader context, which may be an "intellectual fighter" or an epistemological dialogue, rather than just a division of gender virtues.
- Interpret "Muslim women" and "believing women" (and other adjectives) not as a reference to biological sex, but as categories of people based on **their level of comprehension, conviction and docility to the Qur'anic argument.**
  - "Muslims": those who were led and convinced by the argument after reflection and understanding.
  - "Believers": those who believe with mental conviction after their argument has prevailed over evidence.

3. **Universality of virtues and responsibility:**

- Instead of assigning certain virtues to men and women, it is understood from this interpretation that the qualities mentioned (qunoot, honesty, patience, reverence, charity, fasting, keeping chickens, **dhikr) are qualities required of every Muslim and believer, man or woman**, and indicate different levels of religiosity and commitment based on the degree of understanding and contemplation.
- This is consistent with the general Qur'anic principle that the reward is for faith and good deeds, and that God does not waste the reward of the best work, regardless of gender.

166 THE HOLY QURAN: AN INEXHAUSTIBLE RUNNING RIVER. READ ON THE IMPORTANCE OF TRACKING THE NEW FROM THE CONTEMPLATORS

Introduction:

The Holy Qur'an, the eternal word of God, is not a rigid book confined to the time of its revelation, but rather a running river of meanings and gifts, whose giving is renewed with the renewal of ages and understandings. Every generation finds in it what suits its reality, and every contemplative person takes advantage of it what quenches its cognitive and spiritual thirst. Hence, the importance of tracking the new from the contemplatives, who open new horizons in understanding the Book of God, and reveal its hidden treasures that do not run out.

The Holy Qur'an: A Living and Renewed Book

The Almighty says: "Say, if the sea were the extension of the words of my Lord, the sea would run out before the words of my Lord ran out, even if we had come with His example for a long time" (Al-Kahf: 109). This verse confirms that the words of God – including the Holy Qur'an – have no limits, and that they accommodate every new understanding and renewed contemplation.

In another verse, the Almighty says: "Whatever comes to them from the remembrance of their Lord is hadith, but they listen to Him while they play" (Al-Anbiya: 2). This verse indicates that the Holy Qur'an carries with it an "updated remembrance", that is, new and renewed meanings that suit each age. The true believer is the one who receives this updated remembrance seriously and deliberately, not with amusement and inattention.

Why follow the new from the contemplators?

Keeping track of new contemplative people is not just an intellectual luxury, but an urgent necessity for several reasons:

1. **Renewing understanding:** Each age faces its own challenges and emerging problems. The new contemplators, knowing the reality of their time, can provide new insights into understanding the Holy Qur'an, which will help to face these challenges and solve these problems.
2. **Connecting the Qur'an to Reality:** New thinkers can link the verses of the Holy Qur'an with contemporary events and developments, making the Holy Qur'an more present and influential in our daily lives.
3. **Enriching Islamic Sciences:** New discoveries in exegesis and hermeneutics add to our scientific heritage, expand our understanding of the Holy Quran, and make it a source of inspiration for scholars and researchers in various fields.
4. **Confronting suspicions:** In our time, new suspicions about Islam and the Holy Qur'an are emerging. The new contemplators, armed with a deep understanding of the Book of God, can provide scientific and mental responses to these suspicions, and defend the Holy Qur'an with argument and proof.

How to track the new from the masterminders?

There are several means by which new ones can be tracked from contemplators:

1. **Interactive platforms:** Create websites and platforms on social media, which bring together thinkers, spread their ideas, and allow them to communicate and discuss.
2. **Conferences and Seminars:** Holding periodic conferences and seminars that bring together scholars and contemplators to discuss new visions in the interpretation of the Holy Qur'an, and to encourage young people to participate and express their opinions.
3. **Books and magazines:** Publishing books that collect modern interpretations of the Holy Qur'an, and issuing periodicals discussing new discoveries in the sciences of the Qur'an.
4. **Cooperation with universities:** Encouraging universities to conduct research on the interpretation of the Holy Qur'an in light of scientific and social developments, and supporting graduate students in submitting theses on the interpretation of the Qur'an.
5. **Technology:** Developing electronic applications that combine modern interpretations, allow users to interact with them, and use artificial intelligence to analyze Quranic texts and discover new links.

Must-have controls

Tracking new contemplators must be restricted by Sharia and scientific controls, so as not to turn into interpretive chaos that departs from the purposes of Sharia. Among the most important of these controls are:

1. **Commitment to the principles of interpretation:** Any new interpretation must be based on the only source is the Qur'an Interpretation of the Qur'an in the Qur'an and in the Arabic tongue The tongue of the Qur'an
2. **Based on evidence:** Every new interpretation must be supported by evidence from the Holy Qur'an, be logical, do not contradict the laws and laws of God, do not contradict common sense, and do not call for terrorism and sorcery.
3. **Balance between the old and the new:** The old exegestic heritage should not be neglected, but should be benefited from and built upon, while being open to new visions that do not contradict Sharia.

Examples of new interpretations

The modern era has witnessed the emergence of many new interpretations of the Qur'an, which have attempted to provide contemporary insights into the understanding of the Book of God. Examples of such explanations include:

- **Scientific interpretation:** which links the verses of the Holy Qur'an with modern scientific discoveries, and reveals the scientific miracles in the Qur'an.
- **Social Interpretation:** which focuses on contemporary social issues, such as justice, equality, and human rights, and derives solutions from the Holy Qur'an to these issues.
- **Psychological interpretation:** which analyzes the Qur'anic verses that talk about the human soul, links it to modern psychology, and reveals the secrets of the human soul through the Qur'an.
- **Environmental Interpretation:** which extracts from the Holy Quran guidelines related to the preservation of the environment and natural resources, and calls for responsible dealing with the universe.
- **Makasid Interpretation:** which aims to derive the purposes of the overall Sharia from the Holy Qur'an and apply them to contemporary issues.
- **Objective interpretation**: which collects Quranic verses with one subject and studies them in an integrated manner.

Conclusion:

The Holy Qur'an is the eternal book of God, whose wonders never end, and whose treasures do not end. Following the new ones is a legitimate duty and a great responsibility that falls on the shoulders of every Muslim man and woman. Through constant reflection on the Book of God and a renewed understanding of its meanings, we can make the Holy Qur'an a source of guidance and light for us at all times and places.

167 Fajr: Truth Revealed and Awareness Dawn.. A New Reading in the Verse of "The Qur'an of Fajr"

Introduction:

In Surat Al-Isra', the verse "The Qur'an of Fajr was witnessed" (Al-Isra'a: 78) carries a profound invitation to reflect on a defining moment, not only the mere emergence of the first threads of the sun, but also beyond that to broader spiritual and intellectual dimensions. Dawn, in this context, is not just a time of time, but a symbol of the discovery of truths, the emergence of consciousness, and the transition of man from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

The "Fajr Quran" is usually interpreted as Fajr prayer, or reading the Qur'an at this blessed time. There is no doubt that this interpretation is correct and important, but it does not capture all the dimensions that the verse carries. The Qur'anic words, like the deep sea, carry with them inexhaustible pearls, and the more we dive into their depths, the more we discover new meanings that enrich our understanding and expand our perceptions.

Dawn: Symbol of Exposure and Clarity

In Arabic, the root of the word "dawn" means crack, open, and explosion. Dawn is the moment when darkness splits, light explodes, and blur dissipate. This linguistic meaning is closely related to the spiritual and intellectual meaning of the verse.

Dawn, in this context, is a symbol of exposure and clarity. It is the moment when the darkness of ignorance and illusion clears and divine truths are clearly and manifested. It is the time when the heart and mind wake up and are fully prepared to receive the light of guidance and knowledge.

The Qur'an of Fajr: a reading that shakes the heart and awakens the soul

The "Qur'an of Fajr" is not just a recitation with the tongue, but a conscious and thoughtful reading, which shakes the heart and awakens the soul. It is the reading that goes beyond letters and words, to reach the deep meanings that the verses carry. It is the reading that is transformed into a light that illuminates the path and guides to the straight path.

Dawn: The Stage of Blowing Up the Facts

Dawn is the stage of "blowing up the facts." It is the time when darkness begins to recede, and the truths that lie deep in the soul and in the horizons of the universe appear. It is the time when man gets rid of illusions and suspicions, and realizes the reality of his existence and his role in life.

Acclamation and spiritual elevation: the key to understanding

A person cannot reach this deep understanding of the Holy Qur'an, unless he purifies himself and purifies his heart. Acclamation is a continuous process of purification of the soul from impurities and adrenalism, which enables man to rise to a higher level of awareness and awareness.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil of vision is removed, man is able to see the unity behind pluralism, and realize that everything in the universe is a sign of God, indicating his oneness and greatness.

The Divine Puff: The Continuity of Guidance

It is the divine breath in man's soul that brings him back to his luminous origin, reminding him of his first truth. This puff is not an event, but an ongoing process, renewed at every moment. God Almighty recreates man spiritually in every soul and gives him the opportunity to renew and elevate.

This divine breath is also a symbol of the continuity of divine guidance. Man, no matter how knowledgeable he may be, still needs God's light to find the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When man contemplates the exquisite systems of the universe, and realizes the precision and mastery of creation, he recognizes the divine oneness underlying this immense diversity. The universe, with all its galaxies, planets and stars, is an open book, in which the believer reads the signs of God and recognizes his greatness and power.

This awareness of the systems of the universe leads to the "dawn of truth" in the human heart. It is the moment when man redefines his understanding of life and existence, based on this monotheistic vision.

Return to Unity: Dawn Goal

Man, at his origin, was in the realm of light, united with divine truths. But when he forgot these truths, he divided himself, entering a world of pluralism and dualism.

Dawn, in this context, is a symbol of a return to unity. It is the moment when man gets rid of internal contradictions and reconciles with himself, with the universe and with God. It is the moment when darkness disappears, and the sun of truth shines in the heart.

Conclusion:

The verse of the "Qur'an of Fajr" is a call for spiritual awakening, attention to a defining moment that carries with it deep meanings and spiritual and intellectual connotations that go beyond the traditional concept. It is a call to acclamation and elevation, and to reflect on the signs of God in the soul and in the horizons. It is a call to return to unity, to

realize the truth behind pluralism. Fajr is not just a time of day, but a spiritual state experienced by man when his heart is enlightened by the light of guidance and knowledge.

168 MAN AND HUMANS IN THE HOLY QUR'AN: TOWARDS A DEEPER UNDERSTANDING OF HUMAN BEING

Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Being

Introduction:

The concept of "man" occupies the center stage in human thought, and its importance and depth increase when contemplating the Qur'anic discourse. The Holy Qur'an makes a striking distinction between the terms "human" and "human", a distinction that transcends verbal difference to touch the essence of human being and reveals a unique Qur'anic vision that invites us to a deeper understanding of ourselves and our existence.

Human: Entity in the process of formation and vulnerability

When the Qur'an uses the term "human", it often refers to the being in its primary psychological and physical aspects, or in certain cases that reflect its vulnerability to weakness, imperfection, and volatility.

- **Authentic weakness: The** Qur'an highlights human weakness as a formative truth: **"Man was created weak"** (An-Nisa: 28). This weakness is not just physical weakness, but includes weakness in the face of passions, desires and ignorance.
- Tendency towards forgetfulness and ingratitude: The Qur'an refers to man's tendency to forget and disbelieve in blessings: "Man is an infidel" (Al-Hajj: 66), "Man was old" (Al-Isra'a: 11), and "Man is his Lord for Knood" (Al-Adiyat: 6).
- **The purpose of this depiction: The** Qur'an does not aim to belittle man as much as to remind him of his original truth and his constant need for divine guidance and providence. It is a warning that man, by his initial physical and psychological components, is an imperfect and needy being, prone to deviation if left without spiritual and mental guidance. It represents the "raw material" that needs to be polished and recommended.

Human beings: the apparent and honored entity by assignment

The term "human beings" is often used in the Qur'an to refer to other aspects:

- **Appearance and Image:** refers to the tangible physical form, the form of this creature. This is evident in the story of creation: **"And when your Lord said to the angels, 'I am the Creator of human beings out of clay out of old fools'** (al-Hijr: 28) and in the words of the Apostles: **"Their messengers said to them, 'We are but human beings like you'** (Abraham: 11), emphasizing their participation with people in the apparent human nature..
- **Being after honoring and preparing for commissioning:** "Humans" are associated with the stage in which creation was completed and the being became ready to carry honesty and responsibility, after the breath of the spirit that honored him.

Breathing the Soul: The Defining Moment

The "breath of the soul" represents the essential turning point that moves the being from a mere initial physical and psychological formation to a higher level.

- **Divine Honor:** The Almighty says: **"When I flatten it and blow into it from my Spirit, they will prostrate themselves before it"** (Al-Hajar: 29, p. 72). It is this divine breath that gave this "human" being a spiritual and mental dimension, and made him worthy of divine honor (the adoration of the angels to Adam as a model) and to carry the faithfulness of the commission.
- **Awareness and responsibility:** With this puff, the being is able to be aware and perceive, to distinguish between good and evil, and to take responsibility for his choices and actions.

Man and humans: two complementary faces of one being

"Man" and "human beings" should not be understood as conflicting or separate terms, but rather as two complementary aspects of the single human being:

- **Human:** represents the initial physical and psychological aspect, with its susceptibility to weakness, negligence and need.
- **Human beings:** represents the visible image and the aspect that received the spiritual breath and became a conscious, expensive and honored entity.
- **Integration:** Man with his weakness needs the spirit and divine guidance to elevate, elevate and achieve his possible perfection. Human beings, as a spiritual, mental and commissioned entity, exercise their existence and responsibilities through this body and soul (man).

The purpose of differentiation: an invitation to reflect and elevate

The precise Qur'anic distinction between the two terms is not merely a linguistic luxury, but a profound invitation:

- **For self-reflection:** to understand our different dimensions, our earthy origin (humans) and spiritual breath, our inherent weakness (man) and our capacity for transcendence.
- **For liberation and elevation:** to break free from the captivity of the material and instinctive aspect (which predominates over the description of man in his weaknesses), and to elevate the spirit and mind to achieve the purpose of creation.
- **To achieve full humanity:** to reach a state of equilibrium in which the honored meaning of "human beings" is realized, which harnesses the aspects of "man" (body and soul) in obedience to God and the architecture of the earth.

The equation of human existence (symbolic vision):

It can be conceived as a symbolic equation:
human (body + primary soul with its vulnerability to weakness) + puff of the soul (honored and rehabilitated) = human being (conscious, honored, responsible, backward)

This equation shows that man in his abstract initial state needs spiritual supplies to become the being God desired: a caliph on earth, a worshiper of God, a seeker of good.

The perfect human: the perfect model

The perfect man, in the Qur'anic perspective, is the one who achieves balance and harmony between all these dimensions. He is the one who lives as a "human being" with his material and social requirements, but he transcends his "humanity" through self-

purification and attachment to the spirit, so that his material aspect does not overshadow the spiritual, and does not forget his weakness and need for God, so he adheres to his method and achieves the purpose of his existence. The prophets and messengers, led by their seal Muhammad, may God bless him and grant him peace, are the ideal models of this perfect human being who embodied the finest forms of humanity converted by divine revelation.

Conclusion:

Reflecting on the Qur'an's use of the terms "human" and "human" opens doors for us to a deeper understanding of our dual nature, and to understand the journey of our existence from material origin to spiritual honor. It is not just a distinction, but a road map that invites us to appreciate God's honor for us, to confront our weakness with His help, and to strive to elevate ourselves and achieve the balance that makes us worthy of carrying the trust and architecture of the universe, in order to achieve the lofty purpose of our existence as "human beings" honored by God and as "man" striving for perfection.

169 SENSING THE MEANINGS, ENERGY, SOUND AND SHAPE OF LETTER NAMES

1. The letter A (A)

- Meaning: denotes unity and beginning, which is the first of the Arabic letters.

- Energy: the energy of initiation and establishment, expressing the launch and continuity.

- Sound: The sound of a thousand is light and extended, expressing openness and extension.

- Shape: The shape of the thousand is straight and long, expressing straightness and stability.

2. The letter Baa (B)

- Meaning: denotes the beginning and creation, which is the character of creation and composition.

- Energy: the energy of creation and establishment, expressing initiation and renewal.

- Voice: The voice of the baa is strong and definite, expressing strength and specificity.

- Shape: The shape of the B is slightly curved, expressing flexibility and departure.

3. The letter T (T)

- Meaning: denotes generation and openness, which is the letter of growth and development.

- Energy: the energy of generation and openness, expressing growth and expansion.

- Sound: The sound of Taa is light and fast, expressing speed and departure.

- Shape: Curved and rounded T-shape, expressing openness and flexibility.

4. The letter Thaa (w)

- Meaning: denotes influence and establishment, which is the character of change and transformation.

- Energy: the energy of influence and change, expressing transformation and renewal.

- Voice: The voice of Thaa is extended and multitone, expressing diversity and multiplicity.

- Shape: The shape of the tha is curved and multiline, expressing complexity and diversity.

5. The letter C

- Meaning: denotes orientation and movement, which is the letter of direction and movement.

- Energy: the energy of movement and direction, expresses steering and movement.

- Sound: The sound of the gym is strong and specific, expressing strength and specificity.

- Shape: The shape of the gym is curved and round, expressing movement and flexibility.

6. The letter Haa (h)

- Meaning: denotes the content and essence, which is the character of depth and density.

- Energy: energy depth and density, expresses essence and depth.

- Sound: The sound of the Haa is light and extended, expressing the extension and depth.

- Shape: The shape of the Haa is curved and round, expressing density and depth.

7. The letter khaa (x)

- Meaning: denotes invisibility and secrecy, which is the character of mystery and invisibility.

- Energy: The energy of invisibility and secrecy, expresses mystery and invisibility.

- Voice: The voice of the khaa is light and extended, expressing secrecy and invisibility.

- Shape: The shape of the kha is curved and round, expressing mystery and invisibility.

8. The letter D

- Meaning: denotes pampering and guidance, which is the letter of guidance and guidance.

- Energy: The energy of guidance and guidance, expresses guidance and pampering.

- Sound: The sound of the signifier is strong and definite, expressing strength and specificity.

- Shape: The shape of the signifier is straight and defined, expressing guidance and guidance.

9. The letter Dhaal (y)

- Meaning: denotes self and distinction, which is the letter of distinction and uniqueness.

- Energy: the energy of excellence and uniqueness, expressing oneself and discernment.

- Voice: The voice of the thal is extended and multitone, expressing diversity and multiplicity.

- Shape: The shape of the tail is curved and multiline, expressing complexity and diversity.

10. The Letter Ra (R)

- Meaning: denotes vision and energy, which is the letter of vision and power.

- Energy: the energy of vision and power, expresses vision and energy.

- Voice: The voice of the Raa is strong and specific, expressing strength and specificity.

- Shape: The shape of the Raa is curved and rounded, expressing movement and flexibility.

11. The letter Zai (g)

- Meaning: denotes decoration and adornment, which is the character of beauty and adornment.

- Energy: The energy of beauty and adornment, expresses adornment and beauty.

- Sound: The sound of the zai is light and extended, expressing extension and beauty.

- Shape: The shape of the zai is curved and round, expressing beauty and adornment.

12. The letter Sin (S)

- Meaning: denotes the Sunnah and the apparition, which is the letter of appearance and clarity.

- Energy: the energy of appearance and clarity, expresses the year and the appearance.

- Sound: The sound of the Seine is light and extended, expressing extension and clarity.

- Shape: The shape of the Seine is curved and round, expressing visibility and clarity.

13. The Letter Shin (U)

- Meaning: denotes objectification and communication, which is the letter of communication and communication.

- Energy: The energy of communication and communication, expresses objectification and communication.

- Sound: The sound of the shin is light and extended, expressing extension and connection.

- Shape: The shape of the shin is curved and round, expressing connection and communication.

14. The letter S (r)

- Meaning: indicates honesty and solidity, which is the letter of honesty and consistency.

- Energy: the energy of honesty and consistency, expresses honesty and solidity.

- Sound: The sound of the repellent is strong and defined, expressing strength and specificity.

- Shape: The shape of the repellent is straight and defined, expressing honesty and consistency.

15. The letter Dhad (z)

- Meaning: denotes light and appearance, which is the letter of light and clarity.

- Energy: The energy of light and clarity, expresses light and appearance.

- Sound: The voice of the daad is strong and definite, expressing strength and specificity.

- Shape: The shape of the Daad is curved and round, expressing light and clarity.

16. The Letter Taa (i)

- Meaning: denotes folding and finishing, which is the letter of completion and closing.

- Energy: Finishing and closing energy, expresses folding and finishing.

- Sound: The sound of the Taa is strong and specific, expressing strength and definition.

- Shape: The shape of the Taa is curved and rounded, expressing the completion and conclusion.

17. The Letter Zaa (Z)

- Meaning: denotes visibility and clarity, which is the letter of appearance and clarity.

- Energy: the energy of visibility and clarity, expresses the appearance and clarity.

- Voice: The sound of Zaa is strong and defined, expressing strength and specificity.

- Shape: The shape of the Zaa is curved and round, expressing visibility and clarity.

18. The Letter of the Eye (AS)

- Meaning: denotes aid and assistance, which is the letter of help and support.

- Energy: The energy of assistance and support, expresses aid and assistance.

- Sound: The eye voice is light and extended, expressing extension and support.

- Shape: The shape of the eye is curved and rounded, expressing help and support.

19. The Letter Ghain (G)

- Meaning: denotes riches and sufficiency, which is the letter of sufficiency and riches.

- Energy: the energy of sufficiency and wealth, expresses wealth and sufficiency.

- Voice: The voice of the guinea is light and extended, expressing extension and sufficiency.

- Shape: The shape of the guinea is curved and round, expressing richness and sufficiency.

20. The Letter Faa (F)

- Meaning: denotes fulfillment and fulfillment, which is the letter of fulfillment and fulfillment.

- Energy: The energy of fulfillment and fulfillment, expresses fulfillment and fulfillment.

- Voice: The voice of the faa is strong and defined, expressing strength and specificity.

- Shape: The shape of the fulfillment is straight and defined, expressing fulfillment and fulfillment.

21. The Letter Qaf(s)

- Meaning: denotes fighting and conflict, which is the letter of conflict and fighting.

- Energy: The energy of conflict and fighting, expresses fighting and conflict.

- Sound: The sound of the qaf is strong and specific, expressing strength and specificity.

- Shape: The shape of the Qaf is curved and round, expressing conflict and fighting.

22. The letter Kaf (K)

- Meaning: indicates sufficiency and sufficiency, which is the letter of sufficiency and sufficiency.

- Energy: the energy of sufficiency and sufficiency, expresses sufficiency and sufficiency.

- Sound: The sound of the caf is strong and specific, expressing strength and specificity.

- Shape: The shape of the kaf curved and round, expresses sufficiency and sufficiency.

23. The Letter Lam (L)

- Meaning: denotes cohesion and adhesion, which is the letter of adhesion and cohesion.

- Energy: The energy of adhesion and cohesion, expresses cohesion and adhesion.

- Sound: The sound of the lam is light and extended, expressing extension and adhesion.

- Shape: The shape of the lam is curved and round, expressing cohesion and adhesion.

24. The Letter Meme (M)

- Meaning: denotes familiarity and transition, which is the letter of transition and familiarity.

- Energy: the energy of transmission and familiarity, expresses knowledge and transition.

- Sound: The sound of the meme is light and extended, expressing stretching and transition.

- Shape: The shape of the meme is curved and round, expressing transition and familiarity.

25. The letter N (n)

- Meaning: denotes vitality and activity, which is the character of activity and vitality.

- Energy: energy of activity and vitality, expresses vitality and activity.

- Sound: The sound of the noun is light and extended, expressing extension and activity.

- Shape: The shape of the Noon is curved and round, expressing vitality and activity.

26. The letter Haa (e)

- Meaning: denotes the body and preparation, which is the letter of preparation and body.

- Energy: The energy of preparation and body, expresses the body and preparation.

- Sound: The sound of distraction is light and extended, expressing extension and preparation.

- Shape: The shape of the distraction is curved and round, expressing the shape and configuration.

27. The letter Waw (f)

- Meaning: denotes the link and linkage, which is the letter of binding and conjunction.

- Energy: The energy of binding and concomitant, expresses the attachment and linkage.

- Sound: The sound of the Waw is light and extended, expressing extension and linkage.

- Shape: The shape of the waw is curved and round, expressing the binding and attachment.

28. The Letter Yaa (J)

- Meaning: denotes preparedness and continuity, which is the letter of continuity and preparedness.

- Energy: The energy of continuity and preparedness, expresses preparedness and continuity.

- Sound: The sound of the yaa is light and extended, expressing extension and continuity.

- Shape: The shape of the yaa is curved and round, expressing continuity and preparedness.

The bottom line

Sensing the meanings, energy, sound and shape of the names of the letters reflects the depth of the Arabic language and its ability to express different concepts. Each letter carries a special energy and unique meaning, making Arabic a rich and multidimensional language.

170 BOOK SUMMARY

"This book, **presented in the form of an integrated series of specialized and interrelated articles**, represents a novel and comprehensive vision that addresses a central problem: how to understand and manage the Holy Qur'an authentically and effectively in our digital age, transcending the problems of traditional understanding and the historical influences that may obscure its lights. **These essays**, some of which may have been independently developed and then compiled and updated within this overarching framework, combine to present a "reactive reflection" methodology that transcends superficial reading and invites a deep dive into the Qur'anic text.

The book starts from a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the basic origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear tongue of the Qur'an" and its internal rules. The book is not satisfied with criticism, but presents **a series of new concepts and original visions** that reconstruct the correct understanding of religion and life, relying on a methodology that combines constructive criticism, accurate linguistic analysis, mind-heart reflection, and the use of modern technology as auxiliary tools..

The articles vary to cover a wide range of topics, couched into specific series aimed at correcting concepts and providing Quranic alternatives, the most prominent of which are:

- **Chains on theistic and doctrinal concepts:** such as the series that deconstructs the concept of "**deism and divinity**" and clarifies the relationship between God and Gabriel, and others that deal with "**attributes of believers**" as practical skills for dealing with "evidence" and entering the world of matter.

- **Strings to explore precise Qur'anic concepts:** such as the series that delves into the meaning of "**moral washing and acclamation**" as a process of purification of the interior, and another that analyzes the word "**dhikr**" in its spiritual, psychological and practical dimensions as a way of life.

- **Chains to re-understand worship and rituals:** such as the "**Prayer**" essays that go beyond ritual movements to see in them a journey of awareness and change, and the "**Hajj**" series that presents it as a journey of knowledge beyond space, as well as a deeper understanding of "**fasting**" as a method of reflection.

- **Chains to correct narratives and misconceptions:** such as the series that deals with the concepts of "**murder, coercion and tyranny**" in the Qur'an to provide an alternative reading that goes beyond physical violence, another that refutes the concept of "**abrogation**" in the sense of removal, presenting it as a statement and clarification, in addition to a series on "**jinn and demons**" that dismantles superstitious perceptions.

The ultimate goal of this integrated series is to enable the reader to build a living and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive '**Book of Guidance**' in all aspects of his life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the times."

171 ACKNOWLEDGEMENTS

170 Acknowledgements

In the name of God the most Merciful, the most Compassionate

﴿And if he is difficult, then look at · Maysara﴾ And to believe is better for you if you know ﴿ (Al-Baqarah: 280)

Acknowledgements: To everyone who lit a candle on the path of contemplation

At the end of this humble effort, I would like to thank all those who have contributed to enriching this work on the contemplation of the Holy Qur'an, inspired by the verse: "Do they not contemplate the Qur'an" (an-Nisa: 82). This is a divine call to reflection, and it is the motivation for every effort made in this book.

* **Thanks illuminate the paths:** Praise be to God who made wisdom mislead the believer, and brought us together with those who remind us of his signs. At the end of this intellectual journey, I extend with a grateful heart to all those who lit a candle in the path of this work, making reflection a bridge between hearts and minds.
* ** To those firmly established in science: ** Great stood like mountains in the time of wandering, it is God Ali with the abundance of their knowledge and the purity of their bed, especially those who linked the depth of interpretation and the concerns of reality, they were the best heirs of the prophets.
* **To the new contemplators:** Young people and scholars who made the Qur'an a living dialogue, did not stop at its letters, but dived into its secrets, and opened windows for us that we did not know before. Thank you to those who insisted that the Qur'an be a book of life and not a shelf book.
* ** To every participant with sincere intentions: ** Muslims or non-Muslims, agree or disagree, every letter written with the intention of searching for the truth is a jihad for the sake of God, and every constructive criticism was a mirror that illuminated the defects of the work.
* **Special thanks:** To those who believed that the Qur'an is renewed by the contemplation of its people, they supported this project with their opinions and time, and reminded us that "the best of people is the most beneficial to people."

Collective reflection: an obligation and a necessity

Collective reflection of the Qur'an is a cumulative process that transcends individual boundaries, an Islamic obligation and a civilized necessity. When people come together to contemplate the Qur'an, they share knowledge, correct concepts, build a harmonious society, and turn understanding into action.

Why collective reflection?
1. Knowledge sharing: Each contemplative adds his vision.
2. Correction of concepts: dialogue reveals mistakes.
3. Encourage commitment: Collective reflection motivates the work of the Qur'an.
4. Community building: The Qur'an unites hearts.
5. Practical application: transforming understanding into behavior.

"The servants of those who listen to the saying will follow the best of it" (Az-Zumar: 17-18): This is the constitution of contemplation.

The importance of keeping track of new thinkers:
The new follows the necessity of renewing understanding, linking the Qur'an to reality, enriching Islamic sciences, and confronting suspicions.

How to track new:
1. Interactive platforms: gather managers and disseminate their ideas.
2. Conferences and seminars: discuss new visions.
3. Books and magazines: publish modern interpretations.
4. Cooperation with universities: encouraging scientific research.
5. Use of technology: developing applications and employing artificial intelligence.

New Tracking Controls:
* Commitment to the internal rules of interpretation of the Qur'anic (harmony between verses).
* Based on logical and innate evidence, avoiding incitement, extremism and superstition, and conforming to the laws of God.
* Balance between old and new.
* **Beware of sanctifying persons: ** Our appreciation of scholars and contemplators, whether they are predecessors such as the four imams, Bukhari and others, or contemporaries and newcomers, should not be transformed into a sanctification that elevates them above the rank of fallible human beings. All of them are human beings who make mistakes and mistakes, and as it was said: "Everyone is taken from his words and returned except the owner of this tomb" (referring to the Prophet (peace and blessings of Allaah be upon him). Although religion is based on correct transmission, reason is the object of assignment and the tool of understanding, discernment and weighting. Therefore, we must sift and scrutinize the sayings of all human beings, and present them to the balance of Sharia and reason, to follow the best and closest to the truth, in order to achieve the Qur'anic approach: "Those who listen to the saying follow the best of it, those who are guided by God, and those who are the first of the minds" (Az-Zumar: 18). A sound understanding of religion depends on a balance between correct transmission and open reason, not blind imitation or the sanctification of men.

Acknowledgments:
I would like to thank all those who have enriched this work, old and new thinkers, intellectuals and researchers, Muslim and non-Muslim. I believe that dealing with the ayatollahs, with any sincere intention to seek the truth, is an enrichment of the religious and cognitive field.
(List of References Practitioners)
(Note: The reference to the existence of a list of practitioners has been retained in the reference section)
I ask God to help me prepare a list of contemplators who helped me acquire the skills of reflection.

In conclusion:
I ask God to make this book pure for His face, to benefit from it, and to bless us with contemplating His Book and working with it. Praise be to Allah, Lord of the Worlds.
Our Lord accepts from us that you are the All-Hearing and All-Knowing" (Al-Baqarah: 127).
I ask God to make this work purely for His face, to write down the reward of all those who contributed to it, and to open doors of contemplation for us that bring us closer to understanding His purpose.

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- mohammed.irama Bellahreche Mohammed
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173 Introduction to the initiation of digitizing the original manuscripts of the Noble Qur'an and the Six Book Series: The Light of Reason and Authentic Contemplation

"The Qur'an is guidance, healing, sustenance and light for the believers", with these great words God describes his dear book, stressing that it is the great blessing that guides hearts, heals chests, and illuminates paths. The scholars of the Ummah have made strenuous efforts over the centuries to memorize this great book and facilitate its understanding, setting the formation and points and establishing the rules of recitation. However, these blessed efforts, to the extent that they facilitated the outward reading, inadvertently obscured some of the beauty and contemplative depth of the authentic Qur'anic text.

In this context, the project of digitizing the original manuscripts of the Holy Qur'an is a unique initiative, which aims to make the Qur'anic text available in its form closer to the moment of revelation, before adding touches of human diligence to it. The digitization of these manuscripts, especially the Ottoman Qur'an, is not merely a work of art, but a call to revive authentic reflection and to encourage critical thinking that transcends blind imitation.

Why are digital manuscripts key to authentic reflection?

- Going beyond "unconscious delivery": digital manuscripts, with their different drawings and composition, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or stereotyped understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
- Freeing the mind from constraints: The Qur'ans in circulation today, with their unified composition, may make the reader feel "complete understanding" and "finality of interpretation". Digital manuscripts, with their different drawings, free the mind from these constraints and open up horizons for questioning and reflection.
- Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and finer meanings, beyond superficial and direct meanings.
- Encouraging personal reflection: digitizing manuscripts and transforming them into an interactive book that puts in the hands of each contemplative his own manuscript, shapes words according to his understanding, records his reflections, and shares them with others. Each contemplative person has his own manuscript, which enriches the field of Qur'anic reflection with multiple visions and understandings.

The Six Book Series: From Symbol to Reality

This six-book series is not just a theoretical study, but a practical application of the digitization project. Each book in the series presents a different aspect of reflection

through digital manuscripts, moving us from symbol to reality, from theory to application.

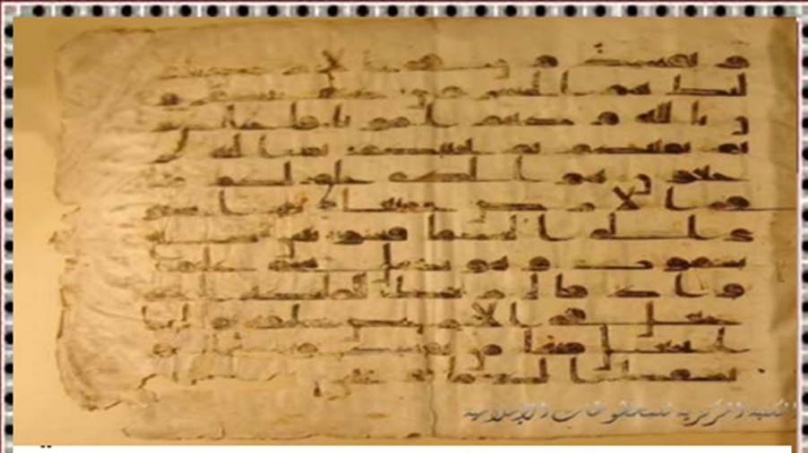
- The first book: " Anwar al-Bayan: Unveiling the Secrets of Language through the Uthmanic Qur'anic Script " focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.
- Book Two: " The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript " New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.
- The third book, " CONTEMPLATION IN THE MIRROR OF SCRIPTS: PRACTICAL APPLICATIONS OF DIGITAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN " provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.
- Book Four: " "Changing the Concepts of Quranic Terminology as an Application of the Jurisprudence of the Qur'anic Tongue" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that span different areas of life: Here is the cover of the book I requested, "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue", is on its way to you! I hope it reflects the spirit and content in a way that suits your expectations. Religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.
- Book Five: The project of digitizing the original manuscripts of the Holy Quran The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'an) and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Quran.
- Book Six Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era:

Call to action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic reflection and for serving the dear book of God. Let us make
these digital manuscripts the starting point for a rich contemplative journey, in which we draw from the help of the pure Qur'an, draw inspiration from its clear gifts, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.

Nasser Ibn Dawood is an Islamic engineer and researcher

13 March 2025



ويفسدون·في·الارض·أولئك·هم·الخسرون·27·كيف·تكفرون·بالله·وكنتم·امواتا·فاحياكم·ثم·يميتكم·ثم·يحييكم·ثم·
اليه·ترجعون·28·هو·الذي·خلق·لكم·ما·في·الارض·جميعا·ثم·استوى·الى·السماء·فسويهن·سبع·سموات·وهو·بكل·
شيء·عليم·29·واذ·قال·ربك·للملئكة·اني·جاعل·في·الارض·خليفة·قالوا·اتجعل·فيها·من·يفسد·فيها·ويسفك·الدماء·
ونحن·نسبح·بحمدك·ونقدس·لك·قال·اني·اعلم·ما·لا·تعلمون·

(27)¤	1. ← نقد·التفاسير·التقليدية:¶ ○ ← يتهم·هذا·التفسير·بعض·التفاسير·والأحاديث·التقليدية·بتشويه·معاني·القرآن،·وتحريفها·عن·مقاصدها·الصحيحة،·مما·يؤدي·إلى·اتهامات·باطلة·للنبي·محمد·(ص)·والحاق·الضرر·بحياة·الناس.¶ ○ ← يعتبر·هذه·التفسيرات·الخاطئة·جزءا·من·"الفتنة·الله"·التي·يُمتحن·بها·الفاسقين،·أي·الذين·انحرفوا·عن·طريق·الحق·والتدبر·الصحيح.¶ 2. ← أهمية·التدبر:¶ ○ ← يركز·هذا·التفسير·على·أن·المؤمنين·الحقيقيين·يفهمون·أن·"بموسمة"·تشير·إلى·العمق·والمسؤولية·التدبر·العميق·في·آيات·القرآن،·وأن·حل·الاضطراب·في·الفهم·لا·يأتي·إلا·من·خلال·هذا·التدبر.¶ ○ ← في·المقابل،·يرفض·الكفار·أو·الفاسقون·هذا·الفهم،·ويعتبرون·استخدام·الكلمة·قلة·أدب·أو·استهزاء·دون·إدراك·الغاية·الحقيقية·منها.¶ 3. ← عهد·الله·و·الفساد·في·الأرض:¶ ○ ← يفسر·"الذين·ينقضون·عهد·الله"·بأنهم·الذين·يقطعون·الصلة·بين·المعاني·الصحيحة·والباطنة·للقرآن·وبين·الناس،·مما·يؤدي·إلى·الفساد·في·"الأرض"·(بمعنى·النشر·والتدبر)،·وليس·"الأرض"·المادية.¶ ○ ← يربط·بين·عدم·التدبر·والتشار·الشبهات·والفهم·الخاطئ·للقرآن،·مما·يجعل·هؤلاء·"الخاسرين"·في·الدنيا·والآخرة.¤
(28)¤	كيف·تكفرون·بالحقيقة·وكنتم·أمواتا·للفهم·والقلوب·وليس·الأجساد·فأحياكم·بالقرآن·لأنه·نور·من·الله·يحيي·القلوب·التي·كانت·ميتة·بالمشاعر·والعقيدة·ثم·يميتكم·بمعنى·موت·الجسد·ثم·يحييكم·يوم·القيامة·للحساب·ثم·اليه·ترجعون.¤

المفاهيم الجديدة
والتدبر التفاعلي

القرآن في عصر الرقمنة والمخطوطات الرقمية

ناصر ابن داوود